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

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ZION'S LANDMARK PRINT

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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282
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ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

THE MORAL RELATION OF MAN TO GOD.

"And the Lord God commanded the man, saying: of every tree of the garden thou mayest freely eat, but of the tree of knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die." Gen. 2:16-17.

"Jesus said unto him thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it: Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and all the prophets." Matt. 22:37-40.

The Lord God created man, and gave him his heart and soul and mind, with his body and all the faculties and powers. This fact shows his absolute dependence upon God, and his supreme obligation to worship and serve his Sovereign and Maker. All this is clearly presented in the two texts above, as declared by the Lord God and His Son. All revealed truth agrees with these divine texts.

The natural and moral relation of man to God, as thus shown, is one of entire and perpetual and obedient service. So, then, man is not his own. He owes himself and all his powers to his Creator. God has commanded man what he may do, what he shall not do, and what he shall do. He may eat and partake

of that which God has not forbidden, for this is for his sustenance and good, and his nature constrains him to so eat; but he has no liberty or moral freedom to do more, go beyond and transgress. To do so is sin and sin is death. "Thou shalt surely die." Man sinned. Jesus says, "Whosoever committeth sin is the servant of sin." Paul said, "I am carnal, sold under sin." "Sin hath reigned unto death." A servant is not free. Sin reigns in the servant of sin. Wherein is the freedom of a slave!

All men in nature are sinners, and it is their nature to sin. They love sinful things. They are taken captive by the devil at his will. Their mind and conscience are defiled. The will is a faculty or power of the mind; therefore the will is enslaved to sin, with all the mental powers. "Ye will not come unto me, that ye might have life," said Jesus. "No man can come unto me, except it were given him of my Father."

Let us consider the human will. All Arminians assert the freedom of the will; therefore, they hold that all men are free moral agents. They claim that this freedom is in the will, that the will sits as a monarch upon the mental throne, and rules this empire or kingdom. It is held that this freedom of the will constitutes every man a free moral agent. But why it should be held that this one faculty of the mind is free, rather than that the mind itself is

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free, is strange; for the mind has other properties more than the will—as the perception, the conscience, the understanding, and the judgment. It must be, then, that if the will is free, it decides and controls all these other powers of the mind, and the mind itself. Now, is this true? Does the will govern in the mind? Or is it governed? Any one may easily decide this, by a little thought. When any object is presented to the mind, perception sees that it is either desirable or undesirable; the conscience says that object is either good or bad, worthy or unworthy; the understanding either approves or disapproves it; the judgment then instructs the will to either accept it or reject it, and the will accordingly acts; nor can the will act otherwise than as thus instructed and moved. This is true in all rational acts. In irrational and blindly impulsive acts, either the appetites or the passions govern the will. The will always yields to the strongest and prevailing motive. Therefore, in all cases, the will is subservient, and so it is not free. It is impossible for the will to act contrary to the dictates of the other mental faculties, or against the strongest motive. The will, then, is not the master, but it is the servant.

Now, consider man in relation to the commands of God, as under a supreme and unceasing moral obligation, to keep and do every divine command, and he is not a free agent or actor, but is limited and bound by the authority of his Sovereign. For the command and restriction upon him is, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. Thou shalt love thy neighbor as thyself." So spoke the Son of God. When the Most High says, "Thou shalt," man is not free or at liberty to say, I will not. And

this sacred moral obligation is ever binding upon the heart and soul and mind of the creature, man. The supreme commands of God are upon man. This authority binds him to not only love God thus supremely with all his heart and soul and mind, but also to love his neighbor as himself. All this he must do as a servant, a moral agent, or else he must suffer for his failure. Man is not, therefore, a free moral agent. Nay! he is bound by bonds the most binding and solemn and unending, from which he cannot escape or free himself one moment.

Not only the will, a single faculty of the mind itself, and not the mind alone, but the soul, and not merely the will and mind and soul, but the heart as well—these all are morally bound to love the Lord God supremely and to love the neighbor as the self. From this service there is no freedom.

Man is under the law of God, therefore he must either do all things contained in the law, or endure the penalty. "Cursed is everyone that continueth not in all things which are written in the book of the law to do them." Where, then, is there any place or any moment of time for the freedom of the will? Every Divine command to man says, "Thou shalt," or "Thou shalt not." Man is a rational being, and therefore he is a moral agent; but he is not free, because he is accountable. A servant is not a free agent, because he serves another and is subject to his orders. This fact applies to all accountable beings, who act under lawful authority, and are under restrictions and subject to this authority, and responsible for every violation thereof. Therefore, no man is a free moral agent. Even the holy Son of man himself claimed no such freedom of the will; but He said, "I came down from Heaven, not to do mine own will but the will of

him that sent me." He taught His disciples to pray, and say, "Thy kingdom come, Thy will be done."

The truth is, then, God alone is a free moral agent; for his will only is free, and he says, "I will do all my pleasure." In the 52nd number of his hymn book, Elder Willson Thompson strongly affirms these truths, and all would do well to read it. There is a sect called Freewill Baptists, who hold to the freedom of the human will; but the Old School Baptists have ever discarded and opposed, as a serious error, the popular Arminian doctrine of man's free moral agency, and that this free agency consists in the freedom of the will. I have simply presented some of the reasons for the opposition of our people to this worldly doctrine or teaching; reasons which make it impossible for our people to ever become Freewill Baptists. For while free moral agency may seem to be consistent with the worldly and popular doctrine of Arminianism or conditionalism, it is utterly inconsistent with the unworldly and unpopular doctrine of the Bible—salvation by reigning grace alone through God's election and predestination.

There is one way only that any one can be free; "If the Son therefore shall make you free, ye shall be free indeed." Yet, when thus made free from sin, and the law and its curse, we are then the servants of God in Christ; but not the servants of sin under the law, as before. "But fruit unto holiness, and the end everlasting life." We still serve, therefore, and are not free moral agents, because we are under law to Christ, our new Master. "For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death." This new law of life makes the service blessed, and the new motive that sweetly constrains the will in this self-de-

nying and obedient service is love—the love of God and Christ. "God worketh in you both to will and to do of His good pleasure." This is God's work of grace and salvation, and it is the work of perfect love. "The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." So, then, God and his love inspire us both to will and to do in working out or showing forth our own salvation. "The love of Christ constraineth us," is Paul's sentiment. This love constrains the heart, and the soul, and the mind, and therefore the will of the loving and obedient Christian in his or her loyal service to the loving Master.

This, then, is not an automatic or self-acting service, neither is it the unintelligent, unloving, coerced and mechanical service of a machine, but it is the willing, active, heart-giving service of a living, loving child of God, and servant of the Lord Jesus.

This is submitted in meekness and love to all who love our only Lord Jesus Christ, with the earnest prayer that we may all know the truth, and that the truth shall make us free from error.

Your servant for Jesus' sake,
D. BARTLEY.

Crawfordsville, Ind.

DEAR BROTHER GOLD:—After reading brother C. M. Barnard's Dream or View of the Heavenly or Life Giving Water brings forcibly to my mind a dream I had the third week in October, 1893, and the interpretation that came to my mind several days after I had the dream. I went down to the side of a wide river and looked down the river, and I saw men walking on the water. No two were close together, and they were coming with a firm step; and when they stepped I could see the water shake a little, and it seemed to be a great wonder to me how they

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did it, so much so that I went to the brink of the river and stooped down, and when I did I could see clean, white sand underneath, so I waded out into the river until I began to doubt, then I stopped and stooped down, as at the first, and I could see the white, clean sand as at the first, so I became satisfied how they did it, and turned around, and came back to the shore, and the water was running up stream the way the men were going. So after I awoke I could not put it off of my mind for several days meditating over what it should mean, and while studying over these matters this interpretation came very forcibly to my mind, as though some one had spoken to me: Those men you saw walking on the water are Christ's ministers that are called and qualified to preach his Gospel, for no man can preach his Gospel only those upheld by his mighty power. And this river or fountain of life is ever running, or going back to the fountain head from whence it came, for those jewels of mercy are those streams that ever run to make glad the city of our God.

In Gen. 2:10 a river went out of Eden to water the Garden, and from thence it was parted and became into four heads, so Jew and Gentile, bond and free are brought to view in wisdom, this being the fountain that was to be opened to the House of David and the inhabitants of Jerusalem for sin and uncleanness. So Jesus came in the fulness of time as was spoken by the prophets, thereby canceling, or pardoning, or washing all our sins in His own blood, making sure to the heirs of promise, so we are to look back to Him from whence all blessings flow, and these streams ever run or sit together in heavenly places to make glad the city of our God, and are made manifest by telling what great and marvelous things the Lord has

done for our souls. He has delivered, and in whom we trust will yet deliver, so our dear brother in his view of his living fountain was made to feast on the heavenly vision which none but those that are heirs can see, and in due time Jesus makes known to his people which bind us together in the sweet bonds of brotherly love and fellowship or from faith to faith as it is in Jesus, for the just shall live by faith.

John gives the most beautiful description of that life-giving fountain. Jesus in the midst and on either side, and the leaves are for the healing of the nations. Yes, Jesus' word has ever rebuked Satan, and set the prisoner or captives free, and after these things are made manifest to us then we can rejoice in our deliverance from sin, and justly claim Jesus as our Savior.

Then we can drink of this heavenly fountain to the full, ever looking to Jesus as the author and finisher of our faith.

Your humble brother in hope of eternal life,

SETH P. HARDISON.

Smithwick Creek, N. C.

DEAR BROTHER GOLD AND READERS OF THE LANDMARK--: It has been on my mind all day to write some of my thoughts on scripture found in Matthew 5:16, which reads, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven." I have heard this used all my life to uphold or support the idea that the Christian, by living an humble devoted and obedient life, could induce or influence sinners to become Christians. This, we all know, would conflict with the language of the blessed Savior, when he said, "No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day." Then if

none can come unless the Father draws him, Christian influence can never reach one. But this is understood by all lovers of the doctrine of salvation by grace. What I desire, is to try to tell some of the things that I think the text does not mean. I don't know that I can tell anything about what it does mean. It seems to be almost the universal opinion among Primitive Baptists, so far as I have heard expressed, that it means that the church by a strict adherence to her profession, by her godly walk and conversation, by her obedience, by proving her faith by her works, by fulfilling every jot and tittle of the law she is under, doing her whole duty in everything and under all circumstances, can induce the children of God that are outside the fold, to come in and partake of the wonderful blessings obtained by their perfect walk. I have heard able ministers present their view of the text, and if it read as it is sometimes quoted—Let your light so shine before men that others seeing your good works, might glorify your Father which is in heaven—I could not object to it, but it does not read that way, but, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." I understand that the ones that were commanded to let their light shine, were the ones, that by so doing would glorify their Father, and not by so doing they would constrain others to glorify Him. The verse just preceeding this one, reads, "Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house." Nothing is said about those outside of the house seeing the light. And Jesus said, "And 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." A 'fold' means an enclosure for sheep. I don't see that it will do any violence to say, the church was the fold he was talking about, when he said, "them also I must bring." Then again, there must be a cause for every effect, so if it was possible for one to live in such a way if that by his good walk and conversation, he could induce or influence one outside of the church to come in, and afterwards, he himself, should be tempted and led astray, the cause would be removed and the effect would certainly cease. The Father would not be glorified at all in one coming in this way. Now, I hope no one will infer, from what I have written, that I am opposed to exhortation, obedience, duty and faithfulness in all things. But I sometimes hear a brother or a sister make remarks like this, about some one outside of the church, "I think they are just waiting for some one else to come," and "if a certain one would come, there are several others around that would come in." I have thought if one ever did go to the church from that cause, just because some one else went, they would do just as well to stay away, let it be father, mother, brother, or sister, husband or wife, or anything else save the voice of the good shepherd of the sheep, that "calleth his own sheep by name and leadeth them out." "And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice." When the children of God are made willing, in the day of his power, when their "ears shall hear a word behind them," saying, "this is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left, then it is that they obey the command of Jesus, when he said, "Come unto me all ye that labor

and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls; for my yoke is easy and my burden is light." I always feel a great sympathy for those who are desiring to come in, and feel to pity such characters more than censure them for not coming. Yet I do not think the influence of the individual Christian, or the whole church by letting her light shine, is the moving cause that should bring one in. Now, in conclusion let me say, that I don't know why I have desired to write on this subject, but I trust it is not altogether a selfish motive that prompted me to write, and I do hope that I only desire to give honor to whom honor and praise to whom praise is due. It seems, in looking this over that I have slightly hinted at what I would like to say, but in writing I can never find the words to express my thoughts just satisfactorily. What I desire to say is always just beyond my reach, and I fear I have not written in a way to be understood. I hope, however, that no one will be offended. With love to all that love the Lord, I am, I hope, your sister in Christ,

MRS J. F. JORDAN.

Dardanelle, Ark.

A FEW THOUGHTS ON THE BOOK OF ESTHER.

To ease my mind, I'll try to offer a few thoughts on the above subject.

King Abasuerus made a feast unto all his princes and servants, and on the 7th day he commanded Queen Vashti to be brought in before the people that they might behold her beauty, for she was pretty to look upon. She refuses, and another Queen is chosen, viz: Esther.

Now, what was written aforetime was written for our learning,

that we, through patience, might wait for it.

To my mind, the 7th day of the feast, given to the princes and servants of the King, is the full time of the Jews as a nation. Their time is come in—the 7th day being a day of rest, the full time; "For in six days thou shalt do all thy work, and on the 7th rest from all thy labors." Now, when Christ came into the world, that was a feast to all His princes and servants, and, when He commences to teach and explain the Holy Word, the Queen Vashti (Jewish nation) will not accept him—will not come before the King and honor him, but refuses to let the people see her beauty. So what is the consequence? The King and his princes (Christ's apostles) no longer look upon Queen Vashti (the Jews) as being worthy to be Queen, and they bring fair virgins to the King for him to choose another to be Queen. And Mordecai, who is a first cousin of Esther's, brings her forward, and, in due time she is chosen Queen, thus representing Christ turning to the Gentiles. Mordecai is a type of the true church. Mordecai and Esther were closely related, showing the relationship between Christ and his bride. What will man not do to save his bride, naturally? Suffer anything where there exists pure love, as in the case of Christ and his people. He came down on earth, suffered, bled and died, that we might live.

Haman sought to do away with the Jews, and promised to give ten thousand talents to them that have charge of the King's business, to be put into the treasury. The King suffered it to be so. When Mordecai saw that his people were condemned to death (sold for naught) he sends word to Esther to go before the King and plead with him that their lives might be spared. It was unlawful for any one to go into the

inner court before the King, unless called for; but Esther, in order to save herself and people, went in at the risk of her life, and the King bowed the golden sceptre, showing that she could make known her wish. I think all this was fulfilled when Christ came down in this low ground of sorrow, and pleaded with the Father to let his people live, which Mordecai was a figure, and Esther going into the inner court before the King, which was not lawful, represents, to my mind, the woman of the Canaan (a Gentile) who cried for mercy, "and He said, It is not meet to take the children's bread and cast it to the dogs." For the Gentiles were counted as dogs by the Jews, and it was unlawful for them to mingle together). "And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their Master's table." Matt. 15:26-27. So the golden sceptre was bowed to this woman, and her life was spared, as well as her daughter's and all the Gentile world, as a nation, had the Gospel preached unto them instead of it being preached unto the Jews. Haman seeking to destroy Mordecai and all Jews, only had the case reversed, and he was hung on the very same gallows arranged for Mordecai. So it was with Judas, who sought to do away with Christ and the church, God's people, but it turned upon his own head (though Christ was crucified, which was the thing needed for us), and destruction fell on Judas, for he hung himself, and his people (the Jews) have been a persecuted nation from that day (Gospel Day) to this. Destruction has fallen upon them as it did Haman and his ten sons and people.

Haman was next to the King in rank at the time he sought the destruction of Mordecai, even so with Judas in the day of Christ (King); for he (Judas) carried the

bag, and had the confidence, seemingly of the King (Christ), and the apostles, when he (Judas) sold Christ for thirty pieces of silver. but this same Mordecai, who lay at the King's gate, and whom Haman sought to destroy, typifying Christ, is become next in rank with the King. So it was with Christ. The stone which the builders set at naught, has become head of the corner. Christ was that stone. Mordecai and Esther lived to see Haman's destruction and his people cast off, even so with Christ and his bride, has lived to see the destruction of Judas and his people (the Jews) cast off. The Gentile world are no more counted dogs ("strangers and foreigners, but fellow citizens with the saints, and of the household of faith; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone.")

Now, I might say, while Vashti represented the Jews as a nation, she was a type of every unbeliever in the world. She was making a feast at the very same time the king like Herod, made pretensions to the wise men that he wished to worship the new-born babe too, when he wished to destroy it, but whom was it to? It was to those that waited on her and served at her command.

The world is making a feast, not only a feast, but a great sacrifice, they think, for the Lord, in doing many wonderful things for the Lord. But it all amounts to nothing for the great King, our High Priest, says, "Depart from me, for I never knew you."

Esther, also is a type of every poor child of God. For we read that she went into the inner court, which was not lawful, to plead for her life, for she was a Jewess, and

was condemned to death as well as all others, if she was [the King's wife, although a convicted sinner may get so low down as to see death and hell staring him in the face, and that there is no hope for him at all. It is decreed against him, and sealed with [the King's] ring—you have broken the law, the King is in the inner court, which is unlawful for you to go in there. What must such a one do? He knows it is against the King's law and that the King has a perfect right to put him to death if he comes in. After we have seen our condition, we know we have broken the law, and God has a just right to send us to hell, still we will pray, "Lord, be merciful unto me, a sinner."

We may think it is a sin to pray, but we can't help it. We feel our life depends upon it, as Esther did. And in so doing we find the substance of that shadow Esther cast forth, when she went into the inner court. And it was through Mordecai, the mediator, that Esther went in the inner court and was saved, and it is through Christ our great Mediator, that His bride, the true church of God, is saved, and that not of ourselves. Mordecai lay at the King's gate, dressed in sackcloth, denoting low degree, his sorrowfulness and willingness to save his people, even so Christ came down on earth, in flesh, taking upon himself our weakness, becoming a man of sorrow and acquainted with grief, thus showing His willingness to save His people from their sins. Oh, this is too much for me to tell. I can see the love of God shed abroad in all of it. I never shall be able to tell it all. There remaineth many baskets of fragments to be taken up.

Your brother, I hope,

T. A. STANFIELD.

Lenox Castle, N. C.

"Through much tribulation we enter the kingdom."

This language is true, in a two fold sense. Let us go back to the time when we thought we were good enough to live this present life, and when we were ready, we had the means to prepare ourselves for the life hereafter, so at that time we drifted along at ease, but at the appointed time, when two were at the mill, one was taken and the other left. Now dear one, your trouble and tribulation commences, and you commence to try to do as you thought you could. You begin to try your good works, which you thought were all that was needed, but this proved to be another trouble, for you find that you can not do as you thought you could, and you realize that you are not in the condition you thought you were, for you find to be able to do good works; the laborer must be good, and by that same light that appeared to Saul, shining in our hearts, enables us to see ourselves. Oh, such a sinner; from the sole of the foot unto the head. There is no soundness in us, and with such a view of ourselves, we can use the language of of the Apostle in confessing ourselves the chief of sinners. We think we have changed from what we used to be, but no it is only the light shining in us to bring to light our wretched and sinful condition. Then, dear ones, we begin to ask God for mercy as much as we dare, for we are so sinful, it seems that it would be sin for us to ask for any of his mercies. But we must ask and pray, for our every breath is prayer for mercy. But not yet—all earthly means must be exhausted, even the virtue of our feeble petitions, and we must be brought at his feet as beggars, and that for free mercy, nothing but free grace, can save such as I. When we are brought to the right place and in the right

condition, then it pleaseth the Father to show us that we are his, and we can rejoice in God our Father, and Christ Jesus as our Savior. But we are living ones, and as such are commanded to work our own salvation with fear and trembling, for it is God that worketh in us to will and to do of his good pleasure. In ancient times the Lord added to the church, and it has been through much tribulation. Oh the doubts and fears, the sighs and groans, but it is all accomplished in God's own time, for one of the prophets has said, there is a time and a season for everything under the sun, and if he (God) works all things after a council of his own will, and a purpose of his own glory, etc, let us say the Lord worketh all things; and ask to be reconciled to his will. When such a one, as has tasted the Lord is gracious, in that he has visited him and redeemed him from sin and made him fit for the Master's use; and having followed in the ordinances of the church, such an one is now in the visible church or kingdom, and as a good soldier must protect, and defend what his heart delights in with the ability God giveth. For he is beset on all sides; yes he has foes without and within, and among the first of his experiences is to conclude he is deceived and has deceived the church. This is of satan, through the flesh, for as God said concerning Job, spare his life. So now Satan has no power over the inner man, but must work on the flesh man, which is ever ready to listen to, and act as he (Satan) wishes, and O, the anguish this first doubt causes. I well remember the time of my first doubt, and the conclusion that I had after I had united with the people I hope I love. How that I stood to one side and thought, I am with them, but am I one of them? They look so good, and to hear them talk and magnify Jesus.

Oh I do wish I was worthy of their company, but no, and I turned and left the house to mourn, and I did bsg to be undeceived, if I was deceived; and I hope at that time it pleased God to give me a little glimpse of his love, so that I was strengthened, and made to rejoice in Christ as my all: and this is not the only time I have felt my own unworthiness. I feel so unworthy all the time and am so vile a sinner that if the brethren saw me as I see myself they surely could have no fellowship for me; and often when one is in company they have things such as this, (He is the elect, a close communist, once saved always saved etc) thrown at him, and sometimes one can say all is well, for I do hope I am one of the elect, and I do believe God's people should eat and drink in their own house, and by themselves; but at other times we cannot be so contented, and are ready to say, if I am one of God's children why are such things said about me? But, worst of all they do not stop when they have told the truth they know, but then they go to manufacturing and produce such as this; they preach infants in hell, and believe God made part of the human family just to damn them, etc. Now this proves two things, first: in this life you shall have trouble; second: that you are God's, for if you were not, it would not trouble you, for you would take pleasure in accusing them yourself. But we journey on, first killed to the love of sin, then ever after on the watch for it, and as we discover it in this and that institution we are ready and anxious to leave them alone. But let us not get discouraged for our great leader has said his grace is sufficient, and no doubt we would often give up in despair, but He has said He will never leave nor forsake us. Then let us press on to the prize; ever looking into

Jesus the author and finisher of our faith: for we know we have not man to look to. We tried that once and it was a failure. But let us look unto him who hath promised, for we know that he is fully able to perform. May the God of heaven lead every one of his little ones through all the tribulation and trouble of this life, be with them in death, and receive them in glory, in my prayer.

T. E. ATTERBERRY

EXPERIENCE

I will try to write what I believe have been the dealings of the Lord with my soul. From early age the thought of death and the grave gave me great trouble. At the age of 9 I was much distressed and grew more and more distressed. I was afraid to sleep for fear I would not wake. I would read the Bible and there was not any pardon for me. It only condemned me. I would wonder why I was born, for my life was only misery and woe, for there was not anything that was a comfort to me. My kind parents were no comfort. They knew it not, and if they had known it they would not have relieved me. I told no one. I wanted no one to know my troubles. Often I would not eat or talk much, and I would think, why is it that I am required to mourn more than any one on earth. I would wish and pray to be like my friends and schoolmates, for they seemed happy, and several of them joined the church, and Oh, it seemed that my heart would break. They seemed happy before, and I felt that they were perfectly happy then, and I was worse off. There was no comfort nor rest for me, no forgiveness, only despair. I would look at my flowers and say, I will never see them bloom any more, for no one can feel as I do and live. I gave

up to die, for I thought it was plainly shown me that my days were numbered. I would pray myself to sleep, and would awake pleading as before I slept. Oh, not anything but fear of meeting God unprepared was on my mind. I would think it wrong for me to ask His mercy, but could not stop. I would wonder what to do. It seemed that time passed in sadness to me. Life was a burden to me. I felt alone, rejected by all. I thought that no one ever spent such dark and dreary days as I was spending, not satisfied to live and afraid to die, though often wishing I could be no more, and then these desires would make me more distressed. I was willing to exchange life with anything that was on earth, for I felt to be the most miserable creature on earth—not any rest or pleasure for me, only sorrow and despair. Oftentimes have I left gay society, and gone alone and tried to pray, for it seemed to be my only relief 'till trying, and then it would seem worthless as before, and I would return more distressed than when I left. Time passed on with me in this distress of mind 'till the age of 14, when I believe that God in his mercy pardoned my sins. Oh, I cannot express my joy and happiness. Everything seemed bright and glorious, helping me to praise the Lord, as I had so long desired. Not anything was gloomy as before. I was the happiest child on earth. I did not fear then to die, for I felt it would be well with me, for I was satisfied I had been with the Lord, and I could trust him that he would take care of me. I was satisfied. No more did I care for things of the world. I felt that I knew his comfort and mercy, but after awhile doubts and fears came, and I would think myself crazy, or wonder what kind of strange human being I was. I would almost decide that I was

deceived, and then I would be in as much trouble as before, and I would pray as much to know whether I was pardoned or not, sometimes rejoicing and sometimes mourning to know what to do. I could not live away from the church. I felt it would be my only comfort and home, but to think of being separated from my friends and school-mates was almost more than I could bear, for not any of them believed as I did. I wrote to a lady who was a member of the Baptists, and she wrote me that the Lord had called her out of the multitude to be with the few—that it was the Lord that was directing me, and it was a great comfort to me, for I believed her to be a Christian. So in about three months after my profession, I went before the church at White Thorn, Pittsylvania county, Va., and was received and baptised by Brother Hundley, and it has been a house of refuge for me. Pray that I may be strengthened.

Your little sister in hope of eternal life,

NANNIE K. DODD.

Abell, Va.

EDITOR P. D. GOLD, DEAR BROTHER:—As I am away from any of the Primitive Baptists, and I was raised one, I feel like one of his lost sheep in western Kansas where there are none anywhere around. There are churches out here, but there are none that I can feast on as well as I can reading your LANDMARK. My sister, Mrs. Ida E. Hines sent me one of your LANDMARKS last week, and the death of my mother was in it, and there was such good reading in it, I felt like I had been to hear a good old Baptist preach.

My father and mother's names are N. S. Hyman and Emily Hyman who are both dead, and I know you knew both of them well, and I have heard you preach myself.

Well, I do not belong to any church now. About a year ago I belonged to a church called the United Brethren church, but their doctrine was more like the Methodists than anything else I know of, and I did not believe in their way of doing, so I had them to take my name from the church book. I do not know whether it was wrong or not. I received a hope seven years ago. I was then staying at my cousin's down here in Garden City, Kansas. I never shall forget the night when the Lord rolled the burden from my heart. I was lying on the bed and I never felt so happy in my life, but I had to keep it all to myself, as my cousin did not believe that way. I felt like if there had been any old Baptists anywhere in ten miles I could have walked there and told them what the Lord had done for me. It was then the middle of the week. I joined the church that same Sunday and they just gave me the right-hand of fellowship, and that was all there was in it. I went on then for three years, and I felt like I had done something that I ought not to do. We had a preacher there by the name of Adridge, who asked me to be baptized, and I was, and want to say I never wanted to slap my hands and sing praises so bad in my life. I felt like I was as light as a feather when I was in the water. I feel like there has been a great change in me some way, and I know that does not keep me from wanting to read the LANDMARK. Please tell me why there are no old Baptists in Kansas. I have been out here 8 years and haven't even heard of one.

MRS. T. A. WILTSEE.

Garden City, Kansas.

Remarks:

There are some Primitive Baptists in Kansas. There are not many however. All the world is not salt.

Forsalt is not found in great or small mountains, or even in hills, but it is scattered throughout the earth in small quantities for the good of others, "Ye are the salt of the earth," said Jesus to his disciples. He also said to them, "Fear not, little flock, it is your Father's good pleasure to give you the Kingdom." I have never been in any section and inquired but that I have found or heard of some one or more that loves that doctrine.

I am not surprised that our friend desires to find some of them. Yet in countries where they can go to hear preaching every Sunday, some of them are kept away by trifling excuses from preaching, and will make scarcely any sacrifice to encourage preaching, not attend it, not minister to their preachers, nor visit the sick.

P. D. G.

NOTICE.

I have on hand yet about one hundred of Mary Parker's books, "Reminiscences and Letters," which since her death I have reduced to fifty cents. Also my book, entitled, "Meditations on Portions of the Word." at \$1 and the Hymn and Tune book, both round and Shape note, at \$1. By the dozen \$9. sent at the expense of purchaser.

SILAS H. DURAND.

Southampton, Bucks Co. Pa.

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 XXXIV No. 1

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EDITORIAL.

RUTH.

The dead shall arise—The inheritance of Israel shall not want an heir—for the estate shall be preserved. Because God is not the God of the dead but of the living. This spirit being in Boaz (for the spirit of the Lord is in his people, and shall be fulfilled in them,) he rises up to obey the Lord and raises up seed to the dead. Jesus is the resurrection and the life, and therefore he comes to seek the bride, the Lamb's wife, among his kindred.

There was a provision in Israel concerning the dead without issue, and the obligation of his surviving brother to marry the widow and raise up seed to the dead; and the brother who refused to do this, showed no love for the name of the dead brother, (see Dent. 25.) and in the gate of his city the widow was to loose his shoe, and spit in his face and say, so shall it be done to the man who will not build up his

brother's house; and he shall be known as the man who had his shoe loosed, or lost his standing, or had no standing or strength. He was disgraced and dishonored.

But all that is healed and restored as Jesus steps righteously in the shoes or standing of the nearer of kin by the consent of all concerned, and fulfills—honors—the law, and raises up seed to the dead, and the reproach is all taken away.

When all impediments are removed, and none can object, Boaz marries Ruth, who by virtue of her relationship to Naomi by marriage, is also related to Boaz. The Gentiles are brought into the fold, and are one with the Jews as a sister. Solomon beheld this mystery, "We have a little sister and she hath no breasts" Can. 8:8. The scripture, foreseeing that God would justify the heathen through faith, preached the Gospel unto Abraham, saying, "In thee all nations shall be blessed," Gal. 3:8. Then through faith all nations are blessed—are akin in Christ Jesus—are related. The all nations include all the Gentiles upon whom the name of the Lord is named, Acts 15:17. Upon all, whether Jews or Gentiles, on whom the Lord's name is called dwells this divine favor of being the Lord's people. This includes such as Ruth and the relationship is manifested in marriage. But by nature she hath no breasts. There are no visible supplies of mercy or provision of grace for the Gentiles until the set time to favor them comes. If she be a wall—a good defense—we will build upon her a palace of

silver—a home and place of rest. Ruth is a wall, and her breasts like towers. How great are the promises to her, for she finds much favor in the house of Boaz. The people that were in the gate as witnesses said to Boaz, "The Lord make the woman that is come into thy house like Rachel and Leah which two did build the house of Israel, and do thou worthily in Ephrathah and be famous in Bethlehem," Ruth 4:8. Here is the direct line of David of whom came, as concerning the flesh Jesus, who is Christ the Lord.

As Rachael and Leah were famous, the mothers in Israel, a wall on which was built so goodly a palace, so Ruth should be one great in Israel, and Boaz be as the house of bread. Jesus is the chief cornerstone or foundation on which the house of God—the church—is built. He is also the builder, for he said, on this rock—himself revealed by the Father—I will build my church, and the gates or powers of hell shall not prevail against it.

What a goodly occupation is given to Naomi, a nurse of her grand son. As the glory of old men is their grand-children, or children's children, so the glory of Naomi is Ruth's child, and she becomes nurse unto it. Now nurses in the king's family were very important and honorable. Naturally a good nurse would soon learn to love the child in her charge. How much must the nurse of Moses then have loved him. Princes in the gospel, such as Paul, become nurses of the little children. No doubt John made a choice one, as he encouraged

the little ones to keep themselves from idols. They train the little ones and bring them up in nurture and admonition of the Lord, and are very careful of the food they eat, and of the company they keep.

Where is the Gentile church nursed and by whom? Who is the character that answers to the fathers and mothers, such as Abraham and Sarah, Isaac and Rebekah, the prophets and holy women of old that received their dead brought to life? What good nursing do we find in the Old Testament as we rest in the bosom of the promises made to the fathers. As we behold these answering to Naomi, the widowed mother-in-law, nursing the youthful Obed, and much refreshed in spirit as she handles one of her kin who is to take the place of the dead, and sees by faith the fulfilment of the blessed promises of the covenant of grace faithfully foreshadowed under the law, but wonderfully shining out in the gospel, we see the Gentile church dwelling in the lap of the promises made to the fathers, their poverty no more remembered, and their joys abounding as Japheth dwells in the tents of Shem, and the Gentiles abide with the Jews. What a glorious building of mercy, what a house of bread, no more death nor sorrow, but the fruit is unto holiness and the end is everlasting life. Not a promise fails. The dead are raised up. Here is the marriage supper of the Lamb.

P. D. G.

(Concluded.)

Open rebuke is better than secret love.

Brother T. H. Rudd requests my view of the last chapter of Malichi. "For behold the day cometh that shall burn as an oven," etc. The wicked shall be the fuel for that fire—stubble. There is ability in that fire to burn the wicked, who shall be as chaff. That day is the gospel day, the day of the coming of Jesus Christ. He shall sit as a refiner's fire and as a purifier of silver, and shall purify the sons of Levi! Every one that hates iniquity, that abhors sin, that hungers and thirsts after righteousness, that mourns in Zion, that loves holiness, that fears God and works righteousness, is now (already) blest, already saved, already accepted with the Lord, is now manifested as a child of God. He shall and does bless every one of his people by turning them away from their iniquities, so we can truly and boldly say, such have the seal and mark of the Lord Jesus on them as his sheep.

Not only the wicked—unbelievers—are lost and shall be burned or consumed at the appearing of the Lord, in the sense that they shall not stand in the congregation of the righteous, but they shall be driven away in their wickedness; for when Jesus came he purified the temple, he established spiritual worship in Israel. There was war in heaven—the legal or first heaven—but the dragon is cast out into the earth. Satan fell as lightning from heaven, and his place is found there no more, hence the wicked are burned up in the sense that they have no more place there.

The gospel heaven is set up on

earth, or the kingdom of heaven is with men. This blessed kingdom is now in his people, and such bring forth fruits meet for repentance. It is vain to hope for salvation for any that love iniquity. God may bless them hereafter. We know not as to that. But we hold that if the kingdom of heaven is in one the Son of righteousness has arisen with healing in his wings over all such, and it is discerned between him that serveth God and him that serveth Him not. We are to affirm constantly that they that believe in God shall be careful to maintain good works. The wicked shall not stand in the congregation of the righteous. They shall be as stubble. They do not love holiness nor do the righteous have any fellowship with them, or their wicked works.

Again, the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble. Jacob answers to the vessels of mercy, Joseph answers to the Lord Jesus as a flame of fire in Jacob, and the flesh is represented by Esau that is for fuel. The fire is hot. God's people are in the furnace, and our God is a consuming fire. He baptizes his people with the Holy Ghost and with fire.

Nature is typical of grace. Fruits are wrapped up in their rinds and shells. Corn has its shucks, wheat its chaff, fruit its covering. Precious metals are hid in the earth. The fire is needful for the separation between the dross and that which is precious: so the people of God are imbedded in the earth, and must

be separated from their native nests or beds of filth and purified. The fire must serve for that purpose. Again, in a great house (the church as appearing to men) there are vessels to honor and to dishonor—gold, silver, precious metals, and wood, hay and stubble. The fire will try these or test them, and tell which are to honor and which to dishonor. Who shall abide the day when the Lord comes. His people feel that they shall die. But God turns man to destruction and says return ye children of men, and he turns the battle to the gate for them. He turns the heart of the fathers to the children, and the heart of the children to the fathers, or gives them all one heart, and they shall dwell together in the faith of Abraham, or that God gave to Abraham, and they shall dwell in love. They shall believe as Abraham did, and they shall sit down with him in the kingdom of God and eat bread or live.

P. D. G.

SEEKING THE KINGDOM.

"Seek ye first the kingdom of God and his righteousness and all these things shall be added unto you," Matt. 6:33.

This does not mean that this kingdom is obtained by seeking, or by work; it belongs as given to the children of God; and the eternal things of its inheritance are reserved in heaven; but the life-time things of this inheritance are found by seeking. And seeking is to obey the law of the kingdom. These things to be added are the necessary temporal things of life, such as food, drink and clothing; about which the Lord had just told his

disciples to take no thought. But it does not mean that these things shall be added in a supernatural way, or without the necessary and reasonable labor by those physically able. The kingdom provides laws commanding such with their hands, not only that they may have enough of these things for their own use, but also that they have to give the needy—those not able to work; and “the poor ye have always with you.” Paul heard of some who were “walking disorderly, working not at all, but were busybodies,” and commanded them that in “quietness they work, eating their bread,” And “if any would not work neither should he eat,” 2 Thess. 3:10-30.

I repeat, to seek the kingdom of God, is to obey its laws; to obey its laws is to seek the righteousness of God. Jesus himself must first be king of righteousness before he could be king of peace. Love, joy and peace in the Holy Ghost and all spiritual blessing in heavenly places in Christ, are your life-time inheritance in this kingdom; to which will be added—if you seek as above—all temporal things that your Father knoweth ye have need of, together with a quiet and peaceable life in all godliness in this present world. But always remember the godliness or first seeking the righteousness of God, is the base to this standing—the door to this partaking: otherwise ye fall and fail of this grace of God. Peter says “if ye do these things ye shall never fall, for so—or by this means—an entrance shall be ministered unto you abundantly unto the everlasting

kingdom of our Lord and Savior,” 2 Peter, 1:11. Remember how many have been cast out into outer darkness, but thus obeying you “receive of the Lord the reward of the inheritance,” Col. 1:25.

Then it is the height of presumption for you to sit down in idleness and wait for the Lord to send you a heavenly place in Christ, or food and raiment. Nor can we obtain and hold this inheritance at one stroke, or one day's work; but if we would have and hold it all the time, we must seek—work all the time, even as we would not have the Lord to add in one lump all the food and raiment of a life-time. Then we must daily first seek the kingdom of God and his righteousness second to nothing, and as pertaining to all things; and verily we shall be clothed and fed spiritually and temporally. P.

VOLUME 34.

This volume is the opening, or beginning, of another year's publication of ZION'S LANDMARK.

The great volume is the Bible. Its contents none can open or unfold save he that dwells in the midst of the Throne and of the elders. Jesus came, as it is written of him in the volume of the Book, to do the will of his Father. He was able to do his Father's will, and delighted to do so.

The future is a sealed book to us, until it is opened to us by its contents being made known. There appear to be signs of great events—in sea and sky, in heaven and in earth. Men are waxing worse

and worse. The love of money—which saps foundations, which vitiates morals, which drowns men in destruction and brings ruin in its trail, appears to have seized the nation in its fury, and to be striking down the manhood of our people.

Nevertheless, the foundation of God stands sure, having this seal, "The Lord knoweth them that are his." Let every one that names his name, therefore, depart from iniquity.

We desire to contend earnestly for the faith once delivered to the Saints, knowing that what God doeth is forever; therefore, there is no new gospel preached. Men who truly know this doctrine desire no other.

May the Lord have mercy on me, for I am poor and needy; and on you, for without him none of us can do anything.

P. D. G.

JESUS, THE GOOD SHEPHERD.

(Ezekiel, Chapter 34.)

A friend has requested my view of the above chapter of Eze.

The charge is made against false shepherds that they have not fed the flock, but have fed themselves. The flock is the men of God—the Lord's people, Israel, including his people among the Gentiles or heathens. The false, the gluttonous, covetous, oppressive shepherds were the leaders or rulers of the Israelites. They cared not for the poor, or halt, or lame. They did not bind up that which was broken. They

sought only their own gain and pleasure.

According to the history of that nation, we learn that the rulers of Israel were idolatrous, covetous, selfish, oppressive and, not only did not teach the people the good way, but caused them to err by leading them into idolatry.

What would the Lord do? He would come and seek out his flock, and bring them from every place to which they had been driven in the dark and cloudy day. He would redeem his people from all iniquity. As the spiritual David, Jesus, the Branch, should come in the end of days, and his coming should end the oppressive days; and he would search out, find and gather his sheep from all places and countries to which they had been driven. He would bind up the broken-hearted; he would deliver his captive exiles; he would comfort the feeble minded; he would seek and save that which was lost; he would redeem Israel from all his iniquities; he would bring them all back to his holy mountain, and they should feed as in days of old—in peace. Sharon should be a fold for flocks, and the habitations of Israel should be peaceable dwelling places. None should disturb in all that holy mountain. For, as in the days of old, Israel should dwell in safety.

How should this be? Would there be a literal return of the Jews to their old, or former country? This scripture began to be fulfilled on the day of Pentecost. Israel, the inward Jews, were brought in spirit and joy, power

and peace, to a true and spiritual understanding of the kingdom of heaven. One could worship at the holy Mount at Jerusalem, his feet standing on Mount Zion, that has never been in Jerusalem on earth, nor ever beheld the natural Mt. Zion where Solomon's temple stood. God is a spirit. The hour is come when neither in this mount, nor in Jerusalem shall ye worship God. True worshippers worship in spirit and truth. One truly coming to Jesus and following him will go where Abraham dwelt, where Isaac lived, and where Jacob sojourned, and shall sit down with them in the kingdom of God. All those pillars they set up and anointed remain to this day. Hermon, the hill Mizar, Bethlehem, the house of bread, Jerusalem, whither the tribes go up, remain to this day in their spiritual import, and when Jesus leads his sheep they lie down in green pastures, and rest by the still waters, and feast in the presence of their enemies, and none do molest or make them afraid. All enemies are cut off from Israel. His sheep hear the voice of Jesus, and they follow him. He saves them with an everlasting salvation. The breath of the Lord slays the wicked. The national corrupt kingdom of the Jews has perished. The jewels have been removed from the desolate dwelling, and that place has been destroyed. He burns the chaff; the corrupt, wood, hay and stubble are all consumed. All false shepherds are cast out. Everything that offends in this holy mount is cast out and becomes as stubble. The word of

the Lord not only seeks and finds the sheep and saves them, but it also searches out and destroys the wicked.

Has he under shepherds now? Yes, preachers, pastors, whom he calls and whom the Holy Ghost sets over the flock, feed the flock of God which he has purchased with his own blood, taking the oversight thereof not for filthy lucre but of a ready mind—a good mind which the Lord has given them to serve the Lord in preaching Jesus to his sheep. Such pastors will be very careful not to drive away any of the flock. They will be careful to look after that which is torn, or halt, or driven away, or sick or diseased. They will seek all such and feed them and encourage them.

Sheep are timid and defenseless. They do not feel worthy to be in the fold. It is far more difficult to turn a goat out of the fold than it is a sheep, and it is much more difficult to keep the goats out of the fold, for the sheep feel unworthy to come into the fold. Hence the pastor should watch the sheep, and seek their comfort and nurse them.

Paul says that after his departure grievous wolves should enter in not sparing the flock. Hirelings scatter the sheep, and destroy their peace and comfort. While the true pastors truly desire and labor for the good of the flock.

P. D. G

ELDER THOMAS CRAIG.

This man—famous in his day for his gift in the ministry, and his faithfulness in exhorting the

brethren to steadfastness, and telling them that it is not every one that saith "Lord, Lord," shall enter the Kingdom, but he that doeth the will of God—departed this life about twenty years ago. During his sickness a sister, who lived about eight miles distant, awoke her husband one night and said to him, "Uncle Tommie Craig is dead." He replied, "How do you know?" She then related a dream, or vision, that had just passed in her mind. She saw a closed carriage pulled by two horses coming up the hill to the meeting place where Uncle Tommie attended. It came to the door; a man came out of the carriage and walked into the meeting house where Uncle Tommie, as they called him, was, and they two walked out together, and the man helped Uncle Tommie into the carriage and closed the door, and the carriage, with the horses and all, went straight up in the air out of sight. When they heard from Uncle Tommie he had fallen asleep in Jesus, and no doubt his spirit had gone to the Lord Jesus.

P. D. G.

TRIPS TO ASSOCIATIONS

I have visited fourteen Associations this year. There is peace in all of them, so far as I know. There have not been as many received into the churches as there are some years. Like the moon—sometimes on the wane and sometimes on the increase, yet always the same—so is the church of God.

A Missionary Baptist preacher was present at the Kehukee Asso-

ciation noting the statistics. There was a decrease of 14 this year. According to that rate, the Kehukees would be extinct in 122 years. He will, however, hardly live long enough to preach their funeral, perhaps to his sorrow.

Within the last 30 years there has been considerable increase in membership. This year the attendance was large. At some places the behavior was good, but at other places it was bad. Where there were excursions it was worse, it seemed to me.

The preaching was generally good, and the enjoyment of the brethren and friends was marked.

Among the advantages of Associations, one is the calling together of so many different brethren in the ministry, and furnishing the opportunity for brethren and friends to hear these different gifts. It is a good way of encouraging peace and good will among the membership, and is promotive of good. As we know and mingle with the brethren, our interest in them increases. It is not those that visit and mingle with each other that nurse thoughts or suspicions of evil, but those that absent themselves and nurse their evil thoughts and their suspicions.

P. D. G.

LOVE.

He that loveth is born of God. Love is applied only to good things. He that loveth God is born of God, because God is love. By being born of God one is a partaker of God's nature, which is not only

love itself, but in God there is no darkness—no shadow. Therefore if one loves God he necessarily loves what God loves, and of course hates every false way. He sees in himself so much pollution that he abhors himself, and hence does not walk after the flesh, but denies self, and lives soberly, righteously and godly in this present world. He is humble and desires to dwell at the feet of Jesus.

P. D. G.

THE LORD'S PEOPLE.

One of our preachers met a friend of his who is a politician, and after complimenting him on his political views said "But you are a Hard Shell Baptist, and while your people pay their debts and are honest, and will tell the truth, and in no sense fail to keep their word, yet you hold that which no man on earth holds, but you and the Lord only knows what you do believe." A youth stepped up to him and said, "They are the only people the Lord knows on earth."

P. D. G.

Please send us money when it is due on ZION'S LANDMARK. We are receiving very little money through the mails. What is the matter? Cotton is a good price. We are much in need of money due to pay debts we owe. Remember us. While the amounts are small to you—it is our all. Put all together that is due us and we could pay our debts and feel much more cheerful. The expenses are heavy in publishing the LANDMARK.

Will our friends please obtain

new subscribers, and help us along? If the present subscribers that are behind will renew, and if a few hundred new names could be sent with the cash it would much relieve me.

P. D. G.

MARRIED.

Mr. T. Hugh Lancaster and Miss Daisy B Mayo, at Mr. Ralph Mayo's residence in Edgecombe County, N. C., Nov. 14, 1900, by P. D. Gold.

OBITUARIES.

MARY D. THORNE.

Another gifted and very much beloved member of the church of Christ has been called by her Head and Husband from sorrow, pain and suffering, sin and death below, to that sweet and glorious rest and perfect peace in the bosom of her God, where the great enemy of souls is destroyed and death is swallowed up in victory. Her spirit is now perfectly happy in Christ and will remain so until the resurrection of the body in its immortal, incorruptible, and glorified state like the body of Christ, then re-united in this spiritual she never shall tire in voicing the praise of her Redeemer as in the midst of the innumerable company she sits around in the effulgence and joy and eternal peace of God's great white Throne, where there will be no want, no vacuum; but fullness of joy throughout vast eternity. She was a faithful and true member of the Primitive Baptist church at Hopland, always filling her seat when not providentially hindered. Always melted under the power of the preached word while love and joy beamed from her countenance. "As God caused his face to shine upon her." Num. 6:25. Firm and steadfast in the faith of God's elect, she in meekness would assert the truth in the midst of enemies. A devoted and loving wife and mother, all that these words mean were found in her. Though afflicted most all the latter part of her life, she was industrious, resolute and untiring in her labors of love, consequently all that knew her, loved her. She was the latest daughter of Eli and Harriet Cutchin, and was born in Edgecombe Co.,

December 15th, 1830. She had three sisters and one brother and survived both sisters. Married Mr. T. T. Thorne in 1849. There were born unto them eight children, five of whom survive her. She and her husband united with the M. P. church in 1860, and she in hearing the Primitive Baptist doctrine preached here at Hopeland and being drawn in love and firm assurance that this was her home, realized the truth in the first chapter 16-17th verses of Ruth, says: "Entreat me not to leave thee or turn from following after thee; for whither thou goest I will go: and where thou lodgest I will lodge; thy people shall be my people and thy God, my God; where thou diest will I die and there will I be buried. The Lord do so to me and more also, if aught but death part thee and me." She related an acceptable experience of grace and was received in the fellowship of Hopeland church and baptized by the humble writer on the 1st Sunday in September, 1879, and remained a bright and shining light up to the day of her departure. She spent the last 8 years of her life with her son, T. T. Thorne, who with his wife, sisters and friends did all for her that love, with constant watching, close and unremitting attention could accomplish. She was confined to her bed from the 28th of June and grew gradually worse until August 17th at about 5:30 a. m., just after an awful electric storm the night before, she passed away as the new day had broken, cloudless and fair, a symbol of her sinless and beautiful home in heaven. Her disease was softening of the brain. In all her long, weary and wasting illness, she had often spoken of Christ and manifested an unwavering trust in the Lord, and not one moment did she ever doubt his love for his people, and his salvation, and her faith was in this sure foundation, against which the gates of hell cannot prevail. The humble writer visited her on two occasions and talked with her on this favorite subject and found her strong in the faith, and stronger now that she was growing weaker than ever before, and was not surprised, for God never leaves or forsakes his people, but continues with them until the last battle is fought and brings them off more than conquerors through him that loved them and gave himself for them. Oh that this faith which so wonderfully shone in the life and death of our dear departed one may be manifested in the lives of her children and may we all be humbled under the mighty

hand of God and know that he reigns, that he loved us and washed us from our sins in his own blood and has made us kings and priests unto God and his Father, and he shall have all the glory for our great salvation and may he lead us by his Holy Spirit out of sin and darkness and place us firmly upon the rock, hide us in the cleft until the storms of life are past, and then take us home where we shall rejoin her in the golden courts of perfect happiness and never fading glory. Her remains, accompanied by her children and many friends, were conveyed to the cemetery of old Temple church, where her husband and daughter rest, and there deposited to await the resurrection morn. Our loss is her eternal gain.

DEACON SETH WOODALL.

This precious brother in Christ passed gently to his heavenly home, as we believe, on the 18th of May, 1900. He was born May 16th, 1824, making his stay on earth 76 years and 2 days. He was a precious brother indeed, and much loved and esteemed in the Church of Christ, having united with the church at Clement meeting house in May, 1873. When the church at Smithfield was organized he was one of the members who took a letter from the church at Clement, and was in the organization of said church. He at first was chosen clerk of his church (Smithfield), but afterwards was chosen deacon of the same, which position he held until the day of his death. We feel that he possessed every quality required of a deacon, and if there ever was a "model deacon," Brother Woodall was surely one. It is precious to our memories yet to think of his gentle admonitions in conference meetings, and his lovely admonitions to the brethren and sisters, exhorting them to faithfulness and duty. Oh, how we miss him! Such members are useful in the household of faith, and the name and Godly examples of Bro. Woodall will long be remembered by the brethren and sisters of his own as well as other churches. It can truly be said of him "that his equals were few and his superiors were none."

Brother Woodall was held in high esteem by the people of his county and State, having held during his natural life several positions of honor. In 1862 he was chosen a member of the General Assembly of North Carolina, and made, as

many can testify, an honored member. After the close of the war he was chosen a county commissioner by the voters of Johnston county, and by his own body of commissioners was made chairman of the same. This position he held for several years, and by their wise administration the county script, which was fifty per cent. below par, was raised to full value, the entire indebtedness of the county paid, and every business department that was under their care, on their retirement, was left in a healthy condition, general good feeling prevailed in the county, and much praise by the citizens of Johnston county was paid to that body of commissioners.

Bro. Woodall was several times elected mayor of his town, and, in fact held the position as long he as would have it. The good people of Smithfield honored him, and at his hands the guilty received the portion due them, he being strict to mete out justice according to the crime.

Bro. Woodall was four times married—first to Miss Senie Lee, leaving no issue; second, to Mrs. Tomlinson, and to this union one son and one daughter were given—the son died, the daughter is living and is a worthy and estimable lady, Mrs. Mary Myatt, the wife of Mr. N. G. Myatt; the third marriage was to Miss Martha Durham—to this union were several children added, all dead except one son and three daughters, all of whom are held in high esteem, constituting some of the best families of our county. The fourth marriage was to Sister Sarah Adams, who now survives him. To this union there was no issue. So far as the knowledge of the unworthy writer extends, I can say Brother Woodall had four lovely, and we hope, Christian wives, and was otherwise blessed in this life. He earned a handsome living, and the poor of the church, and many others, found him to be a friend in need.

For many years Bro. Woodall was moderator of the Little River Primitive Baptist Association, and was held in such high esteem that his own church, at her July meeting, 1900, requested the unworthy writer to draw this sketch; also, at the last session of the Little River Association (just held), the Association requested that this obituary be added to the minutes of the same.

I have known Bro. Woodall from childhood, and never knew a better man; and serving as pastor of his church for nearly twenty-five years, I always found him at

his church, always filling his seat, and laboring for the peace and welfare of "Zion." He traveled extensively, both as a church, as well as an associational correspondent, and we feel that the highest eulogy that can rest to the memory of man can be paid to him: "He was a Christian and gentleman."

May the blessings of our Heavenly Father rest with the dear loved ones, and may his Godly walk be a daily admonition to his brethren, and may we all meet in "The sweet by and by," and range with infinite delight in the Eden of God's love, is the desire of the unworthy writer.

J. A. T. JONES.

APPOINTMENTS.

A. GARDNER.

Malmaison.....	Nov. 19
Mill.....	20
Cane Creek.....	21
Moon Creek.....	22
Country Line.....	23
Arbor.....	24
Pleasant Grove.....	25
Lick Fork.....	26
Dan River.....	27
Wolf Island.....	28
Hillsdale.....	29
Walnut Grove.....	30
Abbott's Creek.....	Dec. 1
New Shepherd.....	3
Rock Hill.....	4
Pleasant Hill.....	5
White Oak Spring.....	6
Cotton Creek.....	7
Suggs Creek.....	8

J. E. ADAMS.

Mr. Barnards (near Reaford) North Carolina.....	Sat. and 4th Sun, in Nov.
Danns.....	Monday night
Mingo.....	Tuesday
Harbrys' Chapel.....	Wednesday
Hornett.....	Thursday
Seven Mile.....	Sat. and 1st Sun, in Dec.
Reedy Prong.....	Monday
Hickory Grove.....	Tuesday
Corinth.....	Wednesday
Oak Forest.....	Thursday
Clement.....	Sat. and 2nd Sunday

Elder J. E. Adams' postoffice is changed from Barcleysville to Angier, N. C.

J. D. DRAUGHN.

Clayton.....Monday night after 3rd Sunday in November
 Smithfield.....Tuesday
 Bethany.....Wednesday
 Cross Roads.....Thursday
 Chapel.....Friday
 La Grange.....Saturday
 Mewborn.....4th Sunday
 Meadow.....Monday
 Tysons.....Tuesday
 Autrey's Creek.....Wednesday
 Old Sparta.....Thursday
 Lower Town Creek.....Friday
 Tarboro.....Sat. and 1st Sunday in Dec.
 Conoeta.....Monday
 Cross Roads.....Tuesday
 Mt. Zion.....Wednesday
 Lawrence's.....Thursday
 Kehukee.....Friday
 Deep Creek.....Saturday
 Williams.....2nd Sunday
 Falls.....Monday
 Mill Branch.....Tuesday
 Toisnot, Elm City.....Wednesday
 Wilson.....Thursday
 McRays.....Saturday and 3rd Sunday
 He will need conveyance.

JESSE BROWN.

Reuben Deaton's (night).....Nov. 24
 Tice's school house.....25
 Jerusalem.....26
 Lawyer's Spring.....27
 Bethany.....28
 High Ridge.....29
 Mountain Spring.....30
 Liberty.....Dec. 1
 High Hill.....2
 Watson.....3
 Crooked Creek.....4
 Union Grove.....5
 Meadow Creek.....6
 Liberty Hill.....7
 Jones Hill.....8
 Howard's Chapel.....9
 Freedom.....10
 Bear Creek.....11
 Mountain Creek.....12
 Flat Creek.....13
 Toms Creek.....14
 Rock Hill.....15

W. T. BROADWAY.

White Oak Springs.....Nov. 17-18
 Cotton Creek.....19
 Suggs.....20
 Pleasant Hill.....21

Lambeth (night).....22
 Rock Hill.....23
 Toms Creek.....24-25
 New Shepherd.....26
 Abbott's Creek.....27
 Saints' Delight.....28
 Mt. Vernon.....29
 No Creek.....30
 Pine.....Dec. 1
 Salisbury.....2

JONAH WILLIAMS, (col.)

Saturday and 4th Sunday in November at place to be appointed by Brother Julius Williams 8 miles south of Smithfield.
 Durham.....Monday night
 Mill Grove.....Tuesday
 Pine Hill.....Wednesday
 White Oak.....Thursday
 Snow Hill.....Friday
 Deep Creek.....Saturday
 White Level.....1st Sun. in Dec.
 Hillsboro.....Monday

UNION MEETINGS

Skewarky—Bear Grass, Friday, Saturday and 5th Sunday in December.

Contentnea—La Grange, Saturday and 5th Sunday in December.

Black Creek—Contentnea, Saturday and 5th Sunday in December.

Toisnot Union—At Toisnot, in Elm City, Saturday and 5th Sunday in December.

WHITAKERS' ACADEMY,

(For Both Sexes.)

WHITAKERS, .. NORTH CAROLINA.

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Zion's Landmark.

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—AT—

WILSON, NORTH CAROLINA

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PRICE--\$1.50 A YEAR

ZION'S LANDMARK PRINT

JH Congleton
1860

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 on the holy hill of Zion, keeping themselves unspotted from the world.

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

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

The Subscription Price of Zion's Landmark.

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

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

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

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

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

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All brethren and friends are requested to act as agents.

All names and post-offices should be written plainly.

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

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

ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

"I thank my God upon every remembrance of you," Philippians 1:3.

The epistle to the Philippians is remarkable in comparison with others, in that it contains not one word of rebuke, but abounds with kind admonition and affectionate commendation. How lovely the apostle acknowledges the kind remembrance of his brethren who ministered to his comfort in his imprisonment at Rome and also in his trials in Thessalonica.

"Notwithstanding, ye have well done, that ye did communicate with my affliction. Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only. For even in Thessalonica ye sent once and again unto my necessity.

"Not because I desire a gift; but I desire fruit that may abound to your account," Phil. 4:14 15 16-17.

How good and how pleasant is the relation and intercourse between the faithful gospel minister and the appreciative church when thus ministering to each others need, bearing each others burdens, and so fulfilling the law of Christ, ever mindful of the example and object lesson taught us in the affectionate letter to the Philippian church and to us.

It appears as if Paul would teach us as ministry to appreciate the good words and kind deeds of brethren to us and to encourage

them by commending their good works with thanksgiving and praise to the giver of all good, so that all may be edified and our Heavenly Father glorified. The brethren may also profit by a careful consideration of Paul's lesson, and realize their blessed privilege and providential opportunity to emulate the example of the brethren and sisters at Philippi, and thus deserve and win the approval of the faithful minister and of our own conscience.

When Paul was writing to the church at Philippi he was far away from his native home, an exile prisoner at Rome, patiently awaiting his cruel execution, when he would be released from all the trials and sufferings of this mortal life and realize the fruition of his glorious and precious hope, through grace, of a blessed immortality beyond the grave. A short time after the letter to the Philippians, Paul wrote his pathetic yet exultant letter to Timothy, in which he says, "For 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, I have kept the faith: Henceforth there is laid up for me a crown of righteousness which the Lord the righteous judge shall give me at that day; and not to me only, but to all them also that love his appearing," 2nd Timothy 4:6-7-8.

The Lord's faithful servants have the same faith and hope in fellow-

ship with Paul spiritually, but in these times they are not subjected to the same circumstances temporarily; nevertheless they all have, in a greater or lesser degree, their troubles, trials, cares, privations and needs subjecting them to the endurance of hardness as good soldiers and to be partakers of the afflictions of the gospel according to the power of God.

The relation between the pastor and his church, the ministers and the churches is so mutually blessed and their interest so identical that they are all included in the same comity of fellowship as Paul teaches us in the memorable address to the elders of Ephesus. "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. I have showed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive," Acts 20:33 34 35.

But where am I drifting? When I commenced to write, it was with the intention to simply express my appreciation of the kindness and encouragement I received from the brethren, sisters and friends of the Kehukee, Contentnea, Corresponding Virginia and Salisbury associations, the Welch Tract yearly meetings and intervening churches with whom it was my privilege to meet during the past month. I want to say that in more than fifty sermons, to which it was my privilege to listen, and in the deportment and conversation of brethren, I neither saw nor heard anything to find fault with. "How good and how pleasant it is for brethren to dwell together in unity."

I suppose if I had gone hunting for faults I may have found them.

As the spider crawls upon the most sweet and wholesome flowers he gathers only poison. But the fault is in the spider. So the busy bee lights on the same flower and extracts only sweet and wholesome food. But the virtue is in the bee. If asked the reason why, I would say because God hath made them so. I sometimes wonder if I do know the purport and meaning of Paul's words to Titus, "To the pure all things are pure; but unto them that are defiled and unbelieving is nothing pure." I desire to thankfully acknowledge the Christian like courtesy extended to me by the ministers in North Carolina and elsewhere, and especially the dear ministering brethren who conducted me so pleasantly from the Kehukee to the Contentnea association. They were so intent upon my comfort that I could not feel to be a burden to them. Indeed, it appeared to me that Elder Stephenson's pet boy, Tommy, and I were the objects of their especial solicitude. Brethren, I appreciate it.

The Christian hospitality I enjoyed in the homes of my brethren, sisters and friends is sweet to my memory, and, "I thank my God upon every remembrance of you." But above all is the memory of our good meetings, the cheerful songs, the plaintive prayers, the blessed gospel, all exalting the glorious name of our blessed Redeemer.

O, could I speak the matchless worth,
O, could I sound the glories forth,
That in my savior shine;
I'd soar and touch the heavenly strings,
And vie with Gabriel while he sings,
In notes that are divine.
I'd sing the characters he bears,
And all the forms of love he wears
Exalted on his throne;
In loftiest songs of sweetest praise
I would to everlasting days
Make all his glories known."

I have a little hope which I trust
is a good hope through grace, that

sometime, aye, in my Heavenly Father's own good time, when the fetters of this dull mortality are broken, I shall reach the highest aspirations of my soul in exalting my dear Savior, be like him and see him as he is.

Dear brethren, sisters and friends, of North Carolina and elsewhere, "I think my God upon every remembrance of you."

W. W. MEREDITH.

Petersburg, Del.

"And Israel served for a wife, and for a wife he kept sheep," Hos. 12:12.

Sister Lou Whitford, of Craven county, requested me to write on the above subject, but I do not know that I shall give her any comfort.

Jacob was one of the peculiar characters of the Bible. In him the flesh and the spirit are represented. He is a supplanter and a great complainer, never satisfied with his surroundings, nor with the providences which are visited upon him. Thus we are always dissatisfied with what the Lord does, and would do like Judas, the unprofitable servant, accuse him of being a hard Master if left to the decision of the flesh. But there is dwelling here in this same body another principle, Israel, a prevailer with God and with men. He is satisfied with the way of the Lord, is not a complainer at anything the Lord does, always sees the end of things which is Jesus Christ the righteous and all things leading up to Him. He praises the Lord in all things and rejoiceth, is full of faith, hope and love. With all his heart he desires to follow Christ in all His commandments and is grieved at every transgression. God had blessed Jacob and given this new name, Israel.

Isaac desired to bless Esau, but

what God had blessed must be blessed, and no curse could come upon him. Therefore Isaac must bless Jacob. Out of this peculiar transaction Jacob must go out from his father's house to the land of his kindred. God had not only blessed him with lands and flocks, but with wives and children, for his must be a great house, but he must not take wives of the daughters of the land in which he dwelt for they were a cursed nation that Israel must, in days to come, destroy, therefore he must not form any alliance with them. He must go to the house of his mother's brethren and his father's kindred. There Abraham sent his servant for Rebekah, that his son should not have a wife of the daughters of the land. Jacob's wives were not sent to him in the same manner but they must come from the same place. Therefore, all the circumstances leading up to this end are in the proposed pathway to accomplish God's purpose. It was the way He had appointed and Jacob must walk in it.

Jacob came to a certain well and there he met Rachel and he loved her. She is the daughter of Laban, his mother's brother. She brought the news to her father and Jacob is taken in the house of his kinspeople. The center of his attraction was there, and when Laban asked him to appoint his wages, one of the most peculiar prices is set that we have recorded in the pages of the Bible, "And Jacob loved Rachel; and said, 'I will serve thee seven years for Rachel, thy younger daughter.'" This was satisfactory with Laban and the contract was entered into. These seven years were soon gone, for Jacob's love for Rachel was very great, therefore his service was light and pleasant to him. What we love to do is not grievous, however hard it may be to the flesh to endure. Jacob's ser-

vice may not have been so light, but the person for whom he was doing this service was, in his eye, of great price. Even so the service of Christ for the church was a work of joy even though it was so grievous to be borne that it is compared to a cart pressed with many sheaves. He delighted to do it, however, for the love he had for her for whom he was rendering this service. "I delight to do thy will, Oh my God," is his language. Thus he performs the work with delight.

The seven years were ended and the time came that Jacob must receive his wife. The morning comes and Jacob is deceived, for Leah had been given to him. He had not done any service for Leah. He makes inquiries about this and is informed that this is according to the law of the land—the elder must marry first and then the younger. Christ came to honor the law, and to do this he must keep it in all its precepts. He came not to do away with the law, but to fulfill the law. Thus Jacob, who was a figure of Christ, must obey the law and take the elder, for whom he had done no service. In Jacob's house, as well as in his person, must be a conflict all the days of his life, for his house, as well as himself, is a figure of the church of the living God, and the wrestling of the flesh and of the spirit which is felt in the hearts of all the saints must be prefigured in the house of Jacob. Therefore, he must take Leah, the tender-eyed maiden. Like the flesh that can not bear the light of truth, but this must come in the house of the Lord and be endured, not only by the inner man of the christian, but by all the household as well. Jacob served Leah as well as Rachel, even as Christ served the flesh, for much of His service was in the flesh. Jacob was comforted by being told that he should have her whom he

loved, for after a week Rachel is to be given to him and he shall serve seven other years for her. Thus all his service is for Rachel, both the former and latter seven. This service is perfect, being double, but all for her whom he loved.

Thus all the service of our Lord Jesus is for the church in her beautiful, lovely garments, but he must receive her in the flesh, for the whole woman, soul, body and spirit must come in; she is of Him—His near kinswoman.

We are related to our head in the flesh, for He was made flesh or born in the flesh as we are, and made sin for us that we might be made the righteousness of God in Him. Thus in both our natural and spiritual life we are near to him, and partakers of his works for us. There is in every christian the same thing there is in the whole church, that is two separate and distinct principles, and these are perfectly opposed to each other so that their enmity is compared to a warfare. These two can not be reconciled to each other for the one is carnal and the other is spiritual. The natural never becomes spiritual, but in the end it is swallowed up in victory. There is but one change in our carnality in the new birth and that is from a lord to a servant; it is bound and keeps being bound, for He who has fixed these bonds will never let His prisoner go free again.

No figure can show the reality in its perfect state for Jacob could not bring about peace in His natures nor between his two wives, but Christ Jesus works so as to reconcile all to Himself. Even the wrath He restrains and will not let man go to the excess of his ambition. Thus Christ Jesus is a perfect King, for He ruleth the heart, controlling the mind and leading His people to salvation both here and hereafter. For this cause we want to

dwell with Him and our desires are so strong that we really hunger and thirst for His presence, and we beg for the very things which He gives us.

With love and Christian fellowship, I am,

Yours in hope,
L. H. HARDY.

Ravenswood, N. C.

ELDER P. D. GOLD AND ALL LOVERS OF TRUTH IN CHRIST:—I have for a long time thought of writing to you, but feeling much weakness and unworthiness it seemed to be a heavy cross to me, even to think of writing to people that I think are as good as the Baptists, but I ask you all to pray for me that the Lord may give me grace and understanding that I may do my duty while I live.

In the year 1877 I hope that the Lord did see fit in his goodness to give me a hope, but I soon felt that I was deceived, but I joined the Methodist church. I remained there until 1898, 1st Sunday in June, when these words came to me, "Come out from among them." So I did, and today I am not a member of any church, but I hope the Lord will, in his good time show me what to do, and forgive me all my sins. I feel like Peter, if I am following the Lord at all it is afar off. I love to hear the Baptists preach. They can tell my feelings better than I can.

I feel that it is a point I long to know, yet it causes anxious thought. Do I love the Lord or no? Am I his, or am I not? I am so full of doubts and fears I feel sometimes I am none of his, but surely goodness and mercy have followed me all my life.

I have a desire to do right, but it seems to me I always do wrong. Greatly I love the Baptists, and would like to be one of them, but I

am so sorry I feel that I would disgrace them.

I am a stranger here below,
And what I am 'tis hard to know;
I am so vile, so prone to sin,
I fear that I'm not born again.

I ask the prayers of all that love the Lord, that if I am deceived, to undeceive me and forgive me.

O, that I could praise the Lord! But it seems that I am like Paul, that when I would do good evil is always present with me, and so it is a heavy cross to me to try anything. I often felt a desire to talk with the church, but would wait till the next time. Such has been my condition ever since August, 1898.

I remain, your unworthy,
ROBERT W. WRAY.

Remarks: My friend, my advice is for you to tell your feelings to the church, and let them be the judge of your case.

P. D. G.

Pleasantville, N. C.

ELDER P. D. GOLD—Dear Brother: By your request (at Bassett's) I will try and write a few lines of my troubles through life, if God will permit me to so. It may be some comfort and pleasure to some one. I have one consolation—he that seeketh me early shall find me. I hope that I was an early seeker. My father and mother, Geo. T. and Martha M. Helms, took a great delight in reading their Bible, and they would make us children sit up every night and listen. Pa would read and explain to us. I was about five years of age, as well as I can remember. Ma would send me to the spring. I would think of what they would say about God. I was afraid I would be sent to torment, and I would try to pray. Pa would tell the children what to say when they were trying to pray. I would listen as well as I could, and try to

say what he would. If I would joke any I would be really grieved and try to pray.

My grandmother would tell me to seek the Lord early and I should find him. I would try to pray and beg all that I could. It seemed that God had forsaken me. I got in so much trouble it seemed that I was compelled to die. I knew that if I died I would be eternally lost. My people were no satisfaction to me. I wanted to be alone. I could not be as humble as I wished. I would go in the room alone and beg for mercy; would put my face against the floor to be humble, and ask God to teach me how to pray, and would try to beg God to be with me and be merciful to me a poor sinner. It seemed that God would not notice such a sinful person as I was. I had no earthly help—all I could cling to was God, and it seemed that he had given me up. I was in so much trouble I could not attend to my business as I wanted to do. I wanted to be begging all the time. This world of vanity did not trouble me any. My thoughts, mind and body seemed in prayer to God continually. I wanted a home in Heaven, and would ask God to save me if I died in my sleep. I feared to sleep. I was trying to pray, and as I was about to close my prayer before I went to sleep, I said, "God be merciful to us poor sinners; pardon our sins, and save us, for Christ's sake, amen." I asked ma if anybody said amen when they were praying. She said they did. I had a little hope that God was hearing me and teaching me how to pray. I begged him to pardon my sins. I went to wind a bucket of water at the well. While in trouble I raised my face toward Heaven. I felt so happy it seemed that I would never see any more trouble. I raised my bucket of water. It felt as light as if I had nothing. I

loved everybody. The church seemed sweet to me. I felt like I wanted to be in the church, but was afraid to join. I tried to beg God to give me my troubles again if my sins were not pardoned, and begged him to show me in some way. I was down on my knees begging with my face in my hands, and I saw a great light, bright as the sun. It seemed that I was going to another world. I then dreamed that the world was at an end, and I was starting to heaven, and awoke. I then joined the church at Union, and was baptized. I had no fear of going into the water. I felt happy. It seemed a heaven below the Redeemer to know.

I would write more. It seems that I have not made a start toward writing all that I want to yet, for the half has never yet been told. I feel so unworthy, but trust to God to be my Father and friend, as I know no mortal flesh can save me. We have many crosses to bear.

May God be with us all. I desire the prayers of all God's people.

Your affectionate sister,

RUTH WRIGHT.

Elamsville, Patrick Co., Va., June 13, 1900.

ORGANIZATION.

A Presbytery was presented to the request of the church at Saint's Delight.

The following brothers and sisters met at Pine Ridge meeting house, in Forsyth county, N. C., on the 4th day of November, 1900, to wit: Elders W. C. Jones, J. W. Flinchum, J. A. Ashburn, and Bro. J. W. Morefield, and were organized into a Presbytery by electing Elder J. A. Ashburn moderator and J. W. Morefield clerk.

The brothers and sisters whose names are underwritten came forward with a letter of dismission from Saint's Delight church, and manifested a desire to be constitu-

ted into a church, whose names are as follows, to-wit: Martha Fulp, Stephen Fulp, J. A. Marshall, Ada Fulp, Willis Marshall, Catharine Marshall, N. J. Neal, Flora Vance, L. Carter, Charles Styers and D. Styers.

These being found orthodox, we proceeded to organize them into a body by giving them the right hand of fellowship.

The church first being constituted at Pine Ridge, organized by adopting the Government, Articles of Faith and Rules of Decorum in general use by the churches composing the Mayo Association, and then proceeded to elect a moderator and clerk—Elder J. W. Flinchum, moderator, and J. M. Crews their clerk.

J. A. ASHBURN, Mod.

J. W. MOREFIELD, Clerk.

ELDER P. D. GOLD—Dear Brother: Though unworthy, I feel that I will now try to make the attempt to write you my experience through life. It seems to me so great a task, I never could make the attempt until now I feel so little and unworthy I fear I have never tasted the grace of God.

When I was a child I became interested in the welfare of my soul. One night when I was little there came up a thunder storm. We children were sleeping up stairs. It lightened, and the thunder struck somewhere. One time I thought it struck the kitchen chimney. I thought I heard the rocks falling. I looked for every moment to be the last. I tried to pray with all my might to the Lord to spare me, and I would do better. Next morning I got up and went down to see if the chimney was down. When evening would come I would walk the yard and watch the sun set, thinking I never would see it rise again. No one knew my condition.

That soon wore off. I would keep trying to pray and promising to do better. Pa took Lizzie, Mollie and myself to Stuart in the hack, and there came up a terrible thunder storm and struck close to us. I thought my time had come then. I tried to pray with all my might to the Lord to spare me and I would lead a better life. But I would keep sinning, and Oh, how it would grieve me. I commenced reading the Bible. I read it through. I sinned so much sometimes I would wish that I had no soul. I married, and in a short time I thought of all my promises to God. I got in so much trouble—I was not any better. It seemed I could do nothing within myself—all my help must come from God. I had done all I could do. I had no power within myself. I was in the garden. While in that condition a great love came to me. I could hardly keep from shouting aloud. My troubles led ; I did not know where they went. I soon got in trouble about joining the church. I tried to pray to the Lord if my sins had been pardoned to show me in some way, and I dreamed of appearing to the church at Union, and I promised the Lord if he would relieve me of my trouble I would go and offer to the church, and the next meeting I went, and when they opened the Door to receive members I thought of what I had promised, and the tears commenced streaming from my eyes. I got up, went and told a part of what I have written, and to my surprise was received. Bro. Cabill asked me when I wanted to be baptised. I told him next morning. He said if I would wait till evening the water would be warmer. I told him I would rather be baptised in the morning, for I did not dread the cold. I did not feel like it would hurt me. Oh, the joy I went through that day! I love the

Baptists and love to be with them. I desire the prayers of all God's people.

Your affectionate sister,

E. A. BRAMMER,

Daughter of G. T. and Martha M. Helms, and wife of Peter C. Brammer.

DEAR BROTHER GOLD.—I feel to write you a letter stating some of the feelings I have had this year 1900, commencing in June. At times it would seem that God's judgment was hanging heavy over us. On the morning of the 6th of July, this scripture appeared to my mind: "Jerusalem shall be trodden down by the Gentiles until the fullness of the Gentiles be come in." I thought I saw that the fullness of the Gentiles had come in, and it wouldn't be long till the change would take place. I think it was the ninth of July, as soon as I went to bed it seemed my mind was placed upon the children of Israel while in the land of Egypt, and in my mind I followed them across the Red Sea. I never slept but very little that night. I would get up and sit in a chair. It seemed my mind returned and I saw the sufferings the church would pass through here. It seemed I saw the destruction or the fall of Babylon. It seemed I saw the people together in their force pushing against each other, and while they were doing this I saw them swept off of the earth, and a small company placed behind them, which I think was Jerusalem, that shall be trodden down by the Gentiles, till the fullness of the Gentiles shall be come in.

Then about three or four o'clock that morning there came a great fear of man upon me. I don't think I got out of the house that morning till about an hour by the sun, and when I was out I saw the sun was

darkened. Under the sun seemed to be a thick darkness. I was looking for Jesus. I thought he was coming that morning. I would look and see the people knocking around and wondered how they felt. I thought they must have a strange feeling from what they ever had before. The sun never shone bright to me till about eleven or twelve o'clock. This was the tenth of July. This fear of man was upon me four or five weeks, and at times I was afraid to get out of the house. During this time it seemed I was brought to judgment, there to give an account of the deeds done in the body. I thought I saw the very depth of sin. It seemed I couldn't see how man in this condition could be saved. I saw that if God marked iniquity against me I couldn't stand before him. Then it seemed that God's wrath had turned from me, and I could see again that God was a God of love, a God of mercy, and a God of compassion, able, and will forgive the sins and transgressions of his people.

Jesus says, if ye believe in God, believe also in me. If we believe that God was able and did deliver the children of Israel across the Red Sea with an outstretched arm, believe that Jesus is able to deliver too. Then I passed through a feeling to want bread, and while this feeling was on me I was saving with bread. This feeling was on me about two days, then I passed through a feeling to want water, and while this feeling was on me I was saving with water. I would see people carrying water to water their flowers. I wanted to tell them to be saving with the water, for I felt like we would need it.

We will now come to the mystery of Babylon. The scripture tells us, upon her forehead a name written, mystery, Babylon the great, the mother of harlots, and abomina-

tions of the earth; and I saw the woman drunken with the blood of the saints and with the blood of the martyrs of Jesus. The scriptures tell us again, therefore shall her plagues come in one day, death and mourning, and famine, and she shall be utterly burned with fire, for strong is the Lord God who judgeth her. The scriptures say, "I heard another voice from heaven saying, come out of her, my people, that be ye not partakers of her sins, and that ye receive not of her plagues. Awake, thou that sleepest, and arise from the dead;" for ye belong to Jesus. He says, come out of her my people. For Babylon is not your home, for he has bought you with his blood without money and without price. Mystery Babylon is the great power of man, containing all the riches, together with false worshippers, Sunday schools and seducing spirits, together with all the inventions of man, from the least to the greatest. It seems that Babylon stands now as a sea divided.

C. G. SMITH.

Altamahaw, N. C.

ELD. P. D. GOLD—Dear Brother in Christ Jesus: I feel that I should write you occasionally, if for nothing but to let you know that I am still on the shores of time, and feel that God in his infinite goodness and mercy is yet "keeping my soul in life," and in his providence permitted me to visit his children in this part of his vineyard. I feel to be an unworthy monument of his "goodness and mercy," but he is still merciful to the poor, and is supplying me with food and raiment, for which I ought to be content. O, that I could at all times feel grateful to him for the manifold mercies he so graciously bestows upon me. Sometimes I am possessed of a murmuring and com-

plaining spirit—not reconciled to my lot or condition in life; at other times I feel to say with Paul: "As having nothing, yet possessing all things." The "all things" are paramount to all possible things "under the sun," for nothing on earth can be compared in value to "the inheritance of the saints in light." "Heirs of God and joint heirs with Christ," equal with him in riches and glory. Then how condescending, how loving, how gracious, and wonderfully generous, to bestow the riches of his grace upon us, while we did not or do not deserve any of his benign favors. And, my brother, we hear people of the world complaining of "bad crops," the loss of property, and not accumulating it fast enough, as though the God of heaven was under special obligations to bless them with abundant crops, and work everything to their advantage in obtaining this world's goods; and if thus blessed, to what purpose do they put it? They "consume it upon their lusts," and God gets no thanks for such blessings. Our people are also covetous, and are striving for the sordid things of earth, consequently not concerned about the things of the Kingdom, the great and glorious cause of our blessed Redeemer, as they should be. O, that they would be less covetous, and cease striving for these things, and manifest more concern for Jesus and his glorious cause.

Brother Gold, I am sorry such a controversy has been and is now in progress among the Old Baptists, over or about some points of doctrine, especially "time salvation" and predestination. I fear such controversy has produced bad results. Such contentions incite passion, prejudice and alienation, and I would be glad brethren would consider the ruinous effects of such debates and cease their striving

about them.

I will offer a few thoughts on these two points, not for the purpose of stirring up strife or creating dissension, but merely to tell you what I hope I believe in regard to these points: I believe the Lord has saved me all my life, from infancy up to the present hour, and hope he will save me with an everlasting salvation, as he will all Israel. Now, when I retrospect my life, I can see his preserving and protecting hand was over me, and when the recipient his special grace and knowledge of of the same, I could sing with the poet, "Through many dangers, trials and snares, I have already come," &c. The purpose of salvation was fixed—ordered in all things and sure—before the beginning of time, and "is now made manifest by the appearing of our Savior, Jesus Christ," &c. Made manifest to each one individually when they see him by an eye of faith, "as the chief among ten thousand, and altogether lovely," and when brought through "the washing of regeneration" they are living children; therefore, the exhortations and admonitions are addressed to living children, and not dead subjects. Although being raised from the dead by the voice and power of the Son of God, of themselves they "can do nothing," and if they render even one act of obedience to the law of Christ, which is a Spiritual law, it is by the power of his Spirit. For he worketh in us both to will and to do of his own good pleasure. Not only works in us to will, but to do also. Now, there are certain duties and obligations devolvent upon each child of grace, but as I have said, it is the living that feel the responsibility. Even children that live after the flesh die, must be raised to life before they can understand their duties, for "they that are in the flesh can-

not please God." If "he works in us to will and to do," and we thereby receive the "answer of a good conscience toward God," do we need any praise for it? We have only done our duty as unprofitable servants. We have our joys, "times of refreshing that come from the presence of the Lord," "filled with the fullness of God," as rewards, as "He is the rewarder of them that diligently seek Him" and "no good thing will He withhold from them that walk uprightly," but he deserves all the praise.

No doubt all true believers believe in the absolute sovereignty of God. They certainly believe that he doeth His will in the army of heaven and among the inhabitants of the earth beneath and none can stay His hand or say unto Him, What doest thou? "He declared the end from the beginning, etc." His sovereignty is established and all His attributes are embraced in His sovereignty and if predestination is one, then it is embraced there, it is certainly unalterable, therefore unlimited. Surely, no one would charge God with forcing His creatures to sin. He does not have to do such a thing. But some say if He predestinated sin and the wicked actions of men they are thereby compelled, there is no other alternative. I conceive predestination to be one thing and coercion another.

"By the disobedience of one man sin entered into the world," &c. "Sin is the transgression of the law;" then by that act sin entered into the world, and if there had been no NEED of sin in the world, it seems God could have prevented the entrance of it into the world. God is perfect, and whatever he does is right. His judgments are unsearchable and his ways past finding out."

Now, if what I have written does not accord with the views of others, I hope they will not fall out with me, for life is too short, and we are too limited in our understanding of these things to cavil over them. "We only see in part and know in part" here, and if we spend our time in biting and devouring one another, we shall be consumed one of another, then all is chaos and ruin.

I have noticed in the controversy over these points that brethren on both sides have said or written hasty things, have "spoken unadvisedly with their lips;" but those contending for unlimited predestination have manifested more charity and have written in a more tolerant spirit than the opposers. I feel persuaded that those who object so strenuously to predestination of all things, do not understand those who contend for it, and if they properly understood them there would be no difference. So they are, so to speak, "driving nails in a plank we are not sitting on."

May the good Lord bless you and all the dear saints everywhere. May he sustain you by his grace in your declining age, and when it is his will to call you home, you may be numbered with the innumerable host redeemed by his blood out of every nation, kindred and tongue under heaven.

Yours, in love and affection,

P. H. JAMES

Prescott, Ark.

ELDER P. D. GOLD, DEAR BROTHER:—Encouraged by your kind invitation on wrapper of the LANDMARK, a stranger by face and form, yet I hope, though three thousand miles away from your office and person, I am a lover of the gospel within the meaning of your request, and if not, then who am I, and why have I suffered so many things in

vain? If you will cover my infirmities with charity that beareth all things, I will speak to your readers through the medium of the pen. I will state at the beginning that I am somewhat familiar with your paper and mode of thought, having read a number of copies during a period of several years, and have been pleased with its contents, and feel sometimes to rejoice in its utterances. I have a copy now before me, which I have carefully read, and can say I endorse its sentiments. The copy I have is the issue of February 15th, 1900, which I borrowed of Bro. Atteberry, of Juliaetta, Idaho, who is a subscriber.

I quote John 3rd chapter: "Except a man be born again he (the man) cannot see the kingdom of God." This explained reads, "Except a man be born of the water and of the spirit he cannot enter into the kingdom of God." These words place before the mind the subject on which I will make the attempt to write, confining my remarks to the status of the man which is born again. Concerning the man that must be born again and of the spirit we premise is one who has been born of the flesh, that is a natural man, a son of Adam in soul, body and spirit, and in the application of this figure by the Master in Israel to the subject, a son of Abraham after the flesh, in the person of a Jew, ye (children of Abraham) must be born again. This gives the status of the man under consideration in the text noted. But again, the man that must be born again must have been redeemed or included in the covenant of redemption as in Abraham, as in all cases redemption must in some legal sense ante-date either the covenant or in fact the gift of repentance, faith and gospel obedience, which are the development of a

child of God in the sense of the covenant under which redemption and regeneration are possible. This again gives the status of the man with relation to God as a sinner needing repentance and the remission of sins. Now in redemption the status of the whole man, the creature of God, is changed as to the law of condemnation in the flesh, in which the body is dead because of sin. The condemnation of sin being removed by the offering up of Jesus Christ's body once for all, changes the legal standing before God, though the subject of redemption knows nothing of the legal transaction between the Father and the Son, for all this takes place between the two in the high court of heaven, and reaches back to the beginning in this particular, so to speak, retro-active, going backwards and forward also to the redemption of the purchased possession at the restoration at the last day. This arrangement gives basis upon which the work of regeneration proceeds. Here is the foundation of faith, repentance, baptism, laying on of hands, and eternal judgment is not to be laid again, on the principle that the law being once satisfied and sin put away there is no more offering for sin. The work being finished on the cross, all the work of Christ bringing the gift of righteousness the work of regeneration in and of which the man is born again of the Spirit, and thence forward is a new creature entering into the kingdom of God, and this changes the spiritual status of the man which is born again, partaking of the nature of the element of which he is born, which is spirit, even as the natural man partakes of the element of which he is born of the flesh, and hence is flesh. Now the question comes up here, what change takes place in the flesh when one is born

of the Spirit? Answer, none whatever as to the nature of flesh and blood. The only change visible is in a change in the course of action from disobedience to obedience. This change is effected by a change of his love, controlling his will to do or not to do, the controlling power being the love of God in his heart, and yet while this is true, he, the man born again finds another law which is in his member warring against the law of his mind. The mind which is renewed in knowledge after the image of Him that created him, and so in this condition he grieves, being burdened, receiving the assurance by the word of the Lord, "If Christ be in you the body is dead because of sin, but the spirit is life because of righteousness, and thus he plods his weary way waiting for the adoption, even for the redemption of his body—his vile body, condemned by reason of sin. But having been redeemed by the blood of Christ his legal status being thereby changed before the law, he waits his reprieve in the prison house of death in the changing of his vile body at the resurrection of the dead in the last day.

L. N. NEWKIRK.

Jolietta, Idaho.

DEAR BROTHER GOLD:—I some times wonder if there is any reality in religion, and then I think there certainly is. When I am in old North Carolina I can see and hear the brethren talk and rejoice in the Lord, but when I am in the West I can't hear any talk or good preaching, but I hope that there is a time coming when some good old Primitive Baptist preacher will visit this valley to preach for us. It would be a pleasure to live in this fine valley if we had preaching. It has a rich soil. There was a crop of wheat near where I live that made

56 bushels per acre, and the lowest I know of was 37 bushels per acre. This will give you some idea of it. *The roads are nice and level, no rocks at all. My house is a home for any Baptist preacher as long as he will stay with me. I think if there was one in this country there are several that would rejoice. May God direct one to visit us is my humble desire. Brother Gold, come to see us if you can, and if you can't try to get some one to come and preach for us. Your unworthy brother until death.

R. L. LACKEY.
Rockyford, Col.

Remark.

One reason I publish brother Lackey's letter is to encourage some of our preachers to visit that far off land of Colorado and preach the gospel to them.

P. D. G.

NOTICE.

I have on hand yet about one hundred of Mary Parker's books, "Reminiscences and Letters," which since her death I have reduced to fifty cents. Also my book, entitled, "Meditations on Portions of the Word." at \$1 and the Hymn and Tune book, both round and Shape note, at \$1. By the dozen \$9. sent at the expense of purchaser.

SILAS H. DURAND.
Southampton, Bucks Co, Pa.

"He that tilleth his land shall be satisfied with bread; but he that followeth vain persons is void of understanding."

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 XXXIVNo. 2

WILSON, N. C., DEC. 1, 1900.

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

EDITORIAL.

DIVINE SERVICE.

Without me ye can do nothing, is not only true, being the word of truth, but there is no saying more truly and fully experienced by the children of God than it, and yet we find some of those whom we believe to be children of God wrangling as to what we should do, and why we should do it. Jesus spake as never man spake, and his words and sayings are perfect, and his people are perfect in him, therefore their understanding of his words in him must be perfect. If these children differ in their views or understanding of any principle of divine truth, that difference is conclusive evidence that in the respect wherein they differ they are not in Christ. To be in Christ is to have revealed in us the fullness of that salvation which is of God, and which saves sinners in time and to eternity. When a difference arises the point

to be determined is what the will of God in Christ Jesus is in that particular. And as God works in us to will as well as to do, it is for us to inquire in the place where he works his will, that is in our heart, in our experience, and see what he has wrought there, and do that, and thus work out our own salvation, and the thing done will surely be done with fear and trembling, for we shall surely feel that it is God that worketh in us to will and to do of his good pleasure. As all are taught of the Lord there is nothing taught to one that is not taught to each one of them, hence the greatness of their peace in him. The fellowship of the people of God is with, not for, one another, and with the apostles, and their's is with the Father and with his Son Jesus Christ. This fellowship is in the Spirit by revelation, and the foundation of it is what we term an experience of grace, therefore all we know or need to know about salvation—whether for time or eternity—is what we have revealed to us in our experience or reason of a hope,—which is Christ in us the hope of glory—and what God has written in our heart and mind is the same which he has written in the Scripture, therefore we know that without him we can do nothing, because he has written it in our heart, and the writing of it therein is our experience of it. The revelation of God is in Christ, and the thing revealed is Christ. By revelation Christ is found in us the hope of glory, and that revelation is our experience. As we have re-

ceived him, so should we walk in him. Having received him by revelation we must and should walk in him by revelation. Or, having received him by experience, we should walk in him by the same rule. It is while walking in him that we are sweetly assured in our hearts that the blessings of God consist as much in our walking in him as our being in him, hence it is in keeping rather than for keeping his commandments that we find the blessings.

The doctrine of the revelation of divine life and consequent action is not a mere theory, but an experimental practice. The walk of the child of God is in Christ Jesus the Lord, and must be therefore what we might term living and walking again the life and work of Christ. "Because I live ye shall live also, and the works that I do shall ye do also." The life that we live is not some other life, but is that which he lived and is his life, nor do we do some other work, but the identical work which he did and was his work we do, and it is our work. The same relation is sustained between him and his work and his people and their work as exists between his Father and himself and their work. "I can of mine own self do nothing." "The Father that dwelleth in me, he doeth the works." My Father worketh hitherto, and I work." Again he says: "The Son can do nothing of himself, but what he seeth the Father do: for what things so ever he doeth, these also doeth the Son." When by faith

we see Jesus and the work of redemption and salvation perfect and complete in him, we enter into the strength and exercise of the divine and saving energy of his work and worship God in the spirit, rejoice in Christ Jesus and have no confidence in the flesh or law covenant, and thus render true service acceptable to God by Jesus Christ, and as certainly do we find rest unto our souls as that there remaineth a rest to the people of God. The rest to the children of God consists in serving him. Those who thus serve him have clean hands, they renew their strength and hold on their way, and find the mercies of God fresh and new every morning and every evening.

As to matters pertaining to the church and our relation thereto, we have but to determine whether we observe those things of a ready mind willingly, or whether it is an arbitrary and unwilling service. Suppose one should come before the church and say: "I have a hope, but I had rather not have it, and I am impressed to be baptized but I do not want to be; I love you all, but I do not wish to, or had rather not love you; I believe the doctrine you hold and love it, but I do not want to believe and love it; I would not join with you and live with you and die with and be buried with you, notwithstanding I love you and your doctrine and your devotions, if I did not feel it to be my duty to do so." Does any one think for a moment that such a one would be received to baptism by one of our churches?

If so, upon what ground? God's people are a willing people in the day of his power, and in that day they do with their might what their hands find to do, and the service is readily, willingly and lovingly done. They desire to do, they are willing to do, and they love to do what they find in their hearts to do.

P. G. L.

Bro. Thos. H. Pearce requests my opinion of the following questions:

1st. Did not the serpent preach the first free-will sermon in the garden of Eden? Gen. 3.

2nd. If man is a free agent, why did Christ die to save sinners?

The Serpent's declarations to Eve tended to dethrone God, and flatter the creature man, so that he should become as gods. The poison injected into man filled him with notions of great human ability. It is the wisdom, though, that is from beneath, and is earthly, sensual, and devilish. Its nucleus, core, or seed, is the carnal mind, which is enmity against God—self will, or boasted free will, that a man is his own master, his own architect, his own keeper, wise in his own eyes, disposed to justify himself, and full of pride.

None of these things, nothing corrupt, appeared in man until after the devil tempted Eve, and she hearkened unto him.

What is the opposite of the ministry of the serpent? Would it not be submission to God in all things? To trust in the Lord God at all times for all things, and to obey him in all things, is the very opposite of the devil's counsel. Is man

a free agent, or has he freedom of will to do as he pleases? Man often does what he desires to do, and often is hindered from doing it. While Saul was persecuting the church he did what he desired. When Paul was feeding the flock of God, which he had purchased with his own blood, he was doing what he desired. Each man acted freely. But while Saul was persecuting the church he was serving the devil. While Paul was feeding the flock of God he was serving the Lord Jesus.

When a man does what he wishes to do he is free. Men serve sin freely while under its dominion. Men serve God freely when made willing in the day of his power, in the beauties of holiness.

But this is a limited freedom, for man has his bounds. If a natural man were free, absolutely, would he ever suffer for his deeds? Would he ever become old? Would he ever have any pain? Would he not become rich? Would he ever die? There is no freedom in sin, or, rather, no exemption from the consequences of sin. Until a man can have everything he wants, and reject everything he does not want, how can he say he is free? Where was Adam's wisdom or power to hide from God when the Lord God said, "Adam, where art thou?" If Adam was a free man to do all his pleasure, why did he appear naked? Why did he die? Why was he driven from the Garden of Eden?

There is not a greater delusion than the pretense that man is free. God alone is free in the blessed

sense of that word.

If man were free would he need any help? Why should Christ die for man, if the man is free to do as he pleases? If one is free, what help does he need? Man is the most helpless of all creatures.

There is not a beast of the field as needy as man is. For the beast has no soul, and is not exposed to eternal death, while man is, and is wholly dependent upon God to deliver him. The beasts of the earth are not in a horrible pit as man is—utterly unable to deliver himself. The beasts of the earth are not sinners as men are, and dead in sins. When we were without strength Christ died for the ungodly. Man of himself has no power to come to Jesus. What power he has leads him away from Christ. Ye will not come to me that ye might have life, because your deeds are evil, because ye love darkness, love sin so that man's helplessness is the helplessness of guilt, and the greater his guilt the greater his helplessness: so that man is without excuse, or is naked.

P. D. G.

THE TWO GOATS.

Brother R. H. Boswell requests my view of Lev. 16: 7-10.

Under the law goats were clean beasts both for sacrifice and food, as they parted the hoof and chewed the cud. However, there is a natural purity in a sheep that a goat has not, and in the gospel which makes all things new, the goat has no part nor lot in the church, since he is possessed of traits antagon-

istic to the purity and humility of the gospel. Aaron, the high priest, took two goats and presented before the Lord at the door of the tabernacle. He was to cast lots on these two goats—one for the Lord, and the other lot for the scapegoat. One was to die for the sins of the people, and the other was to be presented alive before the Lord to make an atonement with him, and to let him go for a scapegoat into the wilderness, after he had laid his hands upon him confessing all the sins of all the people. Thus shall the sins of all Israel be borne away by the scapegoat into an unknown country, never again to condemn Israel, nor to be remembered any more.

Now this is the type. We look for the substance in him who dies for the sins of his people, and rises for their justification—in him who is able to die—and able to rise from the dead: that is who is holy and worthy as one holy and thus able to die, and able to rise from the dead.

Jesus is the Mediator. Now a mediator is not of one only. He must be of all parties separated, and hence at variance. God is one and men the other in this matter. God is holy. Men are the sinners. Now the mediator must be both God and man, to embrace each cause and consider each. He must be of man to espouse his cause, but the holiness of God must be in him in order that he may seek the honor of God, and uphold the law character of God. He must be a man to suffer and die, but a holy man,

that when he is offered he shall be holy and without blame, and the lamb verily foreordained without spot, so that when his soul is made an offering for sin, it shall be for the sins of his people, and thus maintain the holy character of God's law.

The goat on whose head Aaron, the high priest, put both his hands, confessing all the sins of all the people, and was sent by a fit person in the wilderness bearing all these sins into an unknown country, where they shall no more be remembered, shows forth the resurrection and life of Jesus, our atoning high priest, who while crucified yet lived as the Melchisedeck of the new covenant. He was put to death in the flesh, yet he is the first born from the dead, and there is no birth out of death. No natural child is ever born that was dead before its birth, for its birth could not come out of death. In the resurrection Jesus is revealed as the Son of God, eternal in his existence, or without beginning of days or end of life.

It is the province of the priest to confess sins, and atone for them. How complete and everlasting, full and glorious therefore, must be the confession that Jesus made, confession of the sins of all the congregation of Israel, or the whole family of God. This ever-living high priest carries away—bears into an unknown country—all the sins of all his people. Therefore God will no more, according to the blood of the New Testament, remember their sins and iniquities.

How fitting, suitable, wonderful and glorious is all this redemption. Observe, too, it is all in Jesus. He is both the lamb and the priest, the mediator, the two goats representing both, the fit man by whom he is sent away, as the scape goat bearing all the guilt, reproach and sins of Israel shows how suitable all this is to the sinner sensible of his villainess to whom Jesus is revealed.

P. D. G.

IN ONE—PERFECT.

Mankind in nature are far apart, so far they cannot come together. If man and woman marry and, according to the type, become one flesh, yet they are not one—nor can they become one. Death will separate them finally. Even in life there is much separation. One is sick. The other cannot relieve it, is far from it. When there is the strongest sympathy, yet how far apart.

Each one is alone, separate, powerless, friendless, to obtain help in the time of greatest need—a stranger. How lonely at times one feels! This is specially true under conviction for sin. Then, hungry and thirsty, each is led a solitary way. No one is like me—no case similar to mine. I am alone. No man can reach my case. I am friendless. There is no foundation for me to stand upon, no dwelling-place for me.

Did you ever feel the weight of this wilderness distress—not a place to rest the sole of your foot upon, not a promise in the bible

yours. A vagabond, you were turned adrift as one who has forfeited all claims for mercy, an outlaw? You were lost.

Well, Jesus came to seek and to save that which was lost. He became us. Unto us a child is born, unto us a son is given. He turns the hearts of the fathers to the children, and the hearts of the children to the fathers. He makes us all one. He brings us into the bond of fellowship. He sets the solitary in families. He joins us unto the Lord, and we are one spirit. There is one Lord, one faith, one baptism, even as ye are called in one hope of your calling, one God and Father, who is above you all, and through you all, and in you all. Christ is found in you, or is in you the hope of glory. The kingdom of heaven is in you, and you are now in the kingdom. "I in them, and thou in me, that they may be made perfect in one." Here is perfection. Here is complete happiness—perfect love, glorious joy. They dwell together in unity. There is one body, but many members growing up into an holy temple in the Lord, every joint supplying or ministering in the life and joy, the strength and peace, of the head.

Sin separated the people from God, the fountain of all good. Jesus makes an end of sin, and brings us nigh to God, so that we are no more strangers and foreigners, but fellow citizens of the household of faith, to go out no more forever. Surely this is a good dwelling place, an everlasting

home.

You in Jesus and he in the Father. Jesus in you and your life hid with Christ in God. He that dwells in love dwells in God, for he is love; nor shall anything separate us from the love of God in Christ.

P. D. G.

COMPULSION.

Friend M. F. Johnson, of Virginia requests my view of Luke 14 : 23,

"And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled."

If no compelling or constraining, unnatural power is used to bring mankind to Jesus, would any come? The difficulty is not in want of room. The house is large, there are many mansions, provision is abundant and good. There is no such a feast as the gospel feast. Wisdom has prepared all things. Suppose it is just left to the natural choice of men to come, will any come? Let us see. A certain man made a great supper and bade or invited many, Luke 14 : 16. He sent his servant at supper time to say to them that were bidden to come. Good notice had been given them beforehand. How did the people thus invited act? They all with one consent began to make excuse. Three excuses are given. One had bought a piece of land, and he begged to be excused; another had bought a yoke of oxen, therefore he desires to be excused. Still another said, I have married a wife, therefore I cannot come. He had religion enough, and could not—would not

—come. This invitation was to the many, and none of them ever tasted that supper. They were full of something else. Nor did any of them desire this supper. Is not that true as to the many, the larger part, the fall, self-righteous part of mankind? If left to follow their own carnal reasoning none will ever come to Christ.

The general invitation is such as is furnished or issued in the nature and surroundings of men. They know they must die. They read Moses and the prophets, and read about Christ. They acknowledge they ought to do better, but they love the world, and the language of their heart and conduct is, we will not have this man Christ Jesus to reign over us; and hence they beg to be excused.

Men are without excuse in the rejection of Christ. They have no cloak for their sin, no shelter to cover them. God is just in the condemnation of the wicked. It could not be otherwise.

The servant is then sent out quickly into the streets and lanes of the city, among the poor, the halt, the maimed and the blind, to bring them in. Here is another and different class of people. They are poor, halt, maimed and blind, and they are not in houses or comfortably sheltered, but they are exposed in the streets and lanes of the city. These were in need of help, they were unable to do any thing. The servant is commanded to bring them in. Here is power used to bring in. This class is brought in. They are such as feel that they are friend-

less and helpless, and also feel that they have no right or ability to come in. It is not through their own help, or anything they do, that they are brought in; but the power that brings them is of the lord or master who made the supper. Still the house is not full. Ample provisions are made at the supper, and the house must and shall be filled. Jesus shall see of the travail of his soul and shall be satisfied. The ample and complete redemption in Jesus shall deliver every one found written in the book. There is no waste, nor loss. All the Father gives to Jesus shall come.

There is still room at the supper table, and the house must be filled, therefore the servant is commanded to go out in the highways and hedges, and compel them to come. Such as were in the highways and hedges, shut out and shut up, homeless, friendless, needy, are compelled to come in.

The Old Baptists are the only people that preach that divine power and divine compulsion are necessary to make sinners willing to come to Jesus. Thy people shall be willing in the day of thy power in the beauties of holiness. Their necessities, as the one we call the prodigal son, are such as to compel them to come—or as Naaman, the Syrian, whose leprosy compelled him to wash in Jordan. After he is made whole how glad he was thus compelled. After the younger son is so gladly welcomed home he is so rejoiced, willing in the day of the Lord's power.

He saves by grace—not according

to our works, but according to his own good pleasure. He is able to save. It is the poor and needy that seek water. The hungry are satisfied with good things. The full are sent away empty. The poor have the gospel preached to them.

P. D. G.

ELD. P. D. GOLD, DEAR BROTHER:—The time of my remittance for the LANDMARK has expired. I would have sent a P. O. order at once, but was inclined to believe you would be at our association. I would have been much pleased to meet you and hear you preach the unsearchable riches of Christ, as you have an able gift. Our association was largely attended, 46 ministers, and as well cared for as any association I ever attended. The preaching was all of a oneness as far as I was able to discern. The Primitive Baptists are not near all dead, and never will be while the world stands. It was held in the city of Atlanta. There are some good Baptists there. They seemed to welcome all that were there, and no one lacked for anything. Brother Gold, I cannot understand why any Baptist could object to such a religious paper as the LANDMARK. Brother Timothy Stallings' experience is worth to me what I pay for the paper. Please find enclosed P. O. order for \$1.50, in full payment for the LANDMARK for another year. I expect to take it as long as I am able to pay for it. May the Lord bless you and yours in your declining days, is my desire and prayer. I am a man of sorrows and trials, and I have nearly raised a large family of children, and had to labor very hard, but I feel the Lord has been very good to me, and blessed me with good health for

which at times I hope I am very thankful. Pray for me and mine when it goes well with you. Farewell. Yours truly,

J. K. P. LESTER,

Rosebud, Ga.

MARRIED.

By Elder L. H. Hardy, at the residence of the bride's father, Mr. Jas. W. Frederick and Miss Mary Long, October 31st.

By the same, on November 14th, at the residence of the bride's grandmother, Mr. W. S. Stephens and Miss Ella Snipe.

Parties wishing the new Lloyd's Hymn Books can get them from G. W. Johnston, Benson, Johnston county, N. C.

OBITUARIES

MARY E. HARPER.

Sister Mary E. Harper was the daughter of John and Susanna Croom, and was born in Lenoir county, N. C., on the 12th day of September, 1819; afterwards her parents moved to Greene county. They were both strict members of the Primitive Baptist church at the Meadow Meeting House. Her father died when she was only ten years old. She was the oldest of five children, and lived to see the last one of her brothers pass away. On the 16th day of December, 1849, she was married to Mr. W. W. Harper. They lived to raise four children to be grown, and on the 28th day of July, 1900, the birthday of her daughter, the youngest of the four children, she departed from this life, or rather state of death, to that reality of life and peace with Christ. Her body, which was sown in corruption, we believe will be raised in incorruption, fitted and prepared to enjoy that incorruptible inheritance reserved in heaven for those who are kept by the power of God through faith unto salvation. Her husband was called home only a few years before she was. Her age was 80 years, 10 months and 16 days.

May the good Lord abundantly bless her children, and all who mourn her death.

D. A. MEWFOON.

BENJAMIN J. HINES.

On Saturday night at 8:30 o'clock, September 29, 1900, the spirit of my dear uncle, Ben Hines, winged its flight, I feel sure, to the regions of eternal rest. He had had an attack of fever along the first of September, but recovered enough to go to the Seven Mile Association. While there he had a severe chill, and hearing that one of his daughters was worse with fever, he returned home, near Four Oaks, Saturday. That afternoon he told his wife that he should never go to another association. She, as usual, tried to cheer him, and reminded him of the association at Smithfield one week hence, but he said, "No, I am mighty sick," and seemed to think he should soon die.

He had a complication of diseases, but bilious fever and heart failure predominated. He grew worse, and Tuesday night he got in a happy condition; said no one knew how happy he felt. He said there was a song he wanted to sing, and he sang it. The title is, "Sometimes." He always had a sweet voice, and took a delight in singing the songs of Zion. He told me once that he believed his voice was a gift to the church as well as to himself. During his sickness he would often say, I want to go home. He was expecting sister Hattie and me to attend the association at Smithfield, and to visit him. They said he often spoke of us, and would say, "I do hope the blessed Lord will spare me to see them once more before I die." We didn't know our precious uncle was sick till Saturday, and Saturday afternoon, while sitting under the drippings of the gospel, we received the shocking message that he was dying, and wanted to see us. How it made our hearts ache! We hastened to him, but he had not taken notice of any one for some time. We felt like we couldn't bear it, but God's grace was there to sustain us. After talking to him awhile and asking if he knew me, he answered, "yes," and tried to look at me. That was the only question he answered after I got there. His breathing was labored until a few moments of his death, when he turned somewhat to his left side, folded his hands on his breast, his breathing became soft and easy, a heavenly smile broke over his

countenance, and as he breathed out his life, he closed his lips as if he tasted something pleasant. Verily, I believe he died in the Lord. In that sad and solemn hour a great peace shined in my soul, and as dearly as I loved him, I felt like saying, "With God remain." I thought of the great troubles, trials and afflictions he had passed through, and of the many times he said to me, while tears rolled down his cheeks:

'O, when shall I be delivered,
From this vain world of sin,
And with my blessed Jesus
Drink endless pleasure in."

He had the attendance of a good physician, and his wife and children did all in their power to raise him. He had the best of nursing, but the Lord giveth and taketh away, and ere long we, too, must mingle with Jordan's chilly waters. The family are almost heart-broken. Sorely I know how it is by experience.

Uncle Ben joined the Primitive Baptist church at Clement about October, 1875, and was baptized by Elder Moore Stephenson. Since then he was one of the members constituting the church at Oak Forest, and last May the members that wished to constitute the church at Corinth persuaded him to join with them, and was, if I mistake not, deacon and clerk. He was a lovely and loving Baptist, and dearly loved his church meetings.

He was 62 years, 2 months and 1 day old when he died, and leaves a widow, five daughters, two sons, some grandchildren and one sister, besides many others who loved him, to follow after. He will be missed in the home, the neighborhood and the church.

Very appropriate funeral services were held by Elder Lewis Adams on Sunday, after when we consigned his body to the tomb.

Dear bereaved ones, your home is sad and lonely. Dear Uncle Ben can never come home again, but his example can live, and may we all remember and follow his advice. It was good, and may the Lord prepare us to meet him in heaven.

His devoted niece,
EMMA HINES.

Banner, N. C.

CYNTHIA SOUTHALL.

She was born March 12th, 1836, and

died October 25, 1900, making her stay on earth 64 years, 7 months and 13 days. She was a daughter of Jonathan McGuire, and wife of Ferra Southall, and was a good wife, a good stepmother, and a good neighbor. She never joined the church, but she had a good hope in Christ. I visited her a few days before she died, and she was strong in the faith and doctrine, preached by the Primitive Baptists. She asked me to sing that beautiful song,

"Thou dear redeeming Lamb,
We love to hear of Thee,
No music's like thy charming name,
Nor half so sweet can be."

While we were singing she clapped her hands and said, thank the Lord she was not afraid to die. A few minutes before she died she shouted and praised God, called her friends to her, and told them all farewell. She then said, Now good Lord, come and take me, and died in a few minutes. She leaves two sisters, four step-children, and many relatives and friends to mourn their loss, but we do not mourn as those that have no hope.

"Sister, thou wast mild and lovely,
Gentle as the summer breeze,
Pleasant as the air of evening,
As it floats among the trees."

SILAS O. PLYBON.

Eulalia, Va.

MONROE W. ENOCH.

I feel it to be my duty to chronicle the sad death of my precious son, Monroe. He was born in Obion county, Tenn., January 31st, 1872, was raised in Caswell county, N. C., and died January 12th, 1899. I almost shrink from the task when I call to mind the agony and excruciating pain which my poor boy endured in that horrible death. None but a mother can ever know the sorrows and overwhelming grief realized while beholding the mutilated and mangled body of a dear child. Oh, my brethren and sisters, you that have never realized such death scenes, can never know how to sympathize with this humble writer. I do know that Bro. Long and Bro. J. C. Hall can witness with me. Since that time my life has seemed almost a blank. I feel to say with the poet,

"While sorrows encompass me round,
And endless distresses I see,
Astonished I cry, can a mortal be found,
Surrounded with trouble like me?"

But I have tried to ask the dear Lord to make me humble and submissive to his righteous will, hoping it is for my eternal good. But how hard in such trying hours to say, Thy will, O Lord, be done. About a week after he was buried I do believe I realized it from my heart for his will to be done, and also the Lord giveth and the Lord taketh away, and blessed be the name of the Lord. I was in two great troubles; one was had he made peace with God, the other was to give up the flesh. I went on a week in great grief. Late hours in the night, when I was shedding tears, something spoke to me so plain, "Why should you grieve so when you know you are not able to save yourself, your children, or any one else. My arm has never got so short but what I can stretch forth to the utmost part of the earth." I was made satisfied about his soul's welfare from that moment. O, it is so hard to give him up, never to see him again.

I can never describe or express my surprise and utter astonishment and deep felt grief when I received a telegram bearing the sad tidings of such a horrible death and mangled body. He left home just twelve days before, in the prime of life, and enjoying the best of health; went away joyous and gay. It seems I can never realize that he is gone from me, never to return. He was a brakeman on the Southern railroad, and ran between Spencer, N. C., and Greenville, S. C. His train was standing on the main line. The order was given to clear the track for the vestibule, and the freight went on to the track next to the cemetery, known as the cemetery track. Two of the cars were to be coupled. The track was covered with ice. Just as he stepped to couple them, his foot slipped on the ice, and he fell directly under the cars. The cars were in motion, running at the rate of four miles an hour, and before he could make the slightest move the wheels passed over him, crushing his left thigh, breaking the bones so they protruded far out from the flesh, cutting his right leg in two, and mashing his left arm horribly. The engineer and others heard his groans, and went quickly to see what had occurred. There lay my dear child in the throes of great physical agony, with his bones crushed and his flesh mashed to a jelly and scattered over the track, and groaning aloud in his terrible agony. The groans brought to the engineer's assistance several of the train-

men and others also. My dear child plead with those who stood by to give him something that would kill him at once, not to let him suffer any more. He was taken to St. Peter's hospital in Charlotte. His mind was perfectly clear, and he talked to the doctors and others with him, telling them the names of his parents and where he was from. He begged the doctor to give him something that would bring sleep. It was seen that my dear child could not live, that sleep, an unending sleep, would be his portion very soon. He was hurt at 8:30 o'clock, and died at 11 o'clock, making his stay on earth 26 years, 11 months and 12 days.

When father and brother went to Charlotte to see after his business, all that was with him said he talked awhile and stopped, and went off in prayer. They said it was a short prayer, but the sweetest one they ever heard. I know if the Lord gave him that prayer it was answered. His lovely form, as it lay still in death, was beautiful to look upon. There was not a distorted feature upon his face. He was as natural as life.

"O, my son, my precious son,
How I grieve and cry,
When I think your work is done
And you've laid your armor by."

Written by his sorrowful mother,
M. A. Enoch.
Stokesdale, N. C.

APPOINTMENTS.

A. GARDNER.

Suggs Creek.....	Dec. 8 and 9
Big Creek.....	10
Mountain Creek.....	11
Howard's Chapel.....	12
Freedom.....	13
Liberty Hill.....	14
Jones Hill.....	15
Jerusalem.....	16
Tyson's school house.....	17
Lawyer's Spring.....	18
Bethany.....	19
High Ridge.....	21
Mountain Spring.....	22
Liberty.....	23
High Hill.....	24

Union Grove.....	25
Watson	26
Crooked Creek.....	27
Clarks Grove.....	28
Meadow Creek.....	29 and 30
Bear Creek.....	31
Flat Creek.....	Jan. 1, 1901

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J. E. ADAMS.

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Mt. Gilrad.....	Tuesday and at night
Salem.....	Saturday and 3rd Sunday
Creeches.....	Monday
Beulah.....	Tuesday
Upper Black Creek.....	Wednesday
Memorial.....	Thursday
Cross Roads.....	Friday
Bethany.....	Sat. and 4th Sun.
Smithfield Union.....	At Union Saturday and 5th Sunday.

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(PRIMITIVE OR OLD SCHOOL BAPTIST.)

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ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

THE COMMON SALVATION.

DEAR BROTHER GOLD:—Among the "Fragments" which I sent you last winter, and which were lost in your office, were a few thoughts concerning the expression of Jude which stands at the head of this letter. I cannot now remember what I then wrote on that subject, but as it is now upon my mind, I am impressed to write to you again "of the common salvation." Indeed, it is with reference to you that it now rests upon my mind. I have been thinking of the length of time since I have heard from you personally, or you from me. Some months have passed, and in that time many things have occurred in the life of each which the other knows nothing about. Each of us has had some special cause for thankfulness to the God of our salvation which is not known by the other. In the experience of each there has been some special salvation, a deliverance from some particular trouble or danger, which the other has not experienced. I had an illness in the spring which was regarded by the physicians as dangerous, but I was saved from death and also from great distress and darkness of mind at that time. You have probably passed through dangers of some other kind which have caused you great apprehensions of mind, but from which you

have been saved. You may also have been saved from such great and distressing afflictions of soul as I have experienced a number of times during the past summer and fall. All these we may speak of as special salvations. They might be termed "time salvation," though I do not see the appropriateness of that expression that some do.

When we tell each other of these personal trials and deliverances, these experiences of special salvation, then there is a deep mutual interest and sympathy, and there are mutual benefit and comfort in the conference upon these things, though the special circumstances in the experience of each differ from the other. But there is a salvation which is common to all the people of God, however different they may be in their nationality, in their situation and circumstances in life, and in the particulars of their individual experiences; and of this "common salvation" we may always talk with each other when the spirit gives us liberty, whether we know of each other's experiences of special salvation or not. Indeed, we need not be acquainted at all with the personal history and individual deliverances of one, in order that we may receive comfort and profit as he writes or talks of this common salvation; for in this salvation, all the multitude of them that believe, whether

they be Jews or Greeks, barbarians, Scythians, bond or free, are of one mind and of one soul, and all of them have experienced the same things.

I can tell you of special trials, dangers and deliverances that I have experienced, when I write to you, and sometimes it is a great comfort to do so, feeling sure that, although you may not have had just the same circumstantially, yet your experience of our common salvation will enable you to understand my personal and peculiar experiences, and to say things that will be profitable to me about them; but I cannot write to you about any personal experiences of your own of salvation from deep distress, impending dangers and dark forebodings and fears, until you first tell me of them. I can, however, freely and without hesitation, write to you of "the common salvation" when my mind is led that way, because I know from personal acquaintance that you are one of those who are "joint heirs," or "heirs in common," of that salvation of our Lord Jesus Christ which is unto eternal life, and that we shall understand each other concerning the things of that salvation, however different the incidents of our lives may be. I can also speak or write freely and unreservedly upon that common salvation in preaching to miscellaneous congregations, or through publications "to the brethren scattered abroad," knowing that the truth in doctrine and experience which I may be enabled to express will find a response in the hearts of those who have been taught by the same Heavenly Teacher, and that they and I will thus be manifested as believers in the same faith (or doctrine) "which was once delivered to the saints."

I have noticed the oft repeated

allusions of brethren lately to this expression of the apostle Jude, "the common salvation," as meaning the salvations referred to in James 5:20, 1st Tim. 4:16, and other places; being salvation from disorder, exclusion from the church, experimental death on account of living after the flesh; also temporal salvation, as from dangers, sickness, distress, and the like; but I have not been able to see a sufficient reason for so regarding it. The word "common," in that understanding of the subject, must mean "of less importance," as that the salvation thus designated as the common salvation belongs only to time, and is not of such importance as the eternal salvation, and is therefore called common. But I do not understand that to be the meaning intended by the inspired writer. The primary meaning of the word common is, "Belonging or relating equally, or similarly, to more than one; as, 'you and I have a common interest in the property,'" and the second meaning given by Webster is, "Belonging to or shared by, affecting or serving, all the members of a class considered together." We would have to come to the fourth meaning given by Webster before we would find one that would answer at all to the idea suggested by referring the apostle's meaning only to what has been called "time salvation," and I suppose none would be willing to apply that definition to any kind of salvation which is from God, for it is "inconspicuous, not distinguished, ordinary." But the original word, which is here translated "common," had only the two meanings, the one which I have given, and the other, "defiled, unclean, unholy."

The apostle is clearly speaking of that salvation of our Lord Jesus Christ, which is common to all "them that are sanctified by God

the Father, preserved in Jesus Christ, and called." It is likely that he refers in the third verse to an epistle which he had previously written to them concerning that salvation which they had in common, and in which all were alike and equally interested, and in which their experience was the same, however different they might be in regard to race, personal character, circumstances and habits. In that letter he had spoken particularly of that faith or doctrine which was once delivered to all of them by the dear Savior, and which comes to the personal knowledge of each in his experience of that common salvation, and had exhorted them to contend earnestly for it, which the spirit of truth, when exercising them, makes them earnestly desirous to do. He now in this letter speaks particularly of the especial reasons why they should so earnestly contend for that faith of the gospel, and faithfully strive to maintain the order of the church, and "to keep the unity of the spirit in the bond of peace," pointing out and describing those who are enemies of that salvation, and opposers of that faith and order, in which all the heirs in common of that salvation find their true life and joy.

While I recognize the distinction between that eternal salvation which is common to all the saints, and the experiences of salvation of special and various kinds in the course of our mortal lives, which are not common to all of them, but in which there are great diversities among them, yet I do not see an absolute distinction between these two kinds of salvation. My thoughts of them as one and the same salvation, may be illustrated by the sun in heaven, and his beams falling and felt in various situations, circumstances and degrees by men upon the earth. It is the same sun seen far away in

the distant heavens, and felt near at hand and upon us as we walk along the way, or lie helpless on the ground. And the sun himself we could not see if his beams did not reach us and rest upon us. Only by his own light can we see him. So is the salvation of God. Jesus is the Sun of Righteousness, and he has arisen in the gospel heavens, and "his going forth is from the end of the heaven, and his circuit unto the ends of it: and there is nothing (in the new, gospel earth), hid from the heat thereof," Psalm 19:6. "He is our salvation." But we cannot see or know him until his light and salvation reach us. "In thy light shall we see light." Only by his own salvation can we see him. Sometimes that salvation may appear to be made known unto us in our soul, experience, as in a dream, "In a vision of the night, in slumberings upon the bed, when deep sleep has fallen upon us," (Job, 33:15-16), without reference to any worldly circumstances; and sometimes we may seem to first know of that salvation through some wonderful experience of a temporal salvation. But, however its experience may appear to have been wrought in our souls, yet the light and heat of that Sun of Righteousness must reach us before we can see and know Jesus. And when that salvation which is, in our experience, "a hope of eternal life, which God that cannot lie promised before the world began," has been manifested to us, it ever after is a part of all our life, and of all our daily experience. It cannot be separated from our daily life. It affects us with sorrow or with joy. When the light of the sun is upon us we enjoy life; when he holds back the face of his throne, we are restless and unhappy. When we wander away from that path "which is as a shining light," liv-

ing after the flesh, then coldness, carelessness, hardness, death, are our lot, till in his mercy and love, and by his grace and power, he draws us back again, "feeble and sore broken," and humbled low in the dust, to feel him arising again upon us, and to know, as we did not before, how much of healing there is in his beams.

In all the salvation which is experienced through a faithful ministry, by both the preacher and them that hear him; and by a sinner converted by the error of his ways; and by those who turn away from the false doctrine and vain devices of an "untoward generation;" and by those who walk in the ordinances of the Lord's house blameless, and by those poor souls who, in some great and fearful danger and trouble, are constrained to call upon the Lord in their trouble, and are either saved from the danger and evil, or from all fear and trouble on account of it, there is the presence and power of Jesus, who is our salvation, felt in the soul. These salvations cannot be essentially separated from that eternal salvation, any more than the warming and refreshing sunshine that falls upon us can be separated from the sun. If the sun should go down, his power and light would no more be felt. But it has been said to Zion, "Thy Sun shall never more go down."

Your brother, affectionately,

SILAS H. DURAND.

Southampton, Bucks County, Pa., November 27, 1900.

"THE LOVE OF GOD CONSTRAINETH US."

The love of God constraineth us to do something. What is it? God's service. It constraineth us to follow our Savior to the liquid grave; it constraineth us to turn our backs upon the world; it constraineth us

to follow through evil as well as good report; it constraineth us to look after the temporal welfare of our pastors; it constraineth us to look after the poor and needy of the flock; it constraineth the minister of the gospel to preach the gospel without money or without price; it constrains the hearers of the gospel (those that do hear) to minister to the ministers' temporal needs for the work's sake.

The love of God constraineth his servants to turn their backs upon the world, to follow Jesus their captain wherever he makes it their duty to go. Yet they may follow the inclinations of that baser principle and walk right into the jaws of death. Satan is a very busy body. He's never idle; he has a great intellect; he'll try on one side, if you yield in the least he'll carry you a step further; he's aggressive.

But we should say, "Get thee behind me, Satan, I know you not." If we could meet him with this injunction every time, how much better it would be! But my hands are not clean—I've been compromising with the devil—I've become contaminated.

What's the result? I'm criminal; I've violated the righteous law of God; I've followed that carnal principle. What is to be done? I must now go with drooped feeling, my guilt condemned before a righteous God.

I've done it all myself. How doubtful I am. Surely, one that is a child of God would not do as I've done. Am I deceived? If I am, Lord undeceive me.

These are the ruminations of a child of God, and much of the downcastedness, I believe, and great straits of doubtfulness, are brought about by following that baser principle that dwelleth in man—the spirit of the devil.

The love of God constraineth us. Yes, it constrains us to do whatever we ought to do. The seed of Christ remaineth in his people. God puts his children's duty in their minds; if they do it they are blessed. If they do not follow the good impressions implanted in their minds, the rod falls upon them.

I believe I know what I am talking about, for I have been one of the most disobedient sons, if I am a son, of the flock, and consequently I've been in the valley most of the time.

The Savior says, "Draw near unto me and I will draw near unto you." I've been disobedient in this, consequently I shouldn't have expected to be blessed in it.

May the Lord help me, with all the household of faith, to leave off every sin that doth so easily beset us, and run with patience the race that is set before us, ever looking unto Jesus, the author and finisher of the Christian's faith.

H. M. BAUCOM.

Peachland, N. C., Nov. 3, 1900.

CHURCH LETTER.

[BY REQUEST.]

The Old School Baptist Church called Ebenezer, of Loudon Co., Va., to the sister churches of the Virginia Corresponding Meeting, in session with the church of Bethlehem, Prince William Co., Va., Oct. 17th, 18th and 19th, 1900, sends love in the Lord:

DEAR BRETHREN:—Through the mercy and grace of God, our unworthy lives are spared to write you again in the way of a church letter. O, how little we seem to know, when we attempt to write to a people born of the spirit of God. We are poor, weak and helpless. We would like to write you something good, but how can sinners do anything that is good? In our flesh we find no good thing. We have nothing of which to boast in the flesh. If we have anything good of which to

write, it is of Jesus and his love. We know that we are sinners, and that we are corrupt, and do not need any man to tell us so. We know this by sad experience. We know that we desire to do good, and live uprightly; we know that we desire to be as holy as God is holy, yet we cannot do this. We do thank God that we hate evil and sin, because it is exceeding sinful. Therefore, because sin dwells in us, we hate our own selves. In all the very best actions of our lives, sin is mixed. With us it is sinning and repentance every day of our lives. If our salvation depends upon one thought, word or act of our own, we shall forever be lost. We thank God that salvation does not depend upon poor worms of the dust. If we are born of God, then Jesus is our life, Jesus is our salvation, for time and for eternity. It is Jesus who died, and it is Jesus who has risen again. Then, dear brethren, if we are the children of God, we are as safe and secure as is the eternal God, and this is not boasting without reason, for we have the word of God for it. So cheer up, poor, doubting child, "It is your Father's good pleasure to give you the kingdom." Brethren, we are as a church, living in peace; each one is able to see more faults in himself than he does in his brother; we love each other for the truth's sake. We do hope this is the love of God in our hearts. O, what a blessing to a poor child of God when love controls the heart! love to God, love to the truth, and love of the brethren. What encouraging words the dear Lord has left on record for the weak, trembling children: "We know that we have passed from life unto death, because we love the brethren." Do we know that we love the brethren? If we do, then we have the word of God for it that we are living chil-

dren Bless the name of the Lord for his goodness and mercy to us.

Since we last wrote you we have been made to mourn the loss of a dear brother, who died soon after our meeting last year; it was brother Alexander. Also we are sad over the affliction of our brother A. J. Chamblis, who was paralyzed last July, and is yet in a very precarious condition. His very presence in the meetings of the church was a comfort to the brethren.

We have preaching every second Sunday and Saturday preceding, by our pastor, Elder J. N. Badger, unless providentially hindered. He comes in meekness, fear and much trembling, and in that condition of mind he can always feed the little ones. We think that he has a precious gift as a pastor, and he does not shun to declare the whole counsel of God, and at the same time he is humble as a little child. God has blessed him with much wisdom in the deep things of the kingdom of God, yet in his own experience he feels to be the least of all. We hope that we love our pastor; we know we do, for the truth's sake.

It is a custom to write in all our letters that we love our pastor, which is right, for we should love them for the truth's sake; but do we show forth that love by earnestly looking after their welfare? Is that love rooted and grounded in our hearts, so that we do not neglect our duty to our pastors? They are called of God to feed the sheep and the lambs; through them the dear children receive the very bread of heaven. Then is it not the duty of every true-born child of God to see and know for himself that his pastor is well cared for? These church letters are family letters—they belong to the family of God—and in them we should stir up our pure minds by way of remembrance. Whenever our mind is stirred up to

honor the name of the Lord, it is a pure mind—it is a pure mind that seeks to do the will of God. If the love of God is in our hearts, we are willing to hear the voice of the Lord saying: "This is the way, walk ye in it." O Lord, wilt thou give us grace sufficient for these things? We know that we are neglectful; and need to have our minds stirred up to do our duty as children of the kingdom of God. The word of the Lord is, "Inasmuch as ye have done it unto one of the least of these my disciples, ye have done it unto me." We do not mean to say here that the minister of the gospel is the least, yet they of themselves, like Paul, feel to be the least of all saints. Thus, when we are doing our duty to our pastor, we are doing it as unto the Lord. If the Spirit of Jesus dwell in any child of God (and we could not be children without the indwelling of that Spirit), that child will want to do his or her duty. He is not only willing to do all these things, but he will be humbled, so that if he has offended a brother or sister, he is willing to confess his faults, and he will desire forgiveness, and then the flesh will be overpowered, then the holy name of God will be honored and glorified.

Our mind has been led to write to you in this way, and we hope that it will work for good to them who love God, and are the called according to his purpose.

We trust that you may have a pleasant meeting, and that a goodly number of ministering brethren may be present with you. We trust that Elders Beebe, Durand and Ker have improved sufficiently to attend the meeting. May God add his blessing.

Done by order of the church.

J. N. BADGER, Moderator.

Open rebuke is better than secret love.

DEAR BROTHER BASS:—I have not forgot the sweet enjoyment I had with you when we were together, and hope that we shall meet again in the enjoyment of Christian love and peace of God.

I have been sorely tried and troubled in many ways since I saw you. My little daughter died, but I felt perfectly resigned to the will of the Lord. I believe she is at rest where she will never know sorrow or pain any more.

I have been tried and tempted with Satan's agents, and sometimes almost overcome, till at times I am puzzled to know what to do, yet I know the right way is the only safe way; but how am I to keep in the right way? I feel to be a castaway, frail, weak and sinful. Brother Bass, how will I get rid of this heavy burden of sorrow and distress that follow me by day and by night? When I hope to be better I seem to be worse. Will the Lord finally forsake me and leave me to the mercy of my enemies? I acknowledge the justice and righteous purpose of God in dealing with his people, yet I'm surrounded with so much darkness that I see no way out. Pray for me that the Lord may have mercy on me, and if according to his will, that this distress may be removed and I may enjoy the communion with saints.

I trust the Lord has blessed you and supplied your every need. Tell me how you are getting along. How have you been exercised about preaching, and the Lord's people in destitute places where the gospel has not been preached.

Adeline and Brother Mears join me in love to you.

Yours in tribulation,
L. H. WRIGHT,
Haddock, N. C., March 30, 1900.

As a thorn goeth up into the hand of a drunkard so is a parable in the mouth of a fool

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 XXXIVNo. 2

WILSON, N. C., DEC. 15, 1900.

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EDITORIAL.

PRIESTHOOD—A CONTRAST

(Heb., 10:19-22.)

The most important, and the only expiatory, or atoning sacrifice for sin is that of the priesthood ordained of God, for this only can make an atonement for sin, whether ceremonially or effectually, as proposed and appointed by the Lord God. For since men are in nature sinners, and in their practice or conduct demonstrate it, the most important thing for them is the remedial power that makes an end of their sin, and also qualifies them to offer acceptable service to God.

Accordingly, the Bible presents two priesthoods, and two orders of them—one adapted to man under the covenant of works, and showing the inability of man, through the agency of his own deeds, to approach unto God, and the inefficiency of the blood of lambs and bul-

locks to wipe out sin, or purge from dead works.

The priesthood of Levi, or of men, though ordained of God, was not designed to remove iniquity, but to prove the unprofitableness of animals, though innocent and spotless in the type for qualifying men to worship God acceptably. The best things that could be offered on earth, such as lambs without blemish and doves, were powerless to purge guilt or prepare a sinner to come to God.

Work man will do, and that according to his own will which seems right to him; but his works, when under a holy and divine law are cursed as failing to satisfy that law. The priesthood connected with the covenant of works can offer only the best of earth, such as lambs of the first year and first born, and free from blemish. For earth and heaven cannot be yoked together. A covenant of works must be under a priesthood of men that have infirmity, and continue not by reason of death, and are themselves in need of a Redeemer, and can offer only such sacrifices as the earth yields, and men bring to the altar. This is all of the earth earthy, though ordained of God.

The covenant of grace not only is older and higher than the covenant of works, but it is all from heaven. Its fulfillment is in and by Jesus, the head and life of the church, who came from heaven holy and without guile. He is the lamb that God prepares. He is the priest of the new and everlasting covenant ordered in all things and sure.

He is not a priest under the law of Moses or covenant of works, but he is a priest of the new covenant that separates from the first testament and priesthood.

We find the chief priest of the first covenant active in Christ's day on earth in plotting his death. This is not the fault of the priesthood, but the proof of the vileness of the priests of the covenant of works.

If we are burdened with the knowledge of sin, and are crying out for a Redeemer, then the consecration of the priesthood of Jesus will be welcomed by us as the most important theme that can ever engage our minds and hearts.

"Having therefore brethren boldness to enter into the holiest by the blood of Jesus." It is set forth in Scripture that all that hunger and thirst after righteousness are the Lord's people—brethren—children of God. To these the importance of the true worship of God cannot be overestimated. Holiness is what they desire. All holiness is of the Lord. Then we must receive it of him. To dwell in his presence must surely attain it. How shall we approach unto him?

The types and symbols of the law shadowed forth a better dispensation—prophesied of a better kingdom. The priesthood connected with the law augured a better priesthood. That which made nothing perfect, though ordained by the Lord, made promise of a better system.

Therefore, Moses, who was of the priestly tribe of Levi, was faithful in all things shown him as a pat-

tern of good things to come, and thus promised. When Levi paid tithes in Abraham to Melchisedec, priest of the most high God, there was a foreshadowing of a better priesthood.

God ordained the priesthood of Levi, in which those appointed of the Lord stood between the transgressing people and a holy God, and offered for the sinner the appointed oblation to bear his guilt and procure his atonement or acceptance. But in these carnal ordinances there was not an end of sin, yet mercy was shadowed forth in this service.

The holy of holies in the tabernacle was forever closed for all except the high priest, who on only one day in the year could enter that sacred place, and that must be with blood and the appointed purification, also with priestly garments, and bearing the judgment of all Israel on his breastplate covering his heart. In his acceptance on that solemn day in the holy of holies, all the people were accepted. Hence their intense interest in his acceptance by the Lord. The evidence of which to them was manifested in the sounding of the golden bells, and the odor of the fragrant pomegranates worn on his priestly robe. Their entrance into this holy place in him was typical of the coming of Jesus.

We have dwelt on these types to introduce the manner of entrance—its holy boldness—into the holiest, by the merit of Jesus, our glorious high priest.

The book of books—the Bible—

testifies of Jesus. He is its Hero—His wonderful doings, his goings forth, have been of old, and the many all inspired writers, moved as they were by the Holy Spirit, spoke and wrote of Christ.

Without him was not anything made that was made. Hence in the first verse of the first chapter of Genesis, where it is stated God made the heavens and the earth, we see Jesus Christ was there. When God said, Let us make man in our image and likeness, Christ was there. When God said, the seed of the woman shall bruise the serpent's head, Jesus was foretold as the destroyer of the Old Serpent. When the Lord God said, it grieved him at his heart that he had made man, and it repented him, Jesus was prefigured there as put to grief, by which sin is taken away and repentance granted to man. When the Ark rose above the deluging waters, the resurrection is set forth. When Noah makes an offering unto the Lord, which he smells, and spans his bow in the cloud, the new covenant of grace shines forth in the merit of Jesus' blood. So on throughout the Book—in the volume of the Book—it is written of Jesus that he would come from heaven to do his Father's will on earth. Every bible writer, whether in the law, the prophets or the Psalms, in precept, allegory, vision, dream or promise, is setting forth the coming of that Just One. So that kings and holy men of old believed he would come, and desired to see one of the days of the Son of Man. They tried to find out

what sort of spirit in them, moving them to write, did testify of his sufferings and the glory that should follow. Whence such suffering of that Just One? Their spirit was astonished as they in vision contemplated him in sorrow. They were astonished as they beheld his visage more marred than the sons of men. Why was all his raiment stained with blood? The spiritual worshipper as he laid his hand on his lamb, confessing his own sin, and saw that lamb consumed in the fire on the altar, beheld the type of him whom God made a sin offering for all his people after he laid their iniquities upon him, and he was offered without spot to God.

Abraham saw the day of Christ as Isaac was released from death at his father's hand by God's command, and he was glad as he beheld the promises of God all confirmed in Jesus by faith. So in all the exceedingly great and precious promises of God made to the prophets, as written in the volume of the Book, and based on the obedience of Jesus unto death, we read of Jesus the first and the last, the beginning and the end, the same yesterday, to-day and forever.

Jesus came the minister of the true circumcision to confirm the promises made of God unto the fathers, and was circumcised in that circumcision made without hands, and was cut off, but not for himself; and in this circumcision in which sin is cut off, the offering up of the Gentiles also is acceptable to God, and according as it is written in the book, the Gentiles are made

nigh and dwell in the tents of Shem or sit down with Abraham, Isaac and Jacob in the Kingdom of God.

In the volume of the Book it is written, "Lo, I come to do thy will, O God." The coming of Jesus in the flesh is not to do the will of man. While he was the only perfect man that ever lived, and he therefore had the perfect will of a perfect man, yet he came not to do his own will. If ever one could act as free agent safely, if there is such a thing as a free agent, could not Jesus have done so? He was holy and without guile—he knew no sin, yet none were ever as far from doing their own will as Jesus. The more corrupt a man is the more he desires to do his own will. The nearer holy one is, the less is his desire to do his own will. Therefore, in what the world calls free agency is a great delusion and snare. The carnal or natural mind is enmity against God, and is not subject to his law, neither, indeed, can be. So the perfect will of Jesus was not to do his own will, but the will of him that sent him, and no other will could have been perfect. Jesus said, "I came down from heaven, not to do mine own will, but the will of him that sent me," John, 6:38. It was the delight of Jesus to do his Father's will. It was his meat and his drink. What is pleasanter or performed with more relish, and yields greater pleasure and benefit, than to eat when one is hungry? It was the meat and drink of Jesus to do his Father's will.

The law of God was in his heart. A body was prepared him of his Father, in which there was no sin. Here is the wise Son that makes a glad Father. This is God's well-beloved Son, in whom he is well pleased. Jesus comes into the world qualified fully to do his Father's will. It is the good will of him that dwelt in the bush—that bush Moses saw all on fire—a thorn bush. This bush sets forth the flesh of Jesus all in the fire, and the fire in the bush, and God in the bush. Here is holy ground. The good will of him that dwelt in the bush sees the affliction of Israel in Egypt, and is come down to deliver them. Moses owns Jesus. The law is a witness of him. The porter opens to him. All prophesy owns him. John the Baptist says as he points him out, "Behold the Lamb of God that taketh away the sin of the world." The Father owns him. He does his Father's will. By this will we are sanctified by the offering of Jesus once. For the Lord God had no pleasure in sacrifices of bulls and goats, sheep, lambs and heifers under the law: for these could not take away sin. Jesus perceived this. His ear God opened to know the will of God which was to take away the first testament (law) including the Levitical priesthood, and because God had no pleasure in its sacrifices that could not take away sin. Therefore Jesus coming in the body prepared him as a lamb without blemish and verily foreordained, comes to do God's will, and delights to do his will in obeying that holy law and offering himself

without spot to God, and takes away the first testament that he may establish the second, by the which will we are sanctified by the one offering of Jesus Christ once.

There is not a more final or solemn legal utterance than a man's will or testament. In this is his distinct and final disposition of his estate among his recognized heirs. Death fixes that will in an unchangeable form. No power can break that will if made lawfully. The entire court is charged to execute this will made operative and effectual by the death of the testator. For his death alone can make it effectual. It is of no force while he lives. But he lives sacredly after his death in his will.

This is the will of God, that of all that the Father gave unto Jesus he should lose nothing, but should raise them up at the last day. By the which will we are sanctified through the offering of the body of Jesus Christ once. Every priest of the law of Moses stood daily ministering or offering sacrifices which could never take away sin. But this man Jesus, after he had offered one sacrifice for sins forever, sat down on the right hand of God. His work of redemption was finished, for it is an eternal redemption. From that time he sat down on the right hand of God in glory—having obtained eternal redemption for us. For by one offering he has perfected forever them that are sanctified. What is the witness to us of that? The Holy Ghost is a witness unto us. How? After the offering up of Jesus, God made a

new covenant with his people. For he puts his laws in their mind and writes them in their heart, and is to them a God, and they are to him a people. Their sins and their iniquities he remembers no more forever, and is merciful to their unrighteousness. Surely this is a new covenant. There is no room for decay here. When this is witnessed in the heart by the Holy Ghost, the heirs of this great promise, and the receivers of these blessings, cannot but believe and love this blessed doctrine. For they know that they are saved by grace, and grace and Jesus are never separated.

Then there never can be any more sacrifice for sins. For the work of our High Priest is perfect, and perfects its subjects.

As a Priest what does Jesus offer? Every priest must have something to offer. The offering of Jesus was not a lamb, or anything of earth, but he offered himself, holy and spotless. His body is the Lamb without blemish. His divine nature in conjunction with that body is the Priest.

P. D. G.

(Continued.)

Brother R. M. Peacock requests my view of Titus, 3:10, "A man who is a heretic after the first and second admonition, reject."

A heresy is the rejection of any part of the doctrine of Christ—or the introduction or contention for anything else in the place of that doctrine—and a heretic is one thus rejecting the truth of Christ or sub-

stituting something else in lieu of that truth.

It seems in the apostles' day to have been committed by such as contended that the law of Moses should take equal rank with faith in Christ, in the sense that one must keep the law of Moses in order to be justified. Now if this is done, it is a denial of Jesus, and the sufficiency of his atonement. One substituting man's works in the place of the faith of Jesus, is a heretic. One contending for questions of the law, and not holding Jesus as the head, is a heretic. Old wives' fables, tales, ghost stories, or graveyard scenes to frighten people, are genealogies in the sense that one inherits of his parents who are believers, any advantage over another, whose father or mother are not believers, are things to be shunned as trashy.

The simple, direct, heartfelt reception of Jesus as the apostles set him forth, is the evidence of a true worshipper. Should one reject any part of the doctrine of Jesus, this is evidence of unsoundness.

What should be done with such? They should be labored, reasoned with, admonished. If they do not depart from their error after the first and second admonition, reject them. That is, you cannot retain such in your fellowship. They will cause divisions and contentions, strife or much distress in the church. Nor should a church be long in doing this. If heresy is allowed to linger and foster in the church, it will bring much disease and cause death as a plague.

When heresies come they show

clearly who the faithful members are. For the faithful ones will oppose all errors and delusions, and become famous as good soldiers in Israel.

P. D. G.

Brother J. T. Ballamy, of S. C., requests my view of Prov., 26:4,5, "Answer not a fool according to his folly, lest thou be also like unto him. Answer a fool according to his folly, lest he be wise in his own conceit."

Is there any one that desires to be a fool? Is there any one that desires to confirm a fool in his folly?

A wise man is the opposite of a fool. The Proverbs of Solomon describe both classes. Wisdom opposes folly, and folly mocks at wisdom. It is the province of wisdom to display the blunders and calamities of folly. No one can preach Christ without setting up the contrast between him and false religion. The presence of a healthy man shows the inconvenience and weakness of being sick. One is set over against the other.

What would you think of a man whose conduct raises the question, "Is he a wise man or a fool? Could he be both? It will not require a large amount of folly to induce you to think that he that has that must be a fool. A little folly in a reputed wise man is as dead flies on the ointment of the apothecary. No wise woman wishes to purchase that ointment.

If you associate much with fools

you will scarcely be considered any better than they. You may put a jewel in a swine's snout, but it is out of place. The swine will root in the ground still. That is his place. Now if you lend him your company, or answer him according to his taste, or encourage him in his tastes or manners, you are no wiser than he is, and you will prove that you are a fool, and hence are like him.

Two objects must be held in view in dealing with fools: One is to avoid being like the fool, or becoming one yourself. If you answer him to encourage his folly, it is fool met fool. You are as he is. If he says he is wise and able to do much good, and is increased in goods, and has much righteousness laid up in store for many years, and you agree with him, that man is able to control matter and mind, to assure his own standing and scale the battlements of heaven by himself, and that you also have much stock of righteousness on hand, and know that you are wiser than the ancients were, and that Solomon was a fool, and that you know much more than he knew, then you do not have sense enough to know that you also are a fool, and you are like the other fool.

It is the folly of fools to be meddling. Where wise men tremble to approach, fools dare to thrust themselves. He that loves himself truly, or that loves good, does not wish to be like the fool.

The other object in dealing with fools is not to encourage their folly, or if possible, so act and answer as

not to encourage them in their folly. If your answer to the fool has his folly in it so as to show him that he is a fool, then it may tend to show him that to be a fool is to be wise in one's own conceit. If you answer him according to his folly, it will expose his folly, and may benefit him. The fool hath said in his heart, there is no God. If you answer him that if there is no God, how came there wisdom or power, or understanding? To answer a fool according to his folly, shows his folly to be so great that even he would be ashamed of it.

If a man who is drunk were to say that there is no reward in being sober, then you could point to the great advantage in being drunk, since it procures poverty and reproach, disgrace and wretchedness, for that this drunken man is now enjoying all these things.

If the fool were to say there is no profit in serving the Lord, you might reply to him that there is so much advantage in serving the devil, who can reward you with the guilt of a vile conscience while you live, and eternal woe after death. For the which he shall eat the fruit of his own doing and receive the reward of his deeds.

Do you ever feel that you are a fool? Oh, how often I have felt I am a fool—slow of heart to believe the truth—quick to choose evil—blind to my best interests—greedy, run in the way of folly!

What is my hope then? To lean not to my own understanding, but trust in him that is never like a fool, even Jesus, and whose answer

to any fool can take his conceit out of him.

P. D. G.

SOLOMON.

Solomon, the son of David, King of Israel, spake the most wonderful Proverbs. Their effect is "to know wisdom and instruction; to perceive the words of understanding; to receive the instruction of wisdom, justice, judgment and equity; to give subtlety to the simple, to the young man knowledge and discretion."

Take an illustration: Through wisdom a house is builded; by understanding it is established; and by knowledge shall the chambers be filled with all precious and pleasant riches. The Father, Son and Holy Ghost display their wisdom, understanding and knowledge in the church of God. It is founded on a rock. It is girded and established forever, and its many chambers are filled with all precious and pleasant riches. All the gifts and graces of wisdom enrich it with divine beauty and glory.

The Proverbs divide between wisdom and folly, and set the sheep on the right hand and the goats on the left hand. The Proverbs set forth a finished and complete salvation, enriching the young man and him that is simple with that prudence and discretion which is the fruit of wisdom as produced and perfected in the perfection that never misconceives, and understanding that never blunders, and knowledge that excludes all ignorance.

The book of Ecclesiastes opens

in this wise: "The words of the preacher, the son of David, King of Jerusalem." It is Solomon speaking, but now as a preacher and king in Jerusalem. Here is the travail and sorrow, the vexation and distress of a child of God sojourning in the desert—feeling the heat of the shelterless wilderness, and hungry in the sterile sands of the rainless waste of rock and sand. How lonely, desolate and weary one becomes as he goes through the exhausting tread-mill—the daily, burdensome repetition of this vain life. The sun does the same over each day, year in and year out. There is no end of this weary repetition. The wind repeats his same circuit continually. All rivers run constantly into the sea, yet it is never full. All things are full of labor. The eye is not satisfied with seeing, nor the ear with hearing. One generation passeth away and another comes after to follow in the same tread mill. What profit hath a man of all the labor he taketh under the sun? It is all vanity, saith the preacher. We spend our years as a tale that is told. All flesh is grass, and all the glories of man as the flowers of the field. The sun smites man and he withers and fades away. The world calls Solomon a fool, but the wisdom of God in Solomon proves that man is the fool, and not wisdom. That which proves my folly to me is not folly, but is the opposite of folly. The whole creation—all God's people in their life of faith—as set forth by limping Jacob, who cries out, "All these things are against me—groan and

travail together in pain. They have done this from the beginning and until the end of time. While in the wilderness or under conviction, they are led forth hungry and thirsty by a solitary way, yet in their tribulations they are brought near together, and God sets the solitary in families, and thus gives them fellowship for each other, and and brings them near together. They all know that all things on earth are vanity and vexation of spirit. It is the spiritual man, the child of God, who is oppressed and afflicted—not the fleshly man—until one is quickened as a sinner and brought in under the power of God's holy law he knows not the bitterness of sin, and that all flesh is grass. One following Jesus in his humiliation unto death, as a man of sorrows and smitten with grief, knows that all this natural life is mortal and is vain, and that dust returns to dust as it was and the spirit returns to God who gave it, and that to fear God and keep his commandments is the whole duty of man; for God will bring every work, with every secret thing, into judgment, whether it be good or evil.

The Song of Songs, which is Solomons, excels all songs as the song of love. The inspiration of that song is surpassing in beauty any conception or expression by mortal tongue. The emblems are the richest. The characters are Christ and the Church—his bride. If the reader is blessed with charity that thinketh no evil he will behold the perfection of the bridal unity, the lov-

ing, glorious husband and the bride, the lamb's wife, where every perfection of its heavenly love is shown.

What a full and blessed song is chanted in the delights of the true Bridegroom and Bride, as chanting joy in each other's presence.

As singing is the true expression of joy and delight, so for us to meet and sing the praises of God is the highest expression of joy, and hence heaven is often set forth as that place or condition in which singing most feelingly expresses contentment of mind.

1900.

This number closes the issue of ZION'S LANDMARK for the year 1900—the last year of this century. Many people have predicted surprising events at the end of this century, but that is unknown to man. He is more inclined to pry into things he cannot perceive, than to face the things that plainly confront him. He is more inclined to undertake things too great for him, than to attend to plain duties and things that he can do if well disposed. Man loves to be counted great and considered smart. He wants praise.

None of us know what is in the future. The events of the past and things now occurrent are fraught with evil no doubt to many. We know that murder is on the increase—that the disposition to not pay debts is on the increase—that the love of money, extravagance, pride, vain show, are on the increase—both in the government and in individuals. Taxes are on the

increase, oppression of the poor, false religion are on the increase, and that men do not love to be told of their faults. We know that men will sacrifice their manhood for money more than they did years ago. But why should I dwell on this? "In the last days perilous times shall come," is a declaration of holy writ.

Inventions have increased very rapidly. Man hath sought out many inventions. The first inventors were the descendants of Cain.

This has been a year notorious for wars. The missionaries have been attacked by the Chinese and have called for help to relieve them, after they had stirred a hornet's nest among the Chinese—and the nations of the earth have interposed to relieve them—an instance of man's work all around—bloody work, too, it has been. How different from Paul's conduct when he preached to the heathen.

We know one thing still raging, and that is death. We know, too, that the Lord Jesus reigns and does all his pleasure, and that it is right, and we know that because his mercies fail not we are not consumed; but having obtained mercy of the Lord, we continue to this present time.

P. D. G.

A friend requests my view of Lev., 5:1. This relates to the case of one hearing or knowing of the sin of swearing—such as swearing falsely—that is, if one takes an oath, to perjure himself, or swears to that which is false; and if I know this to be so, and conceal this

matter, and do not utter it, then I shall bear my iniquity. I shall be guilty.

The principle of it is that Israel shall not cloak wickedness. He that receives stolen goods, knowing it, is quite as guilty as the thief. He that covers up or conceals the wicked conduct of another, and thus shields him, is guilty of encouraging that wickedness. It is to the true interest and safety of every citizen of the State that every other man, as well as himself, should be honest. Not that one can compel another to be honest. But if one knows that another is violating the law, he should inform the proper authorities of the matter.

Suppose one church member knows that another church member is guilty of drunkenness, fornication, or any other sin, he should not conceal it, but take the proper steps to remove it. If he conceals it, then he is encouraging sin, and must bear his own guilt.

This does not refer to men who are paid as informers, or, like a policeman, always watching for faults, and who reports them because he is paid to do this. But it is the case of a brother who loves Israel, and therefore desires that each one shall do that which is right.

But does not charity hide the multitude of sins? Yes. If my brother trespasses against me, I tell him his fault—between us two and no more. If he hear me I have gained my brother, and the wrong is put away, hid, ended. God sent his Son in such love as to put away, make an end of sin, by the sacri-

fice of himself. Charity covers, hides, the multitude of sins, by making an end of them, putting them away.

If we love our brother truly we see no fault in him. If we hate iniquity we cannot love one that practices wickedness. How could I, if I hate false swearing, love one that I know swears falsely? If I conceal his crime I am guilty too. If I love one, I will desire that he live right.

Truly will I rejoice if I know that one repents of his sin, and gladly will I forgive him, and no more remember his fault. P. D. G.

A friend requests my view of Gen., 6:6, "It repented the Lord that he had made man on the earth, and it grieved him at his heart."

The Lord does not repent as men repent. Men repent because they have sinned. The Lord cannot sin. Men do not see the error of their conduct, but when it is shown to them, they then repent. This implies that a change has been wrought in them.

The Lord not only cannot do wrong, but is never taken by surprise at what comes to pass. Therefore, he cannot repent as men do, either through error or wrong doing, or through ignorance.

"It repented the Lord." This expression denotes a change of administration. The Lord determines to destroy man from off the face of the earth. It grieved the Lord at his heart that he had made man. Hence he destroys man and a new covenant is made that he will no

more destroy man, nor the earth, with a flood of water. It grieved the Lord at his heart. This typifies the sacrifice of Jesus—that the Lord God would put his soul to grief for man's sin, and that repentance should be granted in Jesus' name. This shows the identity of the Lord with sinners—that he should bear their iniquities all the days of old, and be made sin for them, begrieved to heart grief, the greatest soul grief, and this grief or sorrow as a flood should drown and destroy the sins of all his people, and bring in a new dispensation. Hence Jesus is exalted a prince and a Savior to grant repentance unto Israel and the forgiveness of sins.

P. D. G.

WAR.

"There was long war between the house of Saul and the house of David: but David waxed stronger and stronger, and the house of Saul waxed weaker and weaker." 2d Sam., 8:1.

These, I think, represent the spirit and flesh, or new and old man, and these are contrary one to the other, so that we cannot do the things we would. It seems that David preferred to stay at Saul's court and table, and to have served him. But Saul's jealousy becoming aroused against David, not so much for killing Goliath as at the universal honor and praise bestowed upon him by the women, but that he had won so great a victory at the first and still continued victorious over the Philistines, and that he still grew more and more popular and beloved, was more than he could stand; though

defeating a common enemy that brought common glory or benefits, or, if any difference, it was more favorable to the king than to others. Finally his envy and jealousy became overmastering, and he determined to kill David.

Thus the christian, as such, will go out in the name of the living God, or power of faith, and defeat Goliath, or him who holds the fear of death over us, cutting off his head with his own sword—as that Jesus dying killed death—and destroying evil propensities and sinful habits, etc., which have long defied the natural man. And then the spirit of evil and of rivalry that entered into Saul will enter the natural man, and, naturally hating, will cause him to try to destroy the influence and rule of the spiritual. And thus the warfare begins and goes on. Saul was prone to evil, but when an independent or separate evil spirit entered into him, he was ready to kill and destroy, yea, wanted to do so. But when this evil spirit departed from him for a season he would repent of his design on David, and seem to be a different man. David, as born of the divine spirit, was prone, so to speak, to all goodness, gentleness and meekness, but in great emergencies, as meeting Goliath, or the Philistines in battle, the spirit of the living God came upon in greater measure, and made him strong and fearless. But let that be spirit be withdrawn and he left to himself, and he, like the rest of us under the same circumstances. "said in his heart I shall now perish one

day by the hand of Saul," and "there is but a step between me and death, or "the evil so dominant in me will yet destroy me." Though he doubtless recalled that he had been anointed by Samuel as one chosen of the Lord.

Saul knew this too; and then that David had won such glory wherein he had failed, and had become so popular and so honored by the people that his jealousy became so strong he openly declared his intention to kill David. Yet David had shown no disposition to rule or to aspire to the throne, but rather a submissive spirit. So when he knew Saul's design, he began to evade him—to get away and hide. Then Saul began in earnest to try to destroy him; and though he had an army with him and the nation behind him, he never caught or killed him. Yet David found many trials and tribulations, straits, hardships and deprivations to pass through, and made, it would seem, narrow escapes, while his companions were a few poor unfortunate debtors, needy outcasts in hiding like himself, not from God, but "powers that be." Once, when hid in a cave, he and Saul came in hand reach of each other, and David cut off his skirt, showing the spirit of Jesus or the spiritual man may shame, but will not destroy the natural; also that while God tries the faith, he will not suffer their destruction; while he was light to David he was darkness to Saul, not suffering him to see David.

Another comforting thing, David

passed the most of his time in this warfare in the wilderness—the wilderness of destitution, deprivation and uncertainty; and that as a stranger in a strange place, sojourning and pitching his tent here one night, there the next, watching, waiting, fleeing, fighting, "faint, yet still pursuing" after Jesus, and Oh, as so weary and worn, craving and seeking "a city."

Yes, a long war, but "David waxed stronger and stronger, while Saul waxed weaker and weaker." "For which cause we faint not, but though our outward man perish, the inward man is renewed day by day." 2nd Cor., 4:19. "If we suffer with him we shall also reign with him" who "hath made us—kings and priests unto God and his Father" when delivered from the body of this death. David never reigned a king till Saul was dead.

P.

Answer to Mr. A. Bardin: Christ will come again to receive his people unto himself, that they may be where he is and behold his glory. He has gone to prepare a place for his chosen, and when he comes again it will not be to investigate, have a trial, search to find out who his people are, but to manifest or show, declare, who they are, and to receive them into glory.

Unto them that look for Christ shall he appear the second time, to them that love his appearing, without sin unto salvation. When he came the first time it was to put away their sin, which he bare in his own body by the sacrifice of

himself. In conviction they felt their sins and abhorred themselves, and he forgave their sins and iniquities, and will remember them no more forever.

Hence when he comes again it will be without sin, for he made an end of that when he came in the flesh, in his crucifixion, and cried, "It is finished."

What a glorious day that will be to all that love his appearing.

P. D. G.

Pray ye the Lord to send laborers into his harvest, and when he sends you gifted, humble men that are weighted with the ministry, that seek the glory of God and peace of Zion, help them along—make some sacrifice by giving them of your carnal things. There is that which scattereth and yet increaseth. Give, and it shall be given you. It is more blessed to give than it is to receive. Worship the Lord by obeying his word. Prove your love to his preachers by ministering to them.

There is that which withholdeth more than is meet and it tendeth to poverty. By not doing what you ought you are impoverished in more ways than one. You cry out my leanness, my wrinkles, my poverty. Bring ye all the tithes into the store-house, and see if God will not pour you out a blessing. Be ready to communicate or to give to them that are needy. Is not your poor preacher needy?

P. D. G.

IN ADVANCE.

We trust all who can do so will pay in advance. This system we have found by experience enables us to keep our accounts straight, and is more satisfactory to the subscriber. Look at your date, and if possible pay something in advance, if only for six months. When one catches up in anything and gets ahead, it is easier to keep up than when behind.

UNION MEETINGS.

Mill Branch—To be held with the church at Mill Branch Saturday and 5th Sunday in December.

The next session of the Dutchville Union will be held with the church at Eco, Saturday and 5th Sunday in December. A personal invitation to all lovers of truth is extended.

G. C. FARRING.

ORDINATION.

BROTHER GOLD:—Please publish that Brother K. M. G. White was ordained to the full work of the gospel ministry on the first Sunday in December, 1900, by Elders G. D. Robinson, Samuel Moore and myself, and we would commend him to the churches as a gifted, humble and useful servant of God. We had a precious and enjoyable meeting, and feel that the Lord was with us. Affectionately,

M. T. LAWRENCE.

DEAR BROTHER GOLD:—Enclosed please find \$1.50 for the LANDMARK for the next year, 1901. I hope you will succeed in getting the most of your money for the LANDMARK in advance. I feel like it would help you so much. When you pray don't forget to pray for me and mine.

Your unworthy little sister, I hope,

MRS. M. A. PITTMAN.

Epworth, N. C., Dec. 7, 1900.

ELD. P. D. GOLD—Dear Brother: On my return home from the Kehukee Association, I was taken sick and confined to my bed for six weeks.

I did not sit up any unless helped up to have my bed up, for 35 days. I suffered more and was weaker than I have been in 30 years. The doctor says it will take several months to gain my strength. Please publish in the LANDMARK this letter, so that my brethren in Hyde county may know why I have not been to preach for them.

Yours fraternally,

N. H. HARRISON.
Plymouth, N. C., Dec. 6, 1900.

OBITUARIES.

RUTH TEMPLE.

The first-born, only child and infant daughter of J. P. and Louise Parker Temple, was born Saturday, 2 o'clock p. m., August 18, 1900, and fell asleep in Jesus Saturday, 2 o'clock p. m., September 29, 1900, making her stay on earth just six weeks.

All who saw her thought she possessed much and unusual beauty and sweetness of expression.

About a week before the angels of God came to take her to her happy home in heaven, she was taken very ill with a bowel trouble, and a faithful doctor and our best care could give her no permanent relief.

We feel that the Lord did not intend her for this world of sorrow and care, but loaned her to us for a little while that we might have an angel in heaven.

"To God again the enfranchised soul must tend;

He is her home, her author, is her end;
No death is her's; when earthly eyes grow dim,
Starlike she soars and God-like melts in him."

When she passed from this shore of time, and her little spirit put on immortality, her little marble face was clothed

in one of the sweetest God-like expressions I ever beheld.

Oh, merciful God, do we not feel that we should not grieve for our dear little Ruth? But for my life I can't help it.

A precious one from us has gone—
A voice we loved is stilled;
A place is vacant in our home
Which never can be filled.

God in his wisdom has recalled
The boon his love had given;
And though the body moulders here,
The soul is safe in Heaven.

Pett, Wake Co., N. C.

PAPA.

TALITHA ANGEL.

Talitha Angel, the wife of J. G. Angel, departed this life October 10, 1900, making her stay on earth 45 years, six months and 15 days. She left a husband and six children to mourn her loss. She was a kind and affectionate mother, and tried to raise her children right; but now, dear children, she has gone where you cannot see her lovely face any more, nor hear her sweet voice again in this world. But try to walk in her footsteps, and be good and obedient children.

Mrs. Angel professed a hope in Jesus several years ago. She was a Primitive Baptist in sentiment, but had not connected herself with the church. She had been afflicted for several years, and seemed to be resigned to the will of God. I was not with her in her last hours, but she sent me word that she was ready to go at any time the Lord called her.

May the good Lord bless the husband and children, and may he prepare them to meet their mother around the throne of God, where they all will praise God together, where parting will be no more, and where there will be no more sorrow, no more weeping and parting with friends, for God will wipe away all tears from our eyes.

Written by her BROTHER.

STUART L. J. JACKSON.

With a heart filled with sorrow, we ask space in the columns of the LANDMARK to tell something of the life and death of our dear kinsman and friend, Stuart Jackson, who died November 15, 1899.

He was the son of William and Elizabeth Jackson, and was born near the town

of Plymouth, September 3, 1861. His father died when he was quite small, and the children were left to the care of a kind and Christian mother, who loved them devotedly, and truly may it be said of her, that "Her children rise up and call her blessed."

The children all grew up, married and went to other homes except Stuart, who remained with his mother, making her home comfortable and caring for her with all tenderness. His life was comparatively a bright and healthy one, until a year or two before his death, when he was attacked with vertigo, which troubled him seriously. He was living in Plymouth, and on the morning of November 15 he arose early, apparently in his usual health, and said he was going across the river to cut some weir stakes. His mother, with a foreboding of danger, asked him not to go on the water alone, but as his work must be done, and no help near, he procured his boat and set out. When about mid-stream someone on shore noticed that he had turned about and was coming back. Then it seems that their attention was directed elsewhere for a moment, and when they looked again they saw only the empty boat rocking on the waves. The alarm was given, and on dragging the river the body was soon found, but the soul had flown to him who gave it. The physician who made an examination said he was not drowned, but was dead before he fell from the boat.

The Roanoke Riflemen, of whom he was one, buried him with all honor, and a large number of friends assembled to pay their last tribute of respect to the dead.

He was not a member of any religious organization, but loved the Primitive Baptist church, of which his mother is a member, and often attended their meetings. He was of a bright, cheerful nature, and won many friends; and the sudden ending of this energetic young life came like a thunderbolt from a clear sky to those near and dear. Our sympathy goes out to the bereaved, especially to the dear mother who loved him so tenderly. May God lighten her sorrow in his own time. And, dear friends, though it is hard to part from those we love and who love us, and place their bodies in the narrow tomb, and to know we can never in life see their faces again, even when we watch beside the dying bed, but harder still it is when they are snatched away without a moment's warning, and we can recall no last tender

word, no fond good-by; but let us not mourn for him as those who have no hope, for we feel that our loss is his eternal gain, for "They which are of faith are blest with faithful Abraham."

He is dead. How much those words mean to us who knew and loved him, as we all did. But yet he is not dead, but risen, for "To live in hearts we leave behind is not to die," and though the flowers

of spring scatter garlands over his lowly resting place, and the snows of winter weave a covering of spotless purity above his sleeping dust, yet will he live in our hearts and memories.

He was the best of sons, a loving brother and a true and loyal friend. He never gave himself praise, but often spoke with humility of his unworthiness. We miss him sadly, but in our hearts is that blessed thought that God loved him and called him to his arms, and in his infinite pity has wiped all tears from his eyes, and that among the white-robed throng on high he is one that watches and waits, where we will some day meet him again if we are called worthy.

GERTIE MIZELL.

Plymouth, N. C., Oct. 12, 1900.

BETTIE MELTON.

I send you the death of my wife to publish in the LANDMARK.

Bettie Melton was born in Edgecombe county, March 19, 1859, and died June 22, 1899. We were married in 1875. Unto us were born nine children—five boys and four girls. She leaves a husband and five children to mourn the loss of a dear, loving wife and mother. But I hope our loss is her eternal gain, for if anyone did suffer on earth she did. I feel sure that she has gone to rest with the Saints.

I feel like if I had as good a hope as I have for her, I would have a good hope for a better world. But my ways seem so dark I fear I'm not born again.

I know I can never see that face that I love better than I did her. It is hard to part with one so dear, but we must be reconciled to God's will, for God shuts and no man opens, and opens and no man shuts; so we see God's will must be done. She united with the Primitive Baptist church at the Falls of Tar River in 1887, and lived a consistent member until death. She was baptized by Elder P. D. Gold the second Sunday in September, 1887.

ZION'S LANDMARK.

She was always ready to lend a helping hand to the needy. I can never forget her, for her house was a home for all Baptists that came to see her, for she enjoyed the company of all the brethren and sisters when they came to see us. I hope they will continue to come as long as I live, for I'm delighted to see them at any time.

Oh, dear brethren, my humble prayer is that I and my children may be able to meet her on that happy shore where there will be no more parting, no more pain, nor sickness, nor death. I desire the prayers of you all.

Your brother in hope of eternal life, if not deceived,

GEORGE N. MELTON.

Whitaker's, N. C.

SOPHIA A. PITTMAN.

Sister Sophia A. Pittman dead—a doleful sound. She was the daughter of the late brother and sister, James W. and Nancy Peedin, was born on February 27, 1838, died July 12, 1900, making her stay in this world 61 years, 4 months and 15 days. This family was and is yet noted for honesty, making plenty at home and to spare. She was married to Brother Elisha Pittman June 22, 1869, by whom she was the mother of four sons and four daughters, one dead.

Sister Pittman was a kind neighbor, and therefore leaves many friends. She, after much suffering in disobedience, united with the church at Union, in Johnston county, manifesting that she had at the Lord's hands received fruit meet for repentance.

She was one of those women that had to bear burdens in time of the late war. The writer saw her plowing in 1862.

Brother Pittman, you are now seventy years old. You have lost a precious wife. Children, you have lost a loving mother, causing much grief; but while we weep remember that weeping is to endure for a night, but joy cometh in the morning. Therefore, we sorrow not as those without hope. May we all be loved by the Lord.

The above is written by the request of the bereaved husband and children.

The funeral was preached by Eld. J. W. Gardner and the writer, after which she was buried at the old burying ground to await the last trumpet.

In hope of a glorious resurrection for you, sister,

S. H. BRADY.

Princeton, N. C., Sept. 1, 1900.

JESSE SOPLEY.

Jesse Sopley was born in Stanly county, N. C., March 20, 1819, died in Davie county, N. C., June 22, 1898, aged 79 years, 3 months and 2 days; was married to E. J. Burrage in the year 1867. The fruits of this marriage were two sons, both surviving him and following the footsteps of their father in tilling the soil, and are blessed with a good living for themselves, mother and their families. Both are married and farming together, the younger and his wife in the house with his mother, the oldest and his wife and little children in a house near by, a pleasant home for Baptists that the writer has enjoyed very much, having been called upon and filled appointments at their mother's house.

Brother Sopley united with the church at Pine meeting house, Davidson county, N. C., about the year 1875, and lived a consistent member of the church at that place until about two years before his death. The church was organized at No Creek, Davie county, N. C., and for convenience he moved there by letter, where his body now rests.

May the blessings of the Lord be continued upon the family.

JAMES A. BURCH.

APPOINTMENTS.

M. T. LAWRENCE & SAMUEL MOORE.

Wilson.....Friday night before 5th Sunday in December
Contentnea.....Sat. and 5th Sun.
Wilson.....Sunday night
Upper Town Creek.....Monday
Lower Town Creek.....Tuesday
Autrey's Creek.....Wednesday
Sparta.....Thursday
Conveyance needed.

A. GARDNER.

Riley's school house.....Jan. 2
Toms Creek.....3
Pine M. H.....4
Salisbury.....5 and 6
No Creek.....7
Mr. Beck's at night.
Mt. Vernon.....9
Saints' Delight.....10
Hillsdale.....11

Pleasantville.....	12
Shiloh	13
Buffalo	14
North View.....	15
Snow Creek.....	16
Piney Grove.....	17
Rock House.....	18

He will need conveyance.

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Apr
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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.

SOME OF THE REASONS WHY I WENT.

DEAR BROTHER GOLD:—Several of the brethren with whom I met on my recent trip to North Carolina asked me to let them hear from me through the LANDMARK after my return home. Hoping it meets with your approbation, you will give this a place in your much loved paper.

First, it was my happy privilege to attend the Pig River Association of Primitive Baptists, at Reel Creek, Henry county, Va., in August last (1900). There I met many of the dear brethren and sisters in Christ, and had an excellent and profitable meeting, in my judgment. While at this meeting dear Brother Gold, who was in attendance, earnestly solicited me to attend the Mayo and Black Creek Associations in North Carolina, and also requested me to let him publish several appointments on the way to the associations. When he first named the matter I declined the idea, fearing the Lord had not required it at my hands. I felt a kind of drawing back. But being pressed by Bro. Gold, gave him a promise that I go, and consented that he might make a few appointments, and, if it was the Lord's will, I would try to fill them. After the appointments were published several brethren in Pittsylvania, Va., wrote me to take in several churches in that

county on my return from North Carolina. I declined to stop at any church save one (Malmaison). This was in Virginia. My mind was greatly troubled because I had suffered the appointments to be published. I of a truth felt that I could not go. My daughter Lucie said to me, "You ought to go, as you have promised Mr. Gold to do so; it would be wrong for you not to go." But little did she or anyone else know what a conflict I was passing through. I had no evidence that the Lord would make my going to be profitable to any of his saints, or that he would bless my going in any sense whatever. Often as I had tried to ask him to give me a token for good, no answer had come to me. I dreaded for the time to come when I was to start. Probably a servant of God would not have been so tossed about. My little girls had made all things ready for my departure when the day for me to start came. But I was at a place where two ways met, and it was hard for me to decide which way to take. But the Lord had purposed that I should go, and with a heavy heart I bade my children farewell, and started at about 2 o'clock p. m. for the depot, on Thursday, October 19th, and reached the station at Wirtz, Va., Roanoke and Southern R. R., when lo and behold, my train was behind time, and my first appointment to

be at Martinsville, Va., that night at half past 7 o'clock. I felt in my heart to be glad that the train was behind time. I had no idea that I could reach Martinsville in time to preach that night, as it was about 41 miles away, and I could not expect the congregation to stay at the meeting house until so late. But the train pulled in about sundown, and I boarded it for Martinsville, arriving there about an hour behind time. I felt confident the people would all be gone, and I thought that this would be an evidence that the Lord was rebuking me for my folly in starting, if it should be thus. When the train arrived at Martinsville Bro. Winn and Mr. D. L. Bowles, who ought to be a Baptist, in my opinion, were at the depot with conveyance, and said the congregation were waiting. In a short time we were at the meeting house, and I almost in a tremble. Preaching brethren, are you ever in such a condition? Oh, it was dark! I felt to mentally cry, "Lord, for Christ's sake let there be a ray of light, if thy will." And, blessed be his holy name, a little light seemed to shine into my heart, and I was enabled to talk without the fear of man before me for about 50 minutes. Some of the brethren and sisters seemed to enjoy what I had said, which made me take a little courage. I spent the balance of the night with Brother Winn and family; was up the next morning and at the depot before 6 o'clock, Bro. Gravely seeing me on the train for Stoneville, where I had been invited by Elder F. J. Stone, with whom I breakfasted and spent the day—rather at his house—and at night gave the people a talking at the Disciple, or Christian Baptist house at Stoneville; felt an acquitted conscience when I was done, and spent the night with Brother Stone and his wife. Saturday morning, in

company with Elder Stone, I boarded the train for the Mayo Association, via Walnut Cove and Summerfield.

At Summerfield we were met and conveyed to the meeting house, where the Association was to meet, arriving there after the introductory sermon had been preached by Elder A. L. Moore. There I met several preachers, with quite a crowd of brethren and sisters, and many others that I had never met before. Many of them sought me out and kindly greeted me, so that I soon felt that I was not among strangers, but among the loving children of God. The attendance on this meeting was good, the congregation orderly and attentive, the Association harmonious. The moderator, Elder A. L. Moore, took special pains to make me feel welcome and at home among the brethren. Heard several Elders preach that I had never heard before, and several that I had heard. This is a fine body of Baptists. It is needless for me to say that the brethren and friends did not suffer me to leave here without enough and more to take me on the train to my next appointment, which was at Durham, N. C. The meeting closed Sunday evening, and in company with Elder Gold was the same evening conveyed to Summerfield. Passing the large white-oak tree said to be the largest tree in North Carolina, Elder Gold told me that tradition said that General Greene tied his horse to this tree, then a sapling, while he fought Cornwallis at Guilford Old Court House. Why mention that? Because it carries our mind back to the days when our forefathers were toiling and suffering and bleeding to procure the liberties that we now enjoy. And our hearts should be humbled in thanks to God for the great blessing of liberty which he had purposed to give to us by the toils and suffer-

ings of our noble ancestors. May the Lord be praised.

At Summerfield Elder Gold and I took the train for Greensboro, passing the famous battle ground at Guilford. There are several small monuments there which I caught sight of as the train sped by. These all spoke loudly to me of God's great gift to us poor despised and persecuted people, the Primitive Baptists. For the struggle here was to help to deliver us from the bonds of the Established Church of England. Bless the Lord for religious liberty. May it be his holy will to still continue it to us.

Arriving at Greensboro, Eld. Gold went out and found lodging for us with widowed Sister Epperson and her daughter, Sister Wingate. The daughter was sick and her husband absent on business. I am happy to say that we were well cared for for the night. May God's blessing attend them. Elder Gold's son met us here and spent an hour or two with us, much to my satisfaction. Early the next morning we were on the train for Durham, where I was to preach at 11 o'clock a. m. Arriving at Durham in good time, we were met at the depot by our beloved brother, G. C. Farthing, with conveyance, and carried us to his house, and found a home indeed. After resting awhile in this pleasant home we were taken to the meeting house in Durham, where we met a very respectable congregation. Elder Gold introduced the services with singing and prayer, and I followed and tried in great weakness to preach for probably about an hour. My preaching was well received by the brethren, if kind and brotherly greeting after I was done are any sign. There seemed to be much brotherly love among the brotherhood of this church. I think Elder Gold is pastor of this church. An appointment was made for me

to preach again at night. We were then dismissed and returned to Brother Farthing's, and dined with him and family and others. Then we went to the home of Bro. Farthing's venerable mother, who is a mother in Israel. Several brethren and friends called in and we spent an hour or more in very agreeable, and I hope profitable conversation. An uncle of Bro. G. C. Farthing, who is, I think, in his 84th year, and who had attended our morning service, was in the company, and, while he was partially deaf, yet conversed in a lively and interesting way about his hope and of his Master's glorious kingdom; said he heard nearly every word that I said in my sermon, and rejoiced for the consolation he had received, and bade me God's speed. This gave me much comfort, and if I had received nothing else, I felt well paid for the trip.

I expressed a desire to look over the beautiful city. Bro. Farthing had a horse and buggy brought to the gate and Bro. Gold and I took a considerable drive through the place, saw many grand and beautiful buildings, and many things that attracted poor old Adam's attention. Indeed, the Lord has given man much art and skill, and he (man) can make many things to attract the eye, if the Lord gives him material to work on, and ability to work. But God brings all things into existence which had no existence until he spoke. Man is powerless to create. God is the originator of all things, and all his people rejoice in his sovereignty. It is my belief that God gave man all things to enjoy except sin. I do not believe that God fathers sin. Dark is the mind that makes God the author of sin; yet if man had not sinned, the Lord alone knows what would have resulted. Mortals cannot pry into it; therefore he

(man) has to close his mouth in silence, and is compelled to acknowledge God's sovereignty and bow to his wise purposes. For it is certain that God purposed the salvation of his people chosen in Christ, before the world was spoken into existence—long ere Adam's dust was fashioned into man. And it is evident that none could need salvation but sinners.

Tuesday morning we were ready to take the train at an early hour for Raleigh, the capitol of the State. Arriving there between 10 and 11 o'clock a. m., Bro. Farthing accompanying us, we were met at the depot by Bro. Simpkins with conveyance and taken to the Baptist meeting house in the city. A considerable number of people had met and I tried to preach to them. Had marked attention, and all seemed to be in good humor, and many gave me very kind greetings. Preaching being over, it was announced that Brother Simpkins would baptize a young man who was from South Carolina, but had joined the church while in the city, so a goodly number went to where there was much water in the suburbs of the city, and after solemn prayer by Elder Gold, brother Simpkins baptized the young brother in the water, after the pattern given by John in Jordan. After which the young brother went on his way, perhaps rejoicing, and I saw him no more. We then went for dinner to Mr. Parish's. He being away from home, his wife, sister Parish, treated us very kindly. Brother Simpkins appears to be very humble and exemplary in his walk, and thereby has merited the high esteem in which he is held by the church in that place. No doubt they regard him as the gift of God to them. May the Lord continue to bless him. After spending some two or three hours with this kind

family, and visiting the ice factory superintended by Mr. Parish, who treated us very kindly, we bade them farewell, and at near 6 o'clock p. m. boarded the train for Goldsboro, where there was an appointment for me to preach at night. Arriving there after the hour for which the appointment was made, we went to the meeting house, and found a good sized congregation in waiting. I tried to preach to them and felt that the Lord was with me. If any were comforted, may the Lord have the praise. At this place the Governor elect of the State and his wife attended the service, which was the first time I had ever had the honor of preaching to one so highly honored. The Governor's wife is a daughter of Elder William Woodard, and a Baptist, so we see that all the Old Baptists are not of the lower class, as some say.

Preaching being over, the Governor's wife came up to the pulpit, and after being introduced, greeted me very kindly. It was then growing late, and the train to Wilson being due in a short while, brothers Gold, Farthing and myself went to a restaurant near the depot and got supper, as it was too late to go to any of the brethren's houses and get supper and be at the train in time. After we had eaten our supper and come out the Governor met us near the door, and I was introduced to him. He was very polite and courteous; said he enjoyed my sermon, accompanied us to the train, kindly carrying my valise for me, showing that he had respect for the people with whom his wife is identified. I learned that his father was a deacon in the Baptist church. We bade him farewell, and were soon speeding on our way to Wilson, the home of Elder Gold, where we arrived about 11 o'clock p. m., very willing to stop. Indeed, so much travel and labor had gotten

the best of me. Arriving at Bro. Gold's, and being kindly received by Sister Gold and her daughters, were shown our room, with a comfortable bed. We were soon in a condition to know nothing of what was going on in the outside world. Had there been no other evidence, this alone would have proven to me that the guards at Christ's sepulchre made a lying report when they reported that "his disciples came at night and stole him away while we slept." Satan overdid himself when he conceived this lie. A ten year-old child can detect his sophistry; and yet this saying is commonly reported among the Jews until this day. Matt., 25:15. Some will ask, "Did God make them consent to tell this lie?" Answer: No. They needed no making. The love of money fathers this evil. But I have strayed from my narrative. It is useless to say that we had every kindness shown us by Elder Gold and his pleasant family. May the Lord's blessings ever attend them, for Christ's dear sake. I was to preach at 11 o'clock a. m., at the Baptist meeting house in Wilson that day (Thursday). Brother Gold had much work to do in his office before preaching time, in order to be up with his work in time for preaching, and to be ready to go on to the Association, so we were deprived in a measure from being much in his company for a few hours. But Elder William Woodard came in early, and after being introduced to him, I soon found him to be a most agreeable and spiritual minded brother indeed; would that I could be as much so. The old Elder, brother Farthing and myself took a stroll through a portion of the beautiful city, visiting several warehouses, where there was much fine tobacco being sold. The time for preaching arrived, we went to the place for preaching, and several

gathered, but the crowd was not so large as I had expected. Services being introduced, I spoke to them upon the important subject of salvation by grace for probably an hour, and was followed by Elder James Woodard, a brother of Elder William Woodard. He spoke well. This dear brother had chosen the practice of law for his profession when young, but the Lord had a more noble work for him to do, so he called him to feed his flock; and from what I heard of him, right nobly he does it. There was an appointment for me at night, which I filled; had a reasonable sized congregation of attentive hearers. Some of them spoke words of comfort and encouragement to me. Elder Hart attended these meetings. He is a pleasant brother. The brethren and friends here did not forget to communicate of their substance to me.

It had been arranged that Elder Wm. Woodard would take me with him on his buggy on Friday morning to the Black Creek Association. So he was on hand early in the morning. Several of us were soon on the road twelve miles distant to the meeting. I found Elder Woodard to be well versed in the Scripture. The roads were level and smooth, so we had a most agreeable and to me profitable talk on the way, not a jar in our views on the glorious doctrine of salvation by grace, as ordained by the election and predestination of God. And I found of a truth that the saying of the sweet singer in Israel was the truth when he sang, "Behold how good and how pleasant it is for brethren to dwell together in unity." 6 Psalms, 133:1. God bless dear brother Woodard, and make his last days his happiest and most profitable in the glorious gospel to which he has called him, if it be his holy will. We arrived at the place

of meeting in good time. A good sized congregation had come together, among them several preachers that I had never met before. Only three of the Elders I had met, to-wit, Gold, Burch and Jones, before this trip, I mean. Elder Gold preached the introductory sermon, much to the comfort of the saints present. After which a recess of half an hour was taken, and all who were present were bountifully fed, if not it was their own fault. The Association then convened and was duly opened with praise and prayer by the writer. Elders Powell and Stephenson were sent to the stand to preach while the Association was transacting the business of the first day. Both the Elders preached well, I thought. After they were through a hymn was sung, and homes for the foreigners announced. We were dismissed for that day to meet Saturday at 9 o'clock a. m. I heard of no committee of arrangements. The business, I suppose, is all arranged by the body while in session.

Saturday morning met agreeable to adjournment, and the Association was organized with praise and prayer by Elder Isaac Jones, after which, a congregation being assembled at the stand, Elder J. A. Burch was first to preach, which he did in his usual able and happy strain, much to the comfort of the lovers of truth. The lot fell on Elder Hart to follow him. He preaches poetically, but with much power and great solemnity. He is a good preacher. Then it was announced that a recess of half an hour would be given for dinner, after which I was announced to preach. At the singing of a hymn or two the congregation returned to their seats, or the most of them. Those who did not were very quiet, and I talked to them for about an hour and a quarter, and I took my seat with

an acquitted conscience; and if kind and brotherly greetings are a sign, the people were generally satisfied, and I was happy to be among so many of the Lord's humble flock. Elder coats followed me with a most excellent sermon. I felt to love him for Christ's sake, I hope. We were then dismissed until Sunday morning.

Elder William Woodard and Elder Williams both had preached at brother Boykin's the night before, much to my comfort, and no doubt to all who heard them. Quite a crowd went Saturday night to an old brother Ballock's. At night Elds. Gold and Isaac Jones preached to a considerable crowd, besides those who had stopped for the night. Many of the people of the neighborhood came in; the preaching was in demonstration of the spirit and of power, and no doubt but many felt it was good to be there.

An invitation was given, and a very prominent man told what he hoped the Lord had done for him, and was received in order to baptism.

Sunday morning we, after being well entertained at the house of this dear old brother and wife, who both enjoy the love and fellowship of the whole brotherhood as far as they are known, we went to the meeting house again. A large and very orderly congregation assembled. It was arranged that I should preach first that day, and then should start, in company with brother Farthing and others, for the depot, nine or ten miles away, in order to meet an appointment at Durham that night. So I went forward and tried to preach, but felt to be under a cloud that was without light or rain. But when I was through the brethren sang part of a hymn, and I bade these dear people farewell, receiving kind expressions of love

from many of them. I can never meet them all on earth again, but I shall hold them in fond and loving remembrance while memory keeps its throne. I cannot mention the names of all the preaching brethren who were present, nor the fourth part of the brethren sisters and friends who so kindly greeted me, but I hope to thank the Lord for the privilege of meeting with them. After many kind handshakes, we were off for the train, being conveyed by brother Boykin from his house. We had no mishap, but reached the station in good time, glad to be on our return home. But to our discomfort and dissatisfaction, the train was one hour and a half behind time, so we knew that unless the train at the next station was behind time, we should be left, and therefore would not be able to fill the appointment at Durham that night. At last the train arrived and we had a pleasant ride to the next station, but were left, and saw no way to do but to while the time away as best we could. All things that man puts his hand to are liable to be behind time. But the Lord never fails, is always on time, and all events, be they great or small, come to pass just as he has purposed, hence "all things work together for good to them that love him, to them who are the called according to his purpose." I was not to reach my appointment at Durham that night. It was for the best, as we shall see. While we were at the station brother Farthing said he had telephone connection from that place to his home, although it was probably 75 miles or more away, so he phoned to his wife that we could not reach home that night in time for preaching. He also went to the railroad officials, and, as a freight train was to leave about dusk for Raleigh, he got passage on a caboose attached to it for us to

Raleigh that night, so we gladly took passage on the caboose, and had not a very pleasant, but a safe ride to Raleigh, arriving there at something near 8 o'clock p. m. Sister Rand, who was one of our company, took us to her sister's home in Raleigh. Here we were kindly and bountifully cared for. The lady of the house make us feel quite at home. Her aged mother was there on a visit. She has had a hope in Christ for number of years, but like many others had never united with the church. There was also one of the lady's sisters present, together with a few boarders. At supper Sister Rand said to me that her sister wanted me to preach in her house for the special benefit of her mother, who was in her 84th year, and after being so gently requested, late as it was, and weary as I was, I reluctantly consented; and, all things being ready, after trying to return thanks to our kind and gracious benefactor and ever merciful Savior, I talked to those present for about thirty minutes. All present seemed to enjoy what I said. The old lady spoke words of comfort and encouragement to me. I think that with a little encouragement she would serve her Master by uniting with the church and be baptized, old as she is. After some talk with the family, brother Farthing and I bade them all farewell, it now being near ten o'clock p. m., and a train was to pass going to Durham at near 1 o'clock a. m. So we retired for a nap. At a few minutes to 15 o'clock we were called, and were up and at the station in time, and at about 1 o'clock a. m. we boarded the train for Durham, arriving there awhile after 2 o'clock. Brother Farthing took me to his house, and in a short while I was snugly resting in a good bed, and soon fell into a pleasant sleep; so as it was not the Lord's

will for me to preach in Durham that night, but in Raleigh, I felt resigned.

Next morning I was up at about 7 o'clock, and after partaking of an excellent breakfast, felt that I could again go on my way to Danville, Va. But having to wait till nearly or quite 9 o'clock for the train, old brother Farthing and old sister Farthing, and several others, came in, and we had a very pleasant conversation, brother G. C. Farthing being out on business until near train time, when he came in and told me that it was time to be at the depot. So I bade his kind wife and daughter a final farewell, and was off for the train. Brother Farthing, whom I shall ever hold in fond remembrance, accompanying me, and giving me all the attention that a son could have given a father, and procured a ticket to Danville, Va., via Greensboro, N. C. May the Lord bless him and family in the future as he has in the past. He then bade me an affectionate farewell, after seeing me comfortably seated in a nice coach.

I had to stop only a short while in Greensboro, the train to Danville being on time. I met a brother Jones in Greensboro, who was going to Reidsville, who kindly took my valise, and we were soon speeding our way to Danville. Arriving at Danville in good time, brother Wood, of the church at Malmaison, Va., was at the depot to convey me to his home for the night, as I had an appointment for that day. After partaking of a good plate of oysters at a restaurant in the city, and spending a short while with some friends in the place, I was conveyed to brother Wood's residence, where I met with a hearty welcome from his wife and children, and his father and mother-in-law, who live with him. Late in the evening Elder George W. Hundly, whom I had

met before, came in, and we had quite a pleasant time. I had met Mr. and sister Poindexter, the father and mother-in-law of brother Wood, several times before, and of course we had a pleasant chat until bed time, when we tried to give thanks to the Lord for his mercies. Then we retired for the night. Nothing disturbed us, so we rested well through the night. At the proper hour we were up, and after breakfast we all were soon on our way to Malmaison meeting house, where a good sized congregation had gathered, and I tried to speak to them in the name of Jesus for probably an hour and a half. Elder Hundly preached also, and much to my comfort.

Bidding these kind brethren and friends an affectionate farewell, after being helped on my way after a Godly sort, I had a pleasant trip of twelve miles to Gaatham, the county seat of Pittsylvania, my native county, and in company with brother Hundly, a pleasant companion indeed, and who had kindly taken me on his buggy from Malmaison. Night found us at the pleasant home of brother J. C. Shelhorse, sister Shelhorse making us welcome. Brother Shelhorse was officially absent on our arrival, but soon came in. We spent the night very pleasantly.

Through a mistake of mine an appointment had been made for me to preach at the Gallilee meeting house on Wednesday. I had already written my children that I would be at home Wednesday by 2 o'clock, and had told Elder Hundly that I could not fill the appointment at Gallilee. But brother Shelhorse said it would never do, as it would be too great a disappointment if I did not go; said he would fix it; so he telegraphed to a friend in Rocky Mount, Va., to let my daughters know that I was well, but would

not reach home until Thursday, so I was taken by Elder Hundly to Gallilee, about six miles from Chatham. Met a good many brethren, sisters and a number of friends which I had met before, and several that I had never met, all seeming to pay marked attention to what I said for something over an hour, when we were dismissed, they not forgetting that I had to travel home by railroad. I took dinner with old brother John Shelhorse, the father of brother J. C. Shelhorse, and a schoolmate of mine, and I had baptized him some three years before; spent an hour or two with him and family, was then conveyed back to Chatham, and spent the night with brother Shelhorse. Thursday I was at the depot in company with a young Mr. Shelhorse, cousin to Bro. J. C., who accompanied me to the junction, after presenting me with a ticket. At the junction I changed cars for Rocky Mount, Va., arriving there about 11 o'clock a. m. Was then conveyed home, a distance of six miles, by a Mr. Robertson. I found my children all as well as when I left them, and much rejoiced to see me come, and I to find them well. The merciful Lord had kindly taken care of both me and them, and nothing had befallen any of us to our injury.

Oh, that I may ever adore his blessed name. I do feel thankful to him for his great mercies shown to me and mine. I have taken many trips in my eventful life, but none has been more pleasant to me than this one. Would that space would allow me to mention names, but I cannot, as this is now too long; but I must say that I have never met a more lovely body of Baptists than I met with at both the Mayo and Black Creek Associations, and the churches between. Surely the Lord is among this people, and they give evidence that they are desirous to

glorify him both in body and spirit, which are his. I received much comfort while among these people, and they have a place in my affections that naught but death can remove. May God continue to bless them, and may brotherly love continue among them, and to God be all the praise.

JOHN C. HALL

EXPERIENCE.

DEAR BROTHER GOLD:—It has been requested by the Primitive Baptist brethren for me to write the dealing of the Lord with me. I hope it is the dealings of the Lord with my soul, and if the Lord will guide my hand, I will try.

When I was a young man I was miserably wicked. My parents were Primitive Baptists, and taught me there is a place for good boys when they die and leave this poor world, and there is a place for bad boys that is torment, where all the wicked go when they die. I was about 15 years old when I first saw myself a poor lost sinner in the sight of God. I strove against it, wanting to see my pleasure while young. When I was about 22 years old I was so wicked and vile, I was going along the public road one evening to a neighbor's house, while in the road it was a beautiful evening. About 3 o'clock the sky was the bluest I ever saw it. Suddenly the sun failed to shine, and I felt very bad, but kept on until I thought I was going to die, and then I turned for home, and came to the fork of the roads. Suddenly it became dark as midnight to me, but I did not know what was the matter with me, so I kept on towards home. It became so I could not walk. It seemed like I was sinking in the earth. I looked down to the earth, and it seemed to me there was a large hole in the earth, and I was sinking in the hole. Right

there I began to call on the Lord for mercy, for I thought I was lost world without end. My whole cry was for mercy. I was one mile from home, and how I got home has been a mystery to me; but when I came to myself I was lying in the corner by the fire, begging God to have mercy on poor me, for I thought I was dying and hell was my home. My dear old father came into the room where I was, and he said "You are drunk again." Oh, how it hurt me, for I knew he did not know what was the matter with me. So I left the house and went to bed to go to sleep, and wake up in hell; but while I was lying on the bed I saw a beautiful light in the heavens, and it started towards me, and came to me, and filled my soul with love. Oh, how happy I was all night! and next day it seemed to me that everything was praising the Lord. If I am saved, it is by grace and grace alone; if I am lost it is just, for God speaks and it is done. Then two nights after, while I was lying on my bed, I saw a large star in the heavens. While I was looking at it there formed around it something like a trumpet. The inside of it was bright like silver. The star was in the little end, and I was in the large end, and the star started towards me, and it turned to be a little light, and it turned to be a little book. It was the first book of St. John, and was the New Testament. I read the first chapter and it returned, and from that time I have had an impression to speak in public, but I felt so unworthy, and so little and sinful, I was in Jonah's hell for about two years before I would take up the cross. Then I joined the Union Baptist denomination, and tried to preach, and they ordained me to all the functions of the gospel.

I tried to preach salvation by works two years, and I had an ap-

pointment to preach at South Fork, but my mind forced me to go to hear an old Baptist preach at Rock Springs, Wilkes county, N. C. He preached from St. John, the language of Jesus. Jesus said to Thomas, "I am the way, the truth and the life; no man cometh to the Father but by me." I was convinced of my error. I thought we had to work out eternal life, but I was mistaken, for Jesus gives eternal life free to the redeemed family. So I left and went home, and got in much trouble about it, and began to hunt for the church of Jesus Christ. I found a peculiar people, a royal priesthood, a despised people by all, and I thought I was lost forever; so I went to God for light, and tried to ask God to show me the church, for I did not want to deceive any one, and, if I am deceived, to show me, and he showed me the church of Jesus Christ, and I loved it with all my soul. Then I joined the church at Cranberry—the Primitive Baptist—on the third Sunday in June, in the year 1897. I was baptized by Eld. J. W. Stike. Then the church licensed me to exercise in public. Then I moved my letter close home to Meadow Fork church, the same faith, and Meadow Fork called a presbytery to ordain me the second Saturday in October 1898. Presbytery—Elder William Lundy, moderator; Elders Eli Billings, J. W. Stike and J. M. Crouse ordained me to the work of the gospel ministry.

I have always tried to defend the church and the cause of Christ, though feeling deprived of any power of my own. God has all power in heaven and earth. Christ says, "Without me ye can do nothing." So, if we preach Jesus, we preach not ourselves. All scripture is given by inspiration, and if God's will we will preach Jesus and him

crucified, and risen for his people.

I am 81 years old, the pastor of four churches. I was born on September 11th, 1868. Dear brother Gold, pray for me and my wife. I feel so little and sinful, and unworthy to write what I hope the Lord has done for me, for I feel to be a poor sinner saved by grace, if saved at all. Jesus says, "And I give unto them eternal life and they shall never perish, neither shall any pluck them out of my hand; my Father which gave them me is greater than all, and none is able to pluck them out of my Father's hand."

May God bless his children, in my prayer, for Jesus' sake, and build them up in his holy faith.

E. A. LONG.

Laurel Springs, N. C.

ELDER GOLD—Dear Brother: Inclosed you will find three dollars to pay up and to pay in advance for the **LANDMARK**.

Thank you for your kind indulgence. I have been taking it many years, and expect to continue as long as I live or as long as I can pay for it, it is such a comfort to me. No strange doctrine, but the doctrine that our Savior preached while on earth. I hope the good Lord may spare you many years yet to publish it.

Your unworthy sister, if one at all,
ELIZABETH CASEY.

December 9, 1900.

A merry heart maketh a cheerful countenance; but by sorrow of the heart the spirit is broken.

How much better is it to get wisdom than gold! and to get understanding rather to be chosen than silver.

A friend loveth at all times, and a brother is born for adversity.

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.

1901.

Nearly six thousand years ago, according to accepted chronology, the world was created and began its career. Four thousand years after this the Maker of the world appeared as the Redeemer in the likeness of sinful flesh. During these two thousand years now expired, wars have not ceased. The end of the world is not yet. They shall marry and give in marriage while nature is as it is, or while time lasts.

An impression has been prevalent with some that the next thousand years would answer to the seventh day, and therefore be a time of rest corresponding to the Sabbath day—a freedom from strife, labor, war and toil—a millennium. But we cannot safely interpret from dates or years, times or seasons, as analogical. For God has hid the future

from mortal vision. We know not what even a day may bring forth, much less do we know what a year will do.

There is nothing new under the sun. Nations and kingdoms shall rise and fall as of old. Evil men and seducers shall wax worse and worse, deceiving and being deceived.

The comfort to me is that the same Lord Jesus rules that has ruled hitherto, and works all things according to the counsel of his own will, and that all things—as of old—work together for good to them that love God, to them who are the called according to his purpose.

It is in my mind to contend, God being my helper, for the doctrine of truth as heretofore. With me there is nothing special in this year more than any other year. All mysteries are in his hand. All time is good if we are wise redeeming the time.

This is the opening of a new century—the twentieth—the last one to complete the two thousand years. Perhaps not one in a million of those now living will witness its close. We rush along at rapid speed, not knowing what awaits us—not a man, woman or child, with all our increase of knowledge, knows when, where or how he or any one else shall die.

P. D. G.

PRIESTHOOD—A CONTRAST.

(Continued.)

The type of Jesus is Melchisedec, without beginning of days or end of time—without father or mother

or descent—greater than Abraham, therefore greater than Levi. For Abraham paid tithes to Melchisedec, who was priest of the Most High God.

We are called to the consideration of the greatness of this man Melchisedec, who was king of righteousness, and therefore king of peace, and abides a priest forever in the type. Now, Jesus abideth forever a high priest after this glorious order by the oath of him that cannot lie.

Nor is he the priest of an earthy, conditional, temporary covenant, but he is priest of the new covenant of grace, and his priesthood is therefore that of an endless life, and he abideth forever as priest of the Most High God.

He led captivity captive. He triumphed openly in fulfilling all the law, and making an end of the legal covenant, and is exalted at the right hand of God a prince and a Savior. He is a priest upon his Father's throne, and rules as a prince upon that throne. For kingly power and priestly power are in him, and the counsel of Jesus is between him and his Father. Jesus offered himself without spot to God for our sins. He gave himself a ransom for many. The Lord laid on him the iniquity of us all, and he bore our sins in his own body, that body prepared of God for this purpose, and was tried and tempted in all points as we without sin, and proven to be holy. He was delivered for our offences, and raised again for our justification.

Relationships of men are such as

exist by virtue of unity of life, when they are natural. For instance, father and son are related as of the same life—same blood, which is the life. They are kindred, or of the same kind. Consins are more remotely related. Brethren are such as have the same parentage. Jesus is not ashamed to call his people brethren, those akin to him, because they all have the same parentage, saying, "Behold I and the children whom thou hast given me."

The Hebrews were all related. We see in Abraham, the Father of the faithful, the oath exacted by him of his servant not to take a wife for the first child of promise, of the heathen among whom he dwelt, but to seek her of his own kindred or people. Accordingly, an alliance is arranged, a journey taken, and a bride for Isaac obtained of his relations. So the Hebrews are all brethren—all descended from the twelve tribes who were not to marry with nations outside of their own. To this day how tenaciously the Jews adhere to this law, and thus they preserve their nationality as purely as if they now existed as a nation. This is an unheard of rule among any other nation on earth.

Their priests were to proceed of themselves. Hence their priests were related to every Jew, and he represented every one, and bore the judgment of every one of them when he went into the Holy of Holies on the great day of atonement.

This is typical of the new covenant of grace, and of the relationship in that Head—Jesus of all his

body, the members or heirs of promise, to whom God promised salvation in Christ Jesus, in whom they were chosen, and to whom grace was given in Jesus before the world began.

Jesus, therefore, took on him the seed of (not Adam), but Abraham, that is the promised seed. Forasmuch as the children are partakers of flesh and blood, Jesus himself likewise took part of the same. He was of the seed of David, and therefore of the seed of Abraham, according to the flesh. He was related to his people in the flesh. But also he was related in the covenant of grace to all the heirs of promise—Gentiles also upon whom his name is called. Therefore it was expedient that one should die, and the whole nation perish not; and that the children of God which are scattered abroad everywhere might be gathered together in one. These children, because they are sons, receive the spirit of adoption. Whereby they call God Father.

All these members of Christ's body were written in the Book of life before any of them were fashioned of the dust of the earth, Psa. 139:16. But the manifestation of this relationship occurs in the revelation of Christ Jesus crucified, risen and glorified, as he appears in these vessels of mercy, for he sees of the travail of his soul and is satisfied, and they are born again of incorruptible seed by the Word of God. These brethren of Jesus dwell together in unity in him, where there is neither Jew nor Gentile, but all one in Christ Jesus.

What does the priesthood of Christ involve?

The oath of the Lord declares that Jesus is a priest forever after the order of Melchisedec. No man taketh this honor to himself. It is the solemn ordination of God. Jesus pleased not himself, but him that called him.

The priesthood provides for the atonement and redemption of those embraced in the covenant or connected with the priesthood. So when Jesus appears as Mediator of the new covenant of grace, it pledges him as the sacrifice for his people, and that guarantees their salvation. He must be holy and acceptable, without blemish and perfect. He must offer for the people and atone for their sins. Accordingly, the Lord laid on him the iniquity of all related or given to him. He was stricken, smitten by justice. Our guilt on our surety was laid, therefore he must die.

In the tabernacle and worship in the wilderness, this is foreshadowed. A holy place for daily sacrifices, and a most holy one for a yearly sacrifice, was established. Daily the priests stood and offered such sacrifices as the people brought in accordance with Moses' teaching. Into the holy of holies the High Priest entered once a year, not without blood. He entered for the people. His ministrations bore the names and judgment of all his people was most solemn, and his acceptance and theirs before the Lord was celebrated and proclaimed by the ringing of the golden bells appended to his skirts, and the

odor of the pomegranates gladdening the waiting people that stood without looking for the appearance of their high priest. Then their lives were bound up in him.

But God provided a Lamb for all his chosen people, who lived for them, died for them, rose for them, ever liveth for them. In his obedience they obey, in his death they die, in his resurrection they rise. Because he lives they shall live also. In covenant sense this is true.

After his resurrection he appears to his disciples, hailing them with the wonderful news, "I go to my Father and your Father." He enters heaven, ascending to the right hand of his Father, into the holy of holies, which is heaven itself, there to appear in the presence of God for us.

Does not the fact that God raised him from the dead and gave him grace and glory, assure us that he had finished the work God gave him to do, and in the clearest proof demonstrate a finished redemption? Hence Paul argues, if Christ be not risen, ye are yet in your sins, meaning as he has risen it is for our justification, and therefore we are complete in him. This blessed way is consecrated through the veil, that is, the flesh of Jesus. This offering of Jesus our High Priest, then, assuredly guarantees our salvation. For we thus judge, if one died for all, then all died. Hence they that live, live by the faith or merit of Jesus, and should not live unto themselves, but unto him that loved them and gave himself for them.

(To be Continued.)

FOR JESUS SAKE.

Of all the graces of the Divine Spirit, none are so lovely, so beautiful, or so well adapted to make one obedient to the gospel law, as meekness and lowliness of mind. For they, of all, make one patient, long-suffering, easily entreated, gentle, merciful, forgiving and compassionate relative to the errors and short-comings of a brother; nor to faint or fail in gospel effort to reclaim and restore to order, peace and unity with the church, or in any way and thing involving duty, the truth, fellowship, unity and peace of the church: and all for Jesus' name's sake.

The more spiritual one is the more of these particular graces he has; and the more of these, the more of love, and the stronger of determination to submit all things, and bring all things of the flesh into subjection to Christ, for his name's sake.

The carnal or natural mind is the opposite of this, not only in nature but also in motives, modes and methods practically. For the carnal is of, to, and for the flesh, or nature, while the spiritual is of, to and for the Lord. Hence, for instance, if you send the brother with the carnal mind predominating to do church work—to reclaim an erring brother, we will say, he, going in this mind, will as certainly attract and provoke it in the brother, and as certainly augment the difficulties, widen the breach, and drive the brother farther away. Nor does he care so much for this as to promote his own personal

name and partisan object in connection with the matter; nor does he think of Jesus' name in all the transaction, for his work was as unto himself. And such feel and assume, to be the wise and strong, and expect the church, therefore, to call on them to be on all committees, or sent on all important work, and are secretly, if not openly, offended if it does not. And how important, officious and conspicuous in all church matters? And all the while not once reminding you of Jesus; not once showing his image; not once saying by act, "for Jesus' name's sake." And yet no brother will, or can, talk longer or louder of what he does, and of how devoted he is to Jesus and his law. An apostle bids us beware of such "good words" and "fair speeches."

While the spiritual so sent is so burdened with the responsibility of the position representing the church of God, and that of the work in dealing with one for whom Christ died—the responsibility of maintaining the honor and order of the church and truth of the gospel, in connection with restoring this brother, that he forgets himself in remembering these. Indeed, if he thinks of himself at all, it is to pray God to save him from himself in so sacred a work—as not sufficient in himself, he goes, praying in fear and trembling, and being in agreement with Jesus in one spirit, grieving for the error of the brother, and wanting the church to do all things in order, and the glory of the Lord reflected thereby, he

goes for Jesus' name's sake. Nor do such work to gratify any preconceived fleshly idea, or to favor any personal party or nation, but purely to apply and obey the gospel rule for the good of the church and the glory of the Lord. Thus his work was done as unto the Lord, and a work so done does not concern itself to tell men.

When you see one with that measure of the Spirit that includes meekness and lowliness—for the spirit is given us by measure—in proportion, you will see one doing for Jesus sake. When given in such measure as to make these graces prominent, or so as to predominate, you will see one doing whatsoever he does as unto the Lord for his names sake; you see him doing to Jesus and his will, or law, just what Jesus, when in the flesh, did to his Father and his will.

Jesus had said before the most bitter and shameful cup ever offered to man, "Not my will but thine be done," for so loving his Father, he loved to do his will and glorify his name; so we, loving Jesus, will love to do his will and glorify his name, and thus for his name's sake; for remember, name is the synonym of self or attributes. And to give the greatest glory to his name is to render the most perfect obedience to his law.

But how blind we are. The Lord has told us that all things work together for good to those who love God, still we stagger at things we cannot understand, though told they are expedient. Sorrow filled the hearts of the Apostles because

Jesus told them he must go away; he told them of the necessity that the Comforter could not otherwise come; that if they loved with that perfect love that trusts implicitly casting out fear, they would rejoice at his death—going away—because of the resurrection, "because I go to the Father," he said, a pledge of their going, too. If we could hold to this idea, though we, walking by faith and not sight, see not this tangible expediency of following Jesus in trials in the dark, we would rejoice, because we go to the light. If Jesus through darkness goes to the light, or through death to the Father, they following shall go, too, for this is the Father's pledge, that Jesus and work of salvation is accepted. So the very thing that troubled them most was the very thing most expedient for them. But they, like we, were not looking at the expediency affecting their ultimate good; but at the fact as affecting them then. We look at this and that dark trial sorrowing as if Jesus was gone away; yet wherein, if we could understand the expediency, we would rejoice as knowing Jesus in the fellowship of his sufferings being made conformable to his death, because it is to know him in the power of his resurrection—to go to the Father.

Then sufferings, like death, is a wonderful factor in the gospel system. Then since Jesus has told us we would rejoice even in trials so bitter as to fill our hearts with sorrow, let us as not knowing their necessity, as walking by faith, endure them with patience for his

name's sake—bear hardness as good soldiers of the cross.

And not only in great things, but also in little every-day things, whereby we are more generally judged as from habit. For instance, a brother becomes carnal and envious, and says ugly things against you. Revenge is the first law of nature—to retaliate in kind. The carnal is apt to provoke the carnal; you remember ugly things you have heard about him—"a man living in a glass house should not throw stones," you say, as you get one ready. But "Vengeance is mine, I will repay, saith the Lord," which gives you a blow as never did a literal stone. While the comforter, as promised by Jesus, brings to your mind all things he has said to you—how he "was persecuted, reviled, scourged and crucified, by this same carnal mind—how he had died to save you—forgave, washed away your sins in his own blood, as loving, to save you; and here you are holding a brother to account for a few little things said about you. Jesus said forgive, even as God for Christ's sake forgave you." Enough; you are ashamed that you felt revengeful; you are not worthy to endure this for Jesus' name's sake. You go to that brother in the spirit that as certainly provokes the same to action; a talk in meekness has restored him; and afterwards for a long time there was a sweet, peace giving, lingering echo of this spirit, "and hast come and hast patience, and for my name's sake hast labored and hast not fainted." And that brother loves you better than

ever, and you love him better and with a deeper, sweeter caring love, and your strengthened confidence is mutual. And you shudder to think of the what-might-have-been—the "fuss" in the church—the disgrace to the cause—the reproach on Jesus' name—had you gone to him when carnal, and you thank God that you thus took heed to yourself. And the brotherhood seeing this manifestation of Jesus' life in your mortal body, love you all the more—and with what a deep, peculiar love we love one who has suffered for Jesus' sake? and all the more in proportion. And the world looking on and seeing your light shine, will say, "There is truth in his religion."

Sometimes—and the oftener as I grow older—there comes over me a peculiar craving, hungering to find, to come in contact with the meek and lowly spirit of Jesus. When I have heard sublime oratory in defense of our faith; profound dissertations on our doctrine, and have seen beautiful sacrifices to minister to the needy, &c., I have turned about—though glad of this—and thought in my soul I would give it all to find that sweet, sacred undercurrent of unconscious meekness and lowliness of mind that vaunteth not itself; thinketh no evil; endureth all things, for Jesus' name's sake, as not discerning itself a power, but the least of all, while yet it is the mightiest power in the church, and overcomes the world. As jewels, I always find them in cluster with faith, hope and love. They always remind me of Jesus.

P.

A GREAT SHEET.

My view has been requested of Acts, 10:9-10.

Here is a seal opened. The mystery of God's gracious purpose to save the Gentiles had been hid in the ages past. The Jews did not consider the Gentiles as God's people. It is easy for man to prefer himself. His selfishness compels him to this in what appears to him a laudable way, nor does he much question the propriety of his course. Instead of the special favors God had shown to Israel, leading them to show mercy to others, they considered themselves as superior, and treated other nations as dogs.

When Jesus, after his resurrection, said to the disciples, all power in heaven and earth is given into my hands. Go ye therefore, into all the world and preach the gospel to every creature, Peter not only did not receive this in its true intent, but needed a farther special revelation to qualify him to preach to the heathen.

As God was preparing Cornelius, a devout Gentile, to hear the gospel, he also prepared Peter, the apostle of the circumcision—that is, the apostle to the Jews—to also preach the gospel to the heathen.

While Peter is very hungry for natural food on the house top, where he had gone to pray, he falls into a trance. This trance is a passive state of unconsciousness to the ordinary occurrences of life. A vision appears. He saw heaven opened, and a certain vessel opened unto him, as it had been a great sheet knit at the four corners. It could

not ravel. What was within it, therefore, was safe. What was in it? All manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

Peter was commanded to rise, kill and eat. Peter replies, "Not so, my Lord, for I have never eaten anything that is common or unclean." These beasts were unclean to the Jew, and in that sense they were common or vile. Here is an instance in which the word common means vile or unclean. Another meaning of this word common is, that when people hold or have all things in common, or equally, jointly, as all having the same undivided interest. A common salvation means that which is the same to all the family of God. They had all things common—that is, no man called anything his own. These things may be of ordinary quality, or of extra fine quality. This refers to title. But in the other use of the word common, the character, nature, or quality of things is meant. Peter thus used this word—Nothing common or unclean, vile, hath at any time entered into my mouth.

The Lord's answer to Peter is wonderful, and should be well pondered, 'What God hath cleansed, that call thou not common.' This was done thrice, denoting the great importance of it. Then the vessel was received again up into heaven. This declares that God had a people among the heathen—already cleansed and in heaven as redeemed by the Lord Jesus—already saved

in the covenant and redemption that is in Jesus.

Now, Peter was startled. A new view was opened to him. While he doubted and wondered what all this meant—this revelation, this new thing—behold! messengers from Cornelius arrive, enquiring for Peter. He hears their message. The Holy Ghost commands him to go, nothing doubting. He goes and takes witnesses. This Gentile with his friends are gathered ready to hear from Peter's mouth what he should do. He is ready to hear—like the Eunuch of Ethiopia.

Peter here utters a great truth as opening up in admonition to him, "I perceive of a truth that God is no respecter of persons." God does not respect the person of any. That is, there is nothing in any man's person to claim the favor of God, who is also without partiality. Further, wherever one fears God and works righteousness, it matters not of what race or nation, that man is already accepted by the Lord—is already saved, and therefore he is ready to hear or be told what he is to do—how he is to live. Preaching is not, then, to make the children of God, or to cause them to become children, but to tell the children how to live, and what is for them; and wherever we find one disposed to hear and obey the truth, we are warranted to say he is already saved. When the apostles preached, as many as were ordained to eternal life believed—not ordained after they believed, but before. Acts, 13:48.

Here is the pattern, model, first

instance of God sending a preacher to the heathen, in the gospel dispensation.
P. D. G.

Sister Eliza J. Webster requests my view of 1st Peter, 3:19, "By which also he went [and preached unto the spirits in prison."]

Christ suffered in the flesh, but was quickened by the Spirit. It was also by the Spirit he went and preached unto the spirits in prison. When did he go? Long before he was crucified. It was while Noah was a preacher of righteousness, and the ark was preparing, and the people were shut up in the prison of the impending flood, that was appointed to destroy them all. There was no escape from this prison. Repentance on the part of the people to be destroyed would not have prevented it. These spirits, or people, were oppressed, at least such as believed there should come a flood. To these Christ went and preached by the Spirit in Noah. This was to the comfort of the oppressed. For Jesus arises for the oppression of the poor, and for the sighing of the needy.

There is no bible evidence that these spirits to whom Jesus preached were dead and in their graves—nor that the Catholic notion of purgatory is taught in the bible.

The Spirit of God that quickened Christ from the dead is a wonderful comforter in bringing the things of Jesus to all that are in prisons and oppressed. He gives them gracious proofs of the efficacy of his blood in the cleansing of us from all sin, and final deliverance from all evil.
P. D. G.

DEAR BROTHER GOLD:—We have free school in our county and State that opens with what they call the Lord's prayer, and our Primitive churches object to sending their children to these schools unless they would leave off the prayer. They don't think it is, or is not, any good to them, nor that it can do them any harm; but they claim they are not to support any institution of that sort. I desire you to please give your view on the subject. They have tried to have the school not to pray, but they wont leave it off, and it deprives some poor children of the school.

Williard, Fla., Nov., 1900.

Remarks:—We are to submit to the powers that be. Your children can attend the day schools without taking any part in the prayers. It is right for children to attend school and learn to read, write, &c. We have to be in the world, but we are not to partake with the world in their false worship. The disciples even attended the Jewish synagogues on the Sabbath, but did not join in the false worship.

The Hebrews served the king of Babylon, who made an idol for his subjects to worship. They would not bow to the idol, but they served the king. Likewise, Daniel did the king's business, yet he did not pray to any but the God of Israel.

It is right to attend school as a matter of interest to the State and family. If they have their form of worship, the children can be quiet and respectful. That is their duty anywhere. If I were to visit the preaching place of any denomination, where I do not hold to their preaching, nor their views at all, still I ought to behave myself. At-

tending a day school in order to learn the things proper to qualify one in part for ordinary business, is a matter of duty. The other part—the form of prayer—let it be to them. If they were to teach their religious notions in the schools then I should not send to them.

We cannot commend the conduct of some of our people who send their children to places where they know worldly religion is taught. What can they expect of such children but a departure from the principles dear to the Baptists? If I send my children to a Sunday school, or to preaching where a form of religion is taught different from what I believe to be right, and these children join such a denomination, should I not feel that I have myself to blame for it? If you are sincere when you profess to be an old Baptist, you would commend what you believe to your children. If you are secretly glad your children have joined some other denomination because it makes them more popular, you have turned loose your plow, and are looking back, and are not fit for the kingdom of heaven.

The religion that you love (if it is the love of God in you) will incline you to pray for your children, and to commend it to your children.

But we are to render unto Cæsar the things that are Cæsar's, and to do this without bowing the knee to Baal.

P. D. G.

A friend in Virginia requests my view of Heb., 2:1-3, which squarely presents the divine character of

Jesus, and the impossibility of any escape if we hear not and obey not him, as there is not another name under heaven given among men whereby we must be saved, neither is there salvation in any other. For if the word spoken by angels was steadfast, how much greater the necessity of obeying him who is the God of the angels, and whom they worship? If every transgression under the law received a just recompense of reward, how shall we escape if we neglect him who speaks from heaven, who is Lord of all? Therefore we should give the more earnest heed to the things we have heard, lest at any time we let them slip. God hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom he made the worlds. God hath in in these last days spoken unto us by his Son, who has purged our sins by the one offering of himself; and what he said is confirmed unto us by them that heard him. Jesus speaks to us in the forgiveness of our sins, and his holy apostles confirm what he has said. Now how shall we escape if we neglect so great salvation? We cannot neglect that in which we have no interest. An unmarried woman cannot neglect her husband, because she has none. Nor could an unmarried man neglect his wife, for he has none. But if a married man neglects his wife, it is to his shame; or if a married woman is unfaithful to her husband, it is to her great loss.

P. D. G.

We have sent out statements to our subscribers generally who are behind. Where any mistakes are made we will gladly correct when informed.

It will be a great relief to us for them to respond by paying up and ahead, if they can. P. D. G.

APPOINTMENTS.

ISAAC JONES.

Raleigh..... Tuesday night before 3rd Sunday in January.
 Durham..... Wednesday and at night,
 Stories' Creek..... 3rd Sunday and Sat.
 Roxboro..... Wednesday.
 Flat River..... Sat. and 4th Sun.

OBITUARIES.

MATTIE WILLIAMS.

The subject of this sketch was born in Anson county, N. C., on the 24th day of September, 1871. She was a daughter of Mr. and Mrs. William Maness, and was married to the writer on the 3rd day of December, 1899, and departed this life on the 2nd day of September, 1900, making her stay on earth 26 years, 11 months and 20 days.

We only lived together nine months. She was afflicted more or less for a number of years, but was always resigned and bore her suffering with true Christian fortitude. She put her trust in the Lord. She professed a hope in Christ and joined the Primitive Baptists at Lawyer's Spring during the year 1891, and was very punctual to attend her meetings, and was there her last time in life on the 1st Sunday in August, 1900.

She was possessed of a very kind and affectionate disposition, and therefore had many friends, who mourn her demise, but not as those without hope, for we believe her suffering is over and that her soul is now at ease.

I feel my loss very keenly, and I am greatly bereaved, but I hope for grace to sustain me, and may he who cares for even the crying ravens, take care of me,

and that I may be prepared when death comes to go hence and meet the loved one gone before, where the whole family of God will meet and join in that everlasting praise due his worthy name.

"Dearest wife, thou hast left me,
Here thy loss I deeply feel;
But 'tis God who hath bereft me,
He can all my sorrows heal.

Yet again I hope to meet thee,
When the day of life is fled—
Then in joy to greet thee,
Where no farewell tears are shed."

It seems hard to think my dear one was so soon taken from me, as it seems that my earthly treasure is gone, and I cannot help but grieve; yet I know this life is but fleeting breath, and I must, with all of the human race, soon lie down in death. And oh, that I may then be numbered with the righteous.

Written by her grief-stricken husband,
H. ATLAS WILLIAMS.

C. W. DAVIS

Was born June 10, 1834, departed this life August 24, 1900, making his stay on earth 66 years, 2 months and 14 days. He was a remarkable man, and to my certain knowledge entertained more people in a hospitable manner than any that it was my privilege to know. It seemed he and Sister Davis, who preceded him to the grave a few months, never spared any means, nor tired in waiting on company when at their house. He in some respects was greatly blessed. After he had faithfully served in the war between the States, and returned home, he was united in matrimony to Sister S. E. East, and through their industry and economy they procured a good living, and at their death, besides owning a quantity of property, they left over a thousand acres of real estate. The kind manner in which they entertained people at their home added many friends to his household.

He professed religion about the close of the late war, and united with the church at Town Creek the first Sunday in April, 1883, and was that day baptized, he and his wife, by Brother Corn. He seemed to greatly enjoy going to meeting, and to have the brethren to go with him to his pleasant home.

It was my privilege to be often in his company, and he would frequently speak

of his doubts and fears, and at other times of his joys, which leads me to believe he was a child of God.

His health failed him about two years ago, and his general constitution seemed to give way, until (as we hope) he was dismissed from the church militant and carried to the church triumphant, where his suffering ceased.

He was a good friend of mine, and proved his faith by his works in that respect.

He leaves three children—two daughters and one son—to mourn his loss (his companion and other children having passed out of mortality before him). Yet I hope, dear children, that your loss is his great gain. Your trials in this date, 1900, have been heavy, as you have been separated by death from father, mother and grandmother, and may it sink deep in your hearts, and cause you to meditate (if it be God's will) and consider that you too must die and be as water spilt upon the ground which cannot be gathered up again, and that the day may come when you will meet them in that better and brighter world, where separation never comes, but the full fruition of heaven be realized by all God's host, is my prayer, for sake.

A. B. PHILPOTT.

Philpott, Va., Nov. 28, 1900.

(Request of daughter.)

Remark—I spent a delightful night a year or so ago at this dear brother's home, and felt at home indeed with him.

P. D. G.

NANCY ONEALS.

By the request of her son, Jesse Oneals, with the help of the Lord, who doeth all things well, and for the glory and honor of his precious name, I make the attempt to write the obituary notice of Sister Nancy Oneals, who departed this life the 18th of Nov., 1900. She lived to the good old age of sixty-five or seventy years. She was the daughter of Redlin Vick and Charlot Vick. Of the date of her marriage to Mr. Oneals, her husband, I have no account, the length of time they lived together, but there were born to them six children, two girls and four boys. I suppose most of them, or all, are still living, from what he told me.

She joined the church at Tarboro about twenty years back, and not knowing, I could not positively say, but expect she

was a dutiful and consistent member of her church. I know she was badly afflicted, and I have visited Sister Oneals and talked with her on the subject of religion, and she seemed to be strong in the faith. I tried to speak words of comfort to the old sister—according to what the Lord did enable me—to take courage and be strong in the faith, notwithstanding her afflictions. The Lord is able to build her up in the most holy faith. She seemed to be so glad when I did visit her, and listened to my words of encouragement, and asked me to come again.

Her affliction she seemed to bear with great patience, but it was of such a nature that she was entirely cut off from the privilege of hearing the blessed word of God unless there was preaching at her home. On one occasion Brother Billy Fly preached for her, and it seemed to be a great comfort to her, and seemed that her soul was fed from the pure word of God.

How sad it is, while here on earth in this body, to feel that this natural tie must be severed, and our loved ones laid in the ground, for the Lord has said, "Dust thou art, and unto dust thou shalt return." His word has gone out, and cannot return void.

Therefore, let us be reconciled to the blessed will of God, for he giveth, and he taketh away. Sister Oneals is gone from her church here below; yes, gone from her children, relatives and friends, and all who once knew her will know her no more here upon earth. But we trust she has gone to receive that blessed crown that is in reserve for the righteous.

Sister Oneals died at her son-in-law's, near Pleasant Hill meeting house. Her daughter did all she could for her dear mother, or as much as her chance would admit, but the angel of death had come for her, and she must go. So let us take warning, my dear brothers and sisters, and be ready when the solemn summons comes, and pray without ceasing that we may be prepared to wear that crown prepared for the righteous.

Your unworthy brother, if one at all,

H. G. WORSLEY;

TURNER WRIGHT.

Turner Wright, infant son of G. W. and Ruth Wright, was born November 17th, 1899, and died March 3rd, 1900. His life was short and sweet to those who loved him so dearly. A doctor was sent for and

he pronounced his disease meningitis of the brain. He suffered so much. He went blind in one eye. He had the best attention that could be given him. It seemed almost death to me to see him suffer so much, knowing that I could not relieve it. I tried to pray to God to relieve him and let me suffer, if it was his will, knowing that it had never done any harm. He was not born to stay. He just blossomed like a sweet flower and went away to show the glorious power of God. His sufferings and pitiful groans I never shall forget. He left one brother and father and mother to mourn his death. The Lord giveth and taketh away, blessed be His holy name.

By his mother,

RUTH WRIGHT.

Elamsville, Va.

SARAH ANN COX.

In fond memory of my dear grandmother, I will attempt to write an obituary notice of her death.

She was born March 25, 1828, and departed this life December 28, 1898. She was married to Josiah Cox when quite young, and they lived happily together until separated by his death, which sad event occurred nine years ago last October. There were born unto them eleven children—five daughters and six sons. Four sons and three daughters survive her.

She and her husband joined the Primitive Baptist church at Hancock's, Pitt Co., when they were young, and were baptised by Elder Leoner Griffin, and lived a consistent member until her death, always attending her church meetings unless providentially hindered. But for the last few weeks that she lived she was not able to go to preaching. She had paralysis, and had several strokes before she died.

She was a kind and loving companion, a most devoted mother and grandmother, and a useful and kind neighbor. Her home was always open to Baptists, and to anyone, where they always found hospitality. Everybody who knew her loved her. She had many friends, and earnestly contended for the faith once delivered to the saints; and now her battle is over, her warfare is accomplished, and henceforth there is a crown of righteousness laid up for her.

She was sick just a short while before she died, and retained consciousness until

a few days before her death. She had all the attention that could be rendered by a kind son, who is a physician, her dear children, and some of her grandchildren, and relatives and friends; but none could stay the hand of death. We have a hope that she has joined her loved ones gone before.

May her children and grandchildren ever remember her loving words of instruction, and try to obey them; remember her latter days, and try to follow her paths; for we feel she is now chanting the praises of her Redeemer.

May the God of all comfort bless the bereaved and fit and prepare them to meet their loved one in that celestial city. She was buried at Hancock's church.

"In heavenly strains from every chord,
Shall flow the charming sound—
The praise of my redeeming Lord—
While angels wander round."

MRS. W. A. BRIGHT.

Greenville, N. C.

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ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

DEAR BROTHER GOLD:—I feel disposed to have a little talk with you again. I do not see much of debates or disputes among the writers for our papers, but I do see allusions to such debates and disputes, and much sorrow expressed by many readers on account of it. In all those points of Divine truth in which the Spirit guides in a common experience, there should be no disputation nor raising of questions that will produce estrangement. I do not know why brethren should want to engage in heated discussions. The work of the ministry is to fulfill a service to the Lord's people that was and always would be greatly needed. The instruction is to comfort the feeble minded, support the weak, and be patient toward all men. I had in mind a sentence of scripture that I would offer some comments upon: "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

Things are presented to the contemplation of these Ephesian brethren of vast importance to them, as coming directly from the hand of God; and not only so, but depending entirely upon his own will and purpose for their accomplishment, purposed and determined in and of himself. The terms ordained and predestinated are used here as ex-

pressive of this grand work of Jehovah in the salvation of his people. That all that God has done and is doing in the redemption and salvation of his people is in accordance with a purpose going before, and ordained so to be, will not be likely to be ever disputed by anybody to whom this grace comes. So far I see the doctrine of predestination abundantly taught in the scriptures. And if the salvation of the sinner is God's work, the whole matter was with him from the beginning. He changes not. I hear it said that there are those that object to extreme views on the subject of predestination that have been ordained and advocated by some writers.

If our people accept all that the scriptures teach us on this subject, and only object to what is unauthorized, let us understand, if we can, where the cause of jarring comes in. It is on this account that I am writing. If we are created in Christ Jesus, or Christ be formed in us, it will necessarily be unto good works. I do not understand this to mean that we are passive, or merely acted upon, but the principle of the fear and love of God lives within us. We know what are good and acceptable works, and are elemented to them to delight in them. The ordination is not mechanical, embracing and controlling every act, else there would be no

need for instruction, exhortation or admonition. Their creation unto good works did not prevent the apostle from admonishing them. The record is that God has given to his people eternal life and this life is in his Son. As this life is eternal, spiritual life, it did not have any beginning, and we cannot speak of any time when it was not this life. There is a destiny then with regard to the heirs of promise that they shall in the fullness of time possess their inheritance. Christ is the Mediator of this Testament, and in it and its promises the heirs are said to be foreknown. But there is nothing previous or subsequent with God. All is present and ever present with him. All the instances where the apostle uses the word predestination, are in direct reference to this God given life, an unchangeable destiny that the heirs shall ultimately possess and enjoy it. It is the relationship of children and heirs—heirs of God and joint heirs with Jesus Christ. The gift was in existence before it was bestowed.

So the destination was predestination with us, but not with God, for Christ is both the Beginning and the end of it. Destiny of this character must always be traceable to God, for it does not and cannot emanate from any other source. As this quickening is always a destiny that God himself has wrought, it would seem to imply that nothing could emanate from God but what was in and of himself. The perfection and glory of the Holy One will shine throughout divine revelation.

This destination to the adoption of children and heirship, secures the right of sons and daughters to everything that sons and daughters will ever stand in need of. They shall walk with him in white, for they are worthy. This standing in

Christ Jesus is called created, for it is the work of the Creator; but to us it is a work of personal experience. Nothing is thus created that did not exist before. There is no coercion in this ordaining. It is the outgrowth of that holy spiritual life, and was ordained before the world unto our glory.

That God reigns in the midst of his enemies, and overrules and restrains the wicked deceivers of men, I rejoice to know and to believe. Else his promises would fail of fulfilment. We could not have unshaken faith in God unless we recognize him as holding the reigns of universal dominion. He will say to the rulers of the darkness of this world, and spiritual wickedness in high places, "Thus far thou shalt go, but no farther." That the Lord should overrule and subject his enemies is a very different thing from inspiring their enmity and rebellion against him.

The Savior says he was manifested to destroy the works of the devil. That evil spirit that he calls the devil he says was a liar from the beginning. That is, I presume that we shall never get back to where there was no evil spirit. If it was there in the beginning we shall not get beyond that.

The Lord is righteous in all his ways and holy in all his works. Every manifestation that has ever been made of Christ tends to the destruction of all that sin has wrought.

A sentence from one of the poets occurs to me:

"From the day yonder sun his course first began,
Has thy Maker pursued one beneficent plan,
And his ways are all wisdom and truth."

It will not do to suppose that the scriptures clash, or that their statements are confused and contradictory. They are all plain to him that understandeth and right to

them that find knowledge. The revelation, and all the revelation that God has made of himself is in his saints, and the destiny is to be glorified in them. His own spirit in them is of himself and like himself. So that they will appear in the presence of his glory without spot or stain. All that is necessary for us to know is plainly revealed, and what is revealed in the scriptures is also revealed in the experience of the saints, so that the Word becomes a witness to us; and I know nothing of scripture that has no place in the experience of the Lord's people.

In love and fellowship,

E. RITTENHOUSE.

State Road, Del., Dec. 7, 1900.

ELDER P. D. GOLD—Dear Brother: While on my recent tour some of our brethren, and sisters, too, requested that I should write again for the **LANDMARK**, which I feel a willingness to do. It would take considerable space to give a very detailed account of all that might be said of such a trip, and language would fail to tell how well I enjoyed, and how highly I appreciate the association and sweet fellowship of the many warm hearted Baptists I met while traveling through your eastern country.

Some days I did not enjoy the weight and power of the gospel so much as at other times, but have great reasons to rejoice and be exceedingly glad. I confess I have a stock of human pride, or some other kind of spirit in me that would like to reach down deep into the mystery of the kingdom, and preach as ably as ever Paul did every time I try, if I could; but when I rightly consider the matter, if I can only feel that I have been so highly favored as to reach the note of the gospel in any degree whatever, though it be ever so little, it is

enough for me, and makes me extol the worthy name of Jesus, and sing the amazing grace of God who called me out of darkness, and revealed his Son in me, and has given me a name among a people that have all been taught of God to know that, as of ourselves we can do nothing.

I was blessed to fill all my appointments just as they were published in the **LANDMARK** except one. When at Raleigh on Friday night the brethren and sisters there insisted, and I agreed and remained with them at their meeting on Saturday, and went up to Durham on Sunday morning.

Brother Gold was with me several days, and at Wilson I met Elders James and Wm. Woodard, and also brother Farmer, who was with me at two other places.

At Raleigh I met brother Simpkins and brother J. T. Coats, and I must not forget to say that at the town, Rocky Mt. I met Elder Williford, in whom I found a very pleasant acquaintance. I only mention the names of these Elders, but not to the discredit of the many kind and faithful brethren and sisters whom I met at every place of worship. Many of them I had never seen, yet when we met we were not strangers, but the same homelike oneness of mind that marks this peculiar people everywhere is seen to abound among them.

Jesus says, "This is my commandment, that ye love one another," and these eastern brethren and sisters seem to be gladly and joyfully obeying that command. Our esteemed brother H. C. Booker, who is so well and favorably known by our people, was with me on all this tour, and, notwithstanding he is now a little more than 80 years old, he stood the trip well, and stuck close to me as a brother, smoothing our way with hope and

cheering us with songs and fireside narratives, and he has no doubt left an indelible impression in the minds of our people that nothing but time can erase.

I reached home safely and found all about as well as when I left home, and now, as I sit by my own fireside, I feel like I am well paid for my trip. My soul is yet full of joy and gladness. I love the people of God. Sometimes I look out over the professing world and wonder if there are any people on earth so endeared to each other as the Primitive Baptists. If they are it is not manifest to me.

Our people are said to be old-fashioned, time worn, and altogether out of date, and our doctrine and manner of worship are ignored by the new fashioned and up-to-date worshippers: yet none of these things move me, and I hope all who read this may have a mind to bear me up at a throne of grace that I, in my weak effort to declare this doctrine, may live the remainder of my days, and then die in honor to it. I feel and realize my weakness and my entire inability, on the part of my humanity, to honor so great a cause, but yet I feel to say to all my fellow soldiers, let us look to the Great Captain and Bishop of our souls for strength, for wisdom and for understanding. Jesus is the author and finisher of our faith. He holds the reins of his government in his own hands. He is our great law giver. He governs the armies of Israel. He has fought the battle before us. He has conquered every foe and risen in immortal victory. He says the kingdom is ours, and he is gone to prepare a place for us, that where he is there we may be also to behold his glory. So we can well afford to fight and suffer on our three score years in glorious anticipation of the crown of righteousness which the

Lord our God shall give. Paul says that I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us, and I reckon so too.

A. M. DENNY.

Date, N. C.

DEAR BROTHER GOLD:—Enclosed please find \$2 for the LANDMARK for 1901, and \$2 as far as it will pay. I hope none are so negligent as I am. I hope I am the last one to pay. I know it is less trouble to keep paid up.

I hope you are all well. My husband had a severe spell in February, and has been on the decline ever since. He is a mere skeleton; under treatment every day. I feel the good Lord has been merciful to me to spare him for my sake. I don't see how I could do without him. I know the Lord reigns and does all his pleasure, and I feel it is right. Though sometimes my troubles, trials and afflictions seem severe, yet they are good for my soul. When I can go back to where I was made submissive to his will, and abhor myself a lost and ruined sinner in the presence of an Alwise God, and was made to repent, believe and be baptized, it was the happiest hour of my life. Oh, when I recall the fifth Saturday in July, 1898, it was the brightest day I ever witnessed. When brother Dameron, if I am worthy to claim the relationship, with three others and myself, walked down into the water, I never will be able to express the happiness it afforded me. It is so pleasant to try to follow Jesus through evil as well as good report, though I so often find myself going astray. When I would do good evil is always present with me.

My daily prayer is that he may keep me humbled down to the very dust of the earth, that I may have

favor in the presence of the Father, Son and Holy Ghost.

I want to be as Ruth said, "Entreat me not to leave thee, or return from following after thee, for whither thou goest I will go, and there will I be buried."

I find much comfort in reading the experiences of thy brethren and sisters, and all that is contained in the dear old LANDMARK.

I hope you will visit us again that I may be able to hear and understand the glad tidings. I regret very much I could not be with you and brother Lester on your last trip. I enjoyed your presence very much, but not as much as I would have done under other circumstances. May you find room in your prayers for me and mine.

In humble submission,

LABINDA N. MYERS.

Bannister, Va., Dec. 22, 1900.

ELDER P. D. GOLD:—To you and to all the dear readers of ZION'S LANDMARK do I most especially dedicate this greeting to you all, wishing you a glad Xmas and a beautiful New Year. May the goodness and love of God be round and about you all, giving you oil for joy, beauty for ashes, a garment of praise for the spirit of heaviness. My heart goes out in love to the great family of God, and the love, I think, must have filled the heart of the holy child Jesus when the great Son of God was born, and it was exclaimed, "Peace on earth, good will to men!"

Oh, how beautiful and grand, yet how lowly and humble came the Son of God! How sweet and most beautiful is the Christians' hope! They have all that is worth living for, because Christ liveth in them the hope of glory. So whether we live or die, we are Christ's and Christ is God's.

I believe everyone who has felt

the love of God wishes, if not desires, that it is better to depart and be with Christ which is far better. How changed is my life! The theme of Christ and the meditation of his life is my delight, and I hope that Jesus Christ will save my soul. How I would love to be assembled with, and at the same place prayer is wont to be made, and hear of his goodness and hear a few words in his praise! But as I am not, I feel I must write you a few lines, but fear I shall regret letting anything so imperfect as any of my productions go before your notice. But it seems I can't refrain from the impression any longer, and I hope those who may chance to read this will remember one who desires the prayers of all God's people, and that he may grant me a heart to pray for myself and you too. Teach me to do thy will, oh, God; grant me more zeal and faith in the great work and plan of thy salvation.

Please accept this as a token of love I have for each and every one of you. With deepest Christian love and fellowship, I close.

With love,

FANNIE L. HODNETT.

Whittles, Va., Dec. 23, 1900.

Mrs. E. A. BURTON:—Dear Sister in Christ, who of God the Father, and of the Lord God the Holy Ghost, is made unto us, and to the whole election of grace, wisdom, righteousness, sanctification, and redemption:—

Yesterday, being much moved in spirit, I wrote somewhat of a lengthy letter to you; and upon reflection, I think, of a very rambling character, flitting from one subject to another, as a bee does from one flower to another, and, mayhap, gathering no real honey sweet to the taste of a child of God, as she to whom I wrote the letter. But be that as it may, I feel, this morn-

ing, to say that I did the best I could, weeping and hoping that the Author of truth would bless what truth my pencil proclaimed. I know, however, my sister beloved in the bowels of Jesus Christ, that, at least, in two instances, I have, in yesterday's letter, bore down heavily on the prejudices of the flashy nature of the Lord's redeemed people, while, let me now make open confession to you, that I do not feel myself more than holy than any of the Lord's precious redeemed ones, but do think, that I delight to sit at their feet, those feet which, when transformed by grace divine, shall tread the golden pavements of the eternal city of our God, where no prejudices of the flesh can enter.

Now, my sister, you have, I know, in love and in thirst for the truth, put a tremendous job on me to expound the first four verses of the 17th chapter of the prophecy of Jeremiah. I am not an expert in expounding symbolical language. Long ago it came to me not to daringly go where even angels feared to tread; for it is written: "The legs of the lame are not equal, as is a parable in the mouth of fools." And besides, long ago I have to myself and others acknowledged that Jesus included me when he said: "O, fools, and slow of heart, to believe all that the prophets have spoken." Under these circumstances, then, I come to say a few things about the subject under consideration, while I warn you to faithfully try every idea I put forth by the balances of the heavenly sanctuary, the love and the testimony of Jesus; for I hold that the principles of the glorious gospel of Christ are the believer's rule of faith and practice.

These principles, while they enfold all the precepts of moral law, far exceed these precepts as they do take notice, as if they were ac-

tually committed, of the secret thoughts and desires of our minds, and of the vision of our natural eyes, and hold us guilty in the sight of God. The word of the gospel is holy and pure as Jesus is holy and pure, even the holy one of Israel. And you thus judging, my dear sister, you will not condemn me, or make me an offender for a word.

It is very plain that the sin of Judah that was written with a pen of iron, and with the point of a diamond, and that was etched with the boracic acid of self-will, and the witchcraft of foul rebellion upon the table of their hearts, was the worship of idols, instead of fearing God, giving glory to Him and worshipping Him who made heaven and earth and all things visible and invisible. In short, idolatry was their besetting sin; and I here venture to say that the ceremonial law through which their time-justification came, made no provision for a bloody sacrifice for that sin; therefore, the penalty that God enacted against that sin must be by them expiated in their own persons. This then explains the meaning of, "And I will cause thee to serve thine enemies in the land which thou knowest not: for ye have kindled a fire in mine anger, which shall burn forever,"^p i. e. there will never be on this earth again a national, fleshly Israel inhabiting the promised land, notwithstanding all the foolish notions put forth by the Protestant Babylonisms of this age of the prevalence of this age of many strong elusions. But the Israel of God, enwrapped in fleshly Israel, are coming and will come again to be very numerous witnesses for Christ, or preachers of the everlasting gospel. All these will boldly preach the salvation of the entire election of grace through our Lord and their Lord Jesus

Christ, the Author and Finisher of our and their salvation. But to return to my subject, "O, my mountain in the field," is the cry of Jesus weeping over Jerusalem, "O, Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not. Behold, your house is left unto you desolate." This came to Jesus, but, "Oh, my mountain," has a double symbol enfolded in it. It has also reference to the entire legal dispensation, as at that time it was through the ceremonial law that the time Israel of God witnessed for him, "Who are Israelites; to whom pertaineth the adoption, and the glory and the covenants, and the giving of the law, and the service of God, and the promises." His is the "O my mountain," the ye are my witnesses, which God says, "I will give my inheritance and all my treasure to the spoil, and thy high places for sin, throughout all thy borders." This came to pass in the Babylonish Captivity that endured for seventy years: and it is a fact that all the history of the Jews after their return, or of the Lord's portion, from that captivity, idolatry was never again practiced by them. But this came to pass in its most sublime sense when God, the Lord Jesus Christ, the perfection of beauty, shined in his two natures in one personality out of the heavenly Zion; being made of a woman; made under the law; and going to the end of the law by the sacrifice of Himself; and bringing life and immortality to light by His resurrection from the dead; His ascension on high; and His pouring down the Holy Ghost upon the purchase of His blood to make it fit for heaven. By this great act

of eternal love, and sovereign grace the entire legal ministration was everlastingly spoiled and blotted out. This is clearly taught in these words, that the mouth of the Lord spoke by Paul, to us Gentiles: "But if the ministration of death, written and engraved in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance, which glory was to be done away, how shall the ministration of the Spirit (the Gospel dispensation) be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth. For if that which is done away was glorious, much more that which remaineth is glorious." And that which remaineth because it was eternally before that mountain which has passed away, is thus described in Isaiah's seraphic heavenly vision: "And in this mountain shall the Lord of hosts make unto all the people a feast of good things, a feast of wine on the lees, of fat things full of marrow, of wines on the lees well refined. And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations. He will swallow up death in victory and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall He take away from off all the earth; for the Lord hath spoken it." This has been and is being accomplished by the coming and by the work of our Lord Jesus, and in the establishment of His Church on earth, and in the preaching of the everlasting Gospel with the Holy Ghost sent down from heaven.

The question, my sister, that you

ZION'S LANDMARK.

ask, 'Does the Lord's anger
against His chosen people burn
forever?' melts my heart in love to
you, as I see that you, too, are of
the feeble folk of the "cony" tribe
that have to take refuge in the rocks
from the yelping hounds, the even-
ing wolves, and the wolves in
sheep's clothing that prey upon
the mads of the Lord's people, as
they get into so many doubts and
fears, and so many puzzling
thoughts arise in their minds.
Ah, that is what made you ask
that question. God the Father
was never angry with the people
that His decreetive love eternally
chose to salvation in the glorious
person of his eternal Son. In Him
we never saw the least transgres-
sion of His laws, and saints in
Him are perfect, too - Kent sang:
"When we behold the chosen race,

All weltering in their gore,
Terrific frowne ne'er clothed His
face,

Nor did His vengeance roar.
He turned his eyes to Jesus then,
And in his bosom saw
His dear delights, the sons of
men,

Complete without a flaw."

But Kent in another hymn tells
your belief, and my belief better
than I can word them :

'Twas with an everlasting love
That God His own elect embraced,
Before He made the world above,
Or earth on her large columns placed,
Long ere the sun's retulgent ray
Primeval shades of darkness drove;
They on His sacred bosom lay,
Loved with an everlasting love.
When in the glass of His decrees
Christ and his bride appeared as one;
Her sin, by imputation, His,
While she in spotless splendor shone.
O love, how high they glorious swell,
How great, immutable and free!
Ten thousand sins as black as hell
Are swallowed-up, O love, in thee.
Loved when a wretch defiled with sin,
At war with heaven, in league with hell,
A slave to even lust obscene,
Who, living, lived but to rebel.
Believer, here thy comfort stands,
From first to last, salvation free,

And everlasting love demands
An everlasting song from thee.

And now, my sister, as God says
there lacketh not sin in a multi-
plicity of words, my heart's desire
is that for Jesus' sake He will par-
don all the sin that is in the multi-
plicity of words that compose these
two letters in answer to your two
letters. It has been a work of
love to write them; and I hope if
your heart moves you, and I hope
it will, to write again I will esteem
it a love favor on your part.

In the love that nourishes and
cherishes the loved one, I remain
your servant in the Gospel of
Christ,
DR. A. N. JOHNSON.

ELDERS GOLD AND LESTER—Dear
Brethren: For consolation of mind
I attempt to write a few lines for
publication. I pray that the Lord
may direct my mind so as to praise
and glorify His most holy name
and comfort His dear children.
His servants are commanded to
speak comfortably to Jerusalem.
When I consider what I am by na-
ture, how I have gone astray from
God, how grievously I have sinned
against Him, together with what I
am by grace, what my hopes and
expectations are, what I am in
God's account, as considered in
His dear Son, what rich provision
there is made for me in the ever-
lasting covenant of grace, what
sweet promises there are in decla-
rations made to poor sensible sin-
ners, how much Christ suffered
when on earth for the worst of
mortals, what insults he met with,
how derided and scorned, how
hated and mocked, how ill-treated
and set at naught; yet how patient
he was under all, how lovingly,
how willing to become a sponsor
and surety for sinners and for me
among the rest, and to endure the
wrath of God, and also what he is
now doing for me by way of inter-

cession, and how as an advocate he is at the right hand of God espousing my cause, and showing the strongest tokens of love for me, a poor sinner; also what the Holy Spirit hath done and is still doing in me in convincing me of what I am by nature and practice, and in showing me some of the deep things of God in weaning me from the world and sin, drawing my mind out after things divine, in supporting me when almost ready to sink under trouble, in strengthening me when so very weak in myself that I am ready to give all up as lost, I say when I consider all these things I am obliged to exclaim thus: "What hath God wrought?"—Num. 23: 23. O how do I wish that I could set forth the divine Redeemer so that all men might call him blessed, for he is good, for his mercy endureth forever. But I am so feeble and encompassed about with so many infirmities that instead of doing as I wish to do, I fear that I obscure His beauty, eclipse His glory and veil Him in the mist which is so often before my own eyes; and then again I sigh and sadly grieve that I am so inadequate to the work before me. I think I can see enough in Christ to satisfy one, but when I come to speak to others of what I see, then my weakness appears. If, however, I am found faithful and true in what I do say, it will be well for me and others. I know very well that faithfulness is of the Lord, and not to be afraid of truth as many are, is no bad sign of a person's being sent by the Lord, and yet it is hard work for me to believe at times that I am sent of Him, though I think I can say I am not afraid or ashamed of truth that God will own and honor in spite of all who may oppose it; and many there are who are opposers of truth who were never known to

be such until it was faithfully set forth before them. Truth is the touchstone by which men are tried; and many I most evidently can see are wanting when brought to this unerring rule, although they stood high in a profession before. Truth preached in power in the Holy Ghost, and in much assurance is very searching and will probe a man to the very bottom, bring his religion to the test, and his faith to a fair trial, whereas, the same truth preached in a cold, lifeless and insipid manner, that is not coming from an unctious heart will have no such effect, nor will it be much opposed. It is not so much the letter as the spirit of truth that satan and carnal men hate. Truth faithfully dispensed and enjoyed by those that dispense it often makes the Christian cry out and say: "Am I the Lord's or am I not?" While the false professor turns his back upon it and in his heart hates such preaching, and such preachers. I hope I shall be beloved by some for the truth's sake, and if I am I am sure on the other hand to be hated by others for the same. But whether beloved or hated I hope that my brethren and sisters and myself may be ever kept in the fear of God, and be enabled to honor Him all our lives. We most certainly are amazing debtors to grace, to restraining grace and saving grace. I for my own part can but admire the tender regard of my most gracious God to me when enveloped in ignorance and in unbelief and running on impetuously in sin and wickedness regardless of God and my own soul, blind to my own interest, and seeking and wishing for nothing but what this world could afford, promising myself much happiness in the vain pursuits of this life, having no idea that there was any other happiness to be obtained

by the sons of men: and God's eye was upon me for good, and His hand was stretched out toward me still. He watched over me when in this dangerous way, and often by a strange interference prevented me from rushing into vice which in its nature was destructive, and yet such as I vainly anticipated much pleasure in the practice of. God often smote my conscience with conviction, yet so foolish was I and ignorant that I went on forwardly in the way of my own heart, When I am thus enabled to reflect seriously on the race origin, the dust from whence I was raised, the dunghill from which I was taken, it very much sweetens God's mercies to me. Where sin abounded there grace did much more abound. For God in his own good time brought me, even me, to bow to all conquering grace; since which time, to my shame I speak, I have been very much backward, but God has been merciful to my slothfulness, as I hope, for a purpose best known to Himself, and I feel thankful that it is as to himself, well as it is with me, for if God had a debt with me according to my own nature and sinful practice, which I so much loved, while in a state of nature, He would long since have cut me off and appointed me my portion with the condemned spirits. But for his great love wherewith He loved me as I hope before the world began, hath in due time manifested his love to me through Christ, and not to me only, but to all those whom He foreordained to eternal life. Now, my dear reader, to ask you the question, do you feel to be poor? If so, the promise is to the poor: "Blessed are they that hunger and thirst after righteousness, for they shall be filled." Dear reader, how consoling and how comforting to us to think of the promise of Jesus to his loved ones!

Is this not comforting to Jerusalem? Yes, it is comforting to me and what Jesus says to one he says all, and his Church is as one with him in the everlasting covenant of grace. This people have I formed for myself, saith the Lord, that they shall show forth my praise. My dear brethren and sisters, let us show forth his praise, let us show our faith by our work. Know O vain man, that faith is dead without works! Let us then follow Jesus in the precepts laid down by his word. If ye love me, keep my commandments. And this is his commandment: Be ye separate, saith the Lord. My dear child of grace, now can you keep his commandments and stay out of the church? Is that letting your light shine as ye are commanded? No. What do you say, Paul? Quench not the Spirit whereby ye are sealed. This shows to us that we are to turn all natural and worldly things loose and cleave to Jesus Christ who has paid the dreadful debt that we could never pay. Thank God He has paid that debt for me and for you, dear Christian, and we are all one in Christ Jesus. Is not this comforting to Jerusalem to think all her debts are paid. She hath received double at the Lord's hand for all her sins, and so, dear Christian, press on and on, and pray God, the Father, to bless and keep us in the pathway of peace.

W. T. BROADWAY.

We trust all who can do so will pay in advance. This system we have found by experience enables us to keep our accounts straight, and is more satisfactory to the subscriber. Look at your date, and if possible pay something in advance, if only for six months. When one catches up in anything and gets ahead, it is easier to keep up than when behind.

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 XXXIVNo. 5

WILSON, N. C., JAN. 15, 1901.

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EDITORIAL

UNCLEAN SPIRITS LIKE FROGS

Brother B. F. Liles, of Texas, requests my view of Rev. 16: 13-15, "And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they 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 that great day of God Almighty.

"Behold, I come as a thief. Blessed is he that watcheth and keepeth his garments, lest he walk naked and they see his shame."

This is a very mysterious book, yet a most wonderful one. If Jesus has given me any understanding of this book, it belongs also to the saints. I entreat the readers

of the LANDMARK to search the Scriptures to see whether what I write is approved therein, for if not my writing is worthless.

Among the characters set forth in this book we find the dragon, the beast and the false prophet—three, and they are in opposition to the three that bear record in heaven. We also find that the mystery of iniquity, as well as the mystery of Godliness, must be accomplished.

The dragon is the old Serpent, the devil, that deceiveth the nations. He began that work of deception in the garden of Eden. The beast with seven heads and ten horns, described in this book, is an imitation of Jesus Christ, to whom the devil gives his power and great authority. This beast is wounded to death in one of his heads, and his deadly wound was healed. All the world wondered after this beast whose names are not written in the Lamb's Book of Life slain from the foundation of the world.

This imitation of Jesus is a false christ—false doctrines—by which Satan deceives the world. Great power even of working miracles has he in sight of the beast, etc.

The false prophet sets forth the false spirit or teaching in the world. The testimony of Jesus is the spirit of true prophecy. God has His prophets, so Satan also has his to deceive mankind with.

During the prevalence of this false, bloody, persecuting religious worship great judgments are poured out on the sea, the rivers, the sun,

etc., or the natural fountains or sources of fruitfulness, light, heat and productiveness. John saw three unclean spirits like frogs. The Holy Ghost employs animals, fowls, reptiles, etc., to indicate character. Sheep, doves, oxen, etc., are used to typify God's people. While serpents, wild beasts, etc., are used, because of their natures and habits, to set forth the nature and conduct of the wicked. Frogs are here used to set forth wicked spirits, used to represent the false worshippers. What is the nature of frogs. They are not upright as men in their shape, nor do they crawl as serpents. They do not declare plainly and clearly the upright truth and doctrine of God our Savior. Nor do they say it is of the earth. Those are the most cunning deceivers who attempt to combine works and grace—part of God and part of the creature, which is shadowed forth by the position of the frog.

Also the frog has a very large mouth and makes a great loud noise. So false preachers speak great swelling words to beguile men. There are many loud mouths and vain talkers.

Likewise the frog has a large air bladder and can swell up and puff himself to a great size. How full of vanity, puffed up, are false preachers and teachers of the world. The frog is able to live in both land and water, but he makes much more noise after a great rain, and multiplies more rapidly then, and becomes very noisy; so these teachers become very active and

noisy and productive in the rainy season.

Frogs are more afraid of serpents than perhaps of any other power. False worshippers are fully under the power of the vile one, and hence these enemies of God are controlled and marshalled by the old Serpent, or dragon, to make war against the saints, and are gathered to the great day of the battle of Almighty God.

These spirits enter into the kings or rulers of the world, and of spiritual wickedness in high places and influence them with their spirit of falsehood to persecute the saints, and are being gathered to the battle of the great day of Almighty God.

The Lord will come as a thief or unexpectedly, and take all his enemies by complete surprise. Therefore let all his people watch, and keep their garments pure, by walking according to God's word.

P. D. G.

RESTORING.

“If a man be overtaken in a fault, ye which are spiritual restore him in the spirit of meekness; considering thyself lest thou also be tempted.” Gal. 6: 1.

This last phrase—“lest thou also be tempted,” shows that one thus overtaken was tempted—that some outside influence stronger than his own innate convictions has deceived and led him into this fault. And this proves that he was such as an Apostle calls a “weak brother,” yet for whom Christ died. Hence

this weakness calls for a more tender concern from the "strong"—those too strong, with too much knowledge or spiritual discernment to be thus tempted or deceived, yet, therefore, the better enabled to consider himself, that likely under the same weaknesses and temptation he would also have been so overtaken; as also to do unto this brother as he would have him do unto him, in which spirit of meekness he will never destroy or hurt one such; but by patient labor of love will reclaim—restore him for whom Christ died for His name's sake. 1 Cor. 8: 11. Also the inference is that the spiritual have not only knowledge, but also meekness. Knowledge may puff up, but meekness proves too great a measure of the spirit; indeed, the more spiritual one is the more meek and lowly-minded he is, and the more he esteems others (of the brotherhood) the better than himself; and the further he is from wanting to lead or rule and dictate to a brother or a church. Hence, when you see a brother making himself conspicuous and officious in wanting to take the lead in all church matters, you may know he is weak, and at fault, as lacking this very spirit of meekness and lowliness of mind, and knows not he is in danger of falling. While the truly meek and lowly—the truly spiritual—though feeling to be the least of all, is yet the willing servant of all. So in the lowliness and gentleness of divine love, patience and long-suffering of Jesus, will he labor and not faint, to restore a

brother overtaken in a fault, and for Jesus' sake. For such do not serve for self sake, as do the carnal minded, who, devoid of these graces serve to gratify and establish a personal prejudice or a partizan principle, regardless of the law or honor of Christ, or result to the brother involved.

Then, indeed, if a brother is overtaken in a fault, ye which are spiritual restore him; for those thus tempted into error have the spirit, but as intimated, in less measure. Romans 12: 8. For there is no appeal from, no resistance that can stand against that spirit using the weapon of meekness and lowliness in gentle and tender forbearance in Jesus' name. Whatever mind, whether the spiritual or carnal mind goes out to search and try a brother, it will at once provoke its like. Hence the admonition, "Ye which are spiritual restore the brother overtaken in fault." The strongest power, the mightiest force and influence in the Church on earth is this spiritual meekness and lowliness of mind. A brother or committee is known as to nature by their report, the result of their labors with such as are thus overtaken in fault. At the same time I repeat that the spiritual—this mightiest force in self-estimation—is the least of all; and hence the farthest from desire or intent for authority or rule in church matters; indeed, it has no discernment of itself as a power; it only seeks to minister. For herein God reverses the laws of nature whereby the great rule, and

makes the least not only the greatest, but also to judge and to rule, though all unconsciously. Matt. 20: 26 28; 1 Cor. 6: 2 4

Suppose a majority of the members of a church, though sound and orthodox, God fearing and humbly walking, should be overtaken in the fault of tradition, or of believing it gospel to continue to observe all things of church work just as their fathers did and handed down to them; for instance, that the church should commune and wash feet only on Sunday afternoon. Remember, this restoration by the spiritual applies only to those overtaken in fault, or such as had been deceived and tempted by others to do or believe wrong. These as born and trained amid the more pure but less highly cultured environments of country life, in their old-fashioned love and respect for parents and their religion, had imbibed these traditional ideas we will say. But a few more advanced members wanted to cut off here and amend there, so as to get the church out of the "old ruts" into new ones. Of course this was resented as if asking them to deny Jesus. Now here was a chance for the spiritual. But suppose the few instead are impatient, seeing it will take unusual time and labor to uproot and eradicate that so long and deeply taken root, and so adopt a hasty, summary measure, and by force rend loose from these. But now, alas, have they not become guilty of a worse fault than they have thus escaped from? and of a worse nature? as that they

are not overtaken, but have walked into it deliberately? They have cut themselves off—or provoked it—as one arm at the shoulder from the body, as it were, to be rid of some little sores on the body, leaving a terrible wound to the body—yes to both—that will be long in healing. I had rather have borne with these little sores, though often irritating, than bear the responsibility of having made and left that grievous wound to the body. Oh, how much better to have sent the spiritual to restore! how much more conscience appealing, and honoring to Jesus, though it took years of patient work, though Jesus should have said in approbation "because thou hast borne and hast not fainted through all these years of labor in love for my name's sake, well done, good and faithful servant."

Suppose the other side also as provoked by the carnal mind that had thus so hastily and roughly dealt with them had also neglected the admonition to have the spiritual reclaim, nor had applied the gospel rule of labor with these in their first wrong step; had not subdued the carnal mind thus provoked and aroused to retaliation, but let it rule to the exclusion of these brethren; and thereby added the deliberate sin of disorder that resulted in greater wrong than traditions as to non-essentials. Just see what breach upon breach one wrong first step will lead to. At the same time the other party—the wise, as so advanced in knowledge, the strong, as assuming to go out of

old ruts up to higher places—must bear the greater share as having provoked to hatred and retaliation, instead of to love and to good works, and as not bearing with the infirmities of the weak.

Oh, how much better to have borne and labored in unity to heal these little sores of the body, than so rend it in separation—to have patiently worked a lifetime to eradicate the disease of the hand of some, as it were, than by hand to hurt and destroy in God's holy mountain. I had rather be laboring still in unity than bearing the responsibilities of separation. The body may live; the arm will die.

And just so with the individual member who is overtaken in fault. Send the carnal to restore and the breach is made worse. And woe to the church if it be a family feud. The carnal always assume to be the wise and strong with the authority to rule or ruin. The spiritual are the meek and lowly, and these are the mighty to reclaim and restore to gospel truth and order.

What is so lovely, so beautiful, so endearing, as well as mighty, is this power in lowliness? What a sweet invisible force and influence for good! what a two-edged sword is it for Jesus' sake? And how it endears one to us in that he has borne and has patience, and for Jesus' name's sake, has not failed, not only with a brother in error, but in all things touching the well being of the brotherhood, or in restoring peace, unity and fellowship to the churches.

But what a comment on our

churches in some sections today? Is it that they have withheld the spiritual from the work? Or has God withheld the spiritual from them?
P.

ELDER P. D. GOLD—Dear and much loved Brother in the Lord: What is gained by adding to faith, and what is lost by failing to add, as Peter teaches in his writing? The Lord's people have this faith by the righteousness of God and our Saviour Jesus Christ, or by gift as much as anything else. I hope all the brethren that write for our papers will show by the Scriptures what is lost to the child of God by disobedience, and what is gained by obedience. Now I know God works in His children to will and to do of His good pleasure; but they don't all obey. Some of them depart from the faith; some sow to the flesh; some are blind and cannot see afar off; some build with wood, hay and stubble, and their works are burned, and they suffer loss: some build on the sand and their house or work is destroyed. We would love for all the people of God to see and realize what a fearful thing it is to disobey our God. Farewell. Pray for me and mine.

Yours in hope,
T. H. KILBY.

Sturgills, Ashe County, N. C.

Our brother, Elder Kilby, presents serious and important questions for consideration, and by consideration I do not mean merely to think and talk about it; though it is good to think and speak of such things, and of all the things we should act upon; for by our words we are justified or condemned, as they are good or

bad. Still we are not to be hearers only, nor vain talkers, but doers of the word.

Every established child of God knows that it is evil to depart from the living God, for that He will bring every secret thing into judgment, whether it be good or evil; and that we must all appear before the judgment seat of Christ, and receive according to our works. We know, too, that there is no long credit extended to the sinner. In the day that one sins he dies. It does not require three months or six months, or a year, or even a day to elapse before the sowing ripens. How quickly the harvest comes. If we sow to the flesh we shall of the flesh reap corruption. Whatsoever a man sows that shall he also reap. So that if one has the mind to do wrong the curse begins in that, and if he walks after that mind the plague at once breaks out. Nor is a child of God ignorant in these things. Whatsoever is not of faith is sin. The condition one is in when doing wrong is itself an evil, and the punishment follows quickly.

On the other hand the diligent soul prospers. The obedient eat the good of the land. It is not a long credit. At once he that obeys is blessed. Yea, he is blest in the deed—in the doing of it—blest when he has the mind to perform, and blest in the performance. It is not a vain thing to serve the Lord.

Giving diligence add to your faith virtue. Faith is the foundation. That is already laid. Let

us build wisely on this foundation. Let every one take heed how he builds thereon. Virtue is strength or solidity, heavy growth—valor to fight, to labor and endure. To this and as a consequence of this knowledge or experience of God's faithfulness, and His blessing is given. For if any man do the will of God, he shall know of the doctrine whether it is true or not. Knowing this to be true, what moderation, what sobriety of mind, quietness, rest and confidence it gives. This also increases our brotherly kindness to the family, and makes our conduct so lovely in the household of faith, and also calls out that charity that thinketh no evil, and reveals the saint so that a blessed, glorious entrance into the joys of salvation is given to the diligent soul.

But here is one who has received the pardon and forgiveness of his sins, but confers with flesh and carnal reason. His hope is not big enough, he says, and declares he is not fit to join the Church, and that is denying his Lord. He lays up in a napkin or in the earth what is given him. He walks after the flesh or world, and falls into divers temptations. He is not under what the flesh or carnal reason calls church restraint. He says, if I am a Christian I can live outside of the church as well as inside, and if I do wrong the church cannot bring any charge against me; and he drags along in this miserable plight until he quite forgets he has been purged from his old

sins that he was guilty of before he was forgiven; and has committed so many since then that he has scarcely any hope that he is one of the Lord's people, and is ashamed to even own that he is one of the Lord's people.

The Scriptures warn, exhort, encourage in many ways, by direct precept and the examples they present of obedient and disobedient characters—that those who serve the Lord truly do at once receive a blessing—it may be only in the ability given them to endure—and that is a wonderful blessing, for behold we count them happy that endure; and that the unruly and disobedient do become entangled and engulfed in many sorrows here in this present life.

Why some are more disobedient than others I cannot tell. Enough is written to put you and me on our guard—to watch as well as pray. We are so weak we need all the help, all the teaching of God's word and His grace. Never let us feel that we are so strong that we can neglect anything He has commanded us to do, or so established that we can with impunity transgress any of his commands which are all holy. Then shall I not be ashamed when I have respect to all thy commandments. For every word of God is good, and it is written that man shall live by every word that proceedeth out of the mouth of God. Forever His word is settled in the heavens. P. D. G.

A friend has sent me a circular published by a company styling themselves the "American Book and Bible House," assuming the position that the negro or colored man is a Beast, has no soul, etc., and assuming that he did not spring from Adam.

This concern argues that "if the negro descended from Adam then we are all akin, and hence there is equality.

But that the negro is not descendent of Adam is manifest from the fact that he is not in Adam's likeness. This concern assumes that the Bible says there is a beast whereby man can associate himself with, and produce offspring," and this beast is the negro, and there is no other. The Bible does not state the above. Therefore the legs of the lame are not equal. If one premise is rotten the whole concern falls.

They also assume that there was no female born of Adam and Eve when Cain was married. Therefore he married a negro.

The intent of this publication is to prove that the negro is not a human, but a beast, and has no soul.

He assumes that because the Bible does not state that any daughter was born to Adam and Eve before Cain's marriage, therefore there was no female child born unto them before this time, and demands proof that there was such a birth.

If the Bible professed to give the name of every one born of Adam and Eve, or to state how many were born of them, then there would be

some strength in this claim.

Adam begat sons and daughters in his likeness. But the negro is not in his likeness, for like begets like, therefore the negro cannot be a descendant of Adam, is the principal argument of this concern. Suppose Adam was a white man, and of course then Eve was a white woman; now how could the negro be of that stock? Well, now, how could a Chinaman be of that stock, for he is not a white man? How could the Jap. be Adam's offspring, for he is not a white man? How could the Mexican or Turk, the Egyptian, the Indian, be a white man, for none of them are just like Adam? Everything begets its like. Confining that strictly in the letter, we prove that none of the above named races have sprung from Adam, for none of them are like him, therefore they are not human beings. An argument that proves too much is as bad as one that does not prove enough.

The utterance of Paul on Mar's Hill in Athens, before the most learned literary and scientific society then known to be in existence, that God hath of one blood made all the nations that dwell upon the whole face of the earth, has done more to settle the minds of sober-minded people on this question than all the illegitimate, base born theories of the world.

Well, but you say, there are mysteries about this matter. If all are of one blood, why have they not all the same color, shape and

size, and why do they not all live the same length of time?

Yes, we admit there are mysteries, and God so purposed it. What is it there is not a mystery about? One mystery to me is, it does not matter what absurd theory is advanced, some will believe it.

There are inequalities among mankind everywhere. Sentiment, society, association, training, rank in life, wealth or poverty, race, nation, color, taste, etc., will divide people into parties. Not many white men marry Chinese women. Not many white women marry outside of their own caste or color.

There are too many things in which a negro is like a white man, or resembles him, to deny to him racial life. His speech, reasoning, labor, capacity, intellect, love, hatred and many other things too much ally him to the white race to for one minute entertain the notion that he is only a beast.

P. D. G.

Sister T J Robbins requests my view of James 4: 8, "Draw nigh to God and He will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double-minded."

In every chapter of this epistle James calls the people here addressed brethren. Then they are the Lord's people. But many charges are alleged against them as sinners. Now if God's people are not subjects of reproof and exhortation, and are not held accountable—or are not to be judged according to their works, James was

mistaken. No Christian should plead inability to do what God commands. It is man that repents, that turns away from his sins. It is God that has exalted Jesus a prince and a Saviour to give repentance. But no man should excuse himself for not turning from wickedness because salvation is by grace, and because men are by nature dead in sins. The brethren as addressed by James were not dead in sins, but quickened together with Christ, and, as subjects of his kingdom, are commanded to repent of their sins, and with singleness of heart or purpose serve the Lord.

They are sinners as having unclean hearts. They are double-minded, for instead of following the Lord with singleness of purpose, they were walking of the flesh and hence double minded. No child of God has any excuse for that. The word of God gives him no such hiding place. Nor does he feel justified or even excusable when doing wrong. No man—not even those dead in sins—has any covering or shelter for his sins.

The word of God exhorts the people of God to repent of their sins. They that seek the Lord find him. There is no example of the Lord speaking pardon to an Israelite while he is in a rebellious state. The Lord comes to the rebellious with the rod or with stripes and when the sinner is humbled and implores the Lord's mercies, and thus draws nigh to God, then the Lord draws nigh to him. But he must repent of his sins and forsake them. This is drawing nigh

to God, or seeking him. This is cleansing his hands and purifying his heart. But does he ever do this unless God's word comes to him in power? No. The word of the Lord is quick and powerful, sharper than any two-edged sword. When that word comes in exhortation then the sinner repents.

Should a preacher exhort the disobedient child of God to repentance? Yes. He should. That is one use of preaching. The Bible is full of such exhortations. If you have never felt the need of being exhorted, or never felt the reproofs of God's holy word, where is the evidence that you are one of His people.

The apostle James treats largely on practical matters—things vile nature loves to practice, and hates to admit that it is guilty of. For the nature of man is so charmed with such lusts that they do not appear hateful to it. One of these lusts is avarice—the love of money—which is general among mankind, and is the root of all evil. There is scarcely anything more corrupting than love of money, nor any vice more universal. It displays itself in oppressing the poor, robbing the helpless, extorting more than is due, withholding the payment of debts due to others, refusing to minister to those in need, lying and otherwise attempting to deceive, going to war to get gain, dividing or preaching for money, or a living. There is not a sin, crime, oppression, deceit, transgression, or omission of duty, not a form of selfishness, quarrel, war,

hatred, variance, or strife, that mankind are guilty of that cannot be traced to selfishness which is the mud-sill of the love of money or gain.

This is an age of greed, supposing that gain is godliness. This is an age of covetousness or idolatry, where men worship wealth and are imperiling every noble principle—trampling on rights of others, and their natural instincts of humanity are consumed by the cancerous love of money. Ah, it doth eat as a cancer and is incurable. Oh thou man of God, flee these things!

P. D. G.

WHO PRAISES GOD?

Who? praise God—those that limit God's power, and preach the ability of the creature to commence and determine his own salvation, stating that God has done and is doing all he can do in the way of offering salvation and entreating sinners to accept it, but that many of them will not let him save them; or such as ascribe all power unto the Lord, proclaiming that Jesus has power over all flesh to give eternal life to as many as the Father hath given him, and that this is eternal life to know the eternal God and Jesus Christ whom He hath sent?

The inborn corruption and love of sin in man is able to keep him from coming to the Lord; ye will not come to me that ye might have life, because your deeds are evil; but that depravity even unto death in sin is not able to prevent Christ

from quickening the dead, and making them willing in the day of his power. Those that know most of God's power to save praise Him most, and give no praise to man. Those that know the least of God's power praise Him the least, and praise the creature man the most.

P. D. G.

Love abounds with peace generally among the churches in this region, though but slow increase in the membership. Winter is rather the time for taking care of what you already have. It is a good time to feed the flock, nurse the sick, keep the decrepid warm and comfortable by watching the condition of your shelters, and thus guarding against all manner of attack from colds and coughs.

Rheumatism is a disease to be guarded against. It causes not only lameness, but in its acute stages it is very painful. The good, warm and kind treatment that love furnishes is needful in the household in wintry months.

It is a good time for the well ones to visit the halt and lame, the sick and sore, the feeble and poor. Carry with you not merely bread for the hungry, food for the destitute, clothing for the naked, but poultices for the wounded, such as to remind them of the gracious promises of our heavenly Father, and the blessed performances of our elder Brother, whose goings forth have been from of old, from everlasting; and bandages for the lame to remind them of the purpose of Him

who binds up and heals, and while Jacob limps yet our Captain, whose name is the Word of God, hath a name written on his thigh, King of kings, and Lord of lords, and that when and where we are weak He is strong; so that the lame take the prey. For the race is not to the swift nor the battle to the strong.

P. D. G.

APPOINTMENTS.

E. E. LUNDY.

Grantsboro Wednesday after 3rd Sunday in February.

Sandy Grove at night.

Blount's Creek Thursday.

Sandy Grove at night.

Hunting Quarter Monday and Tuesday after 5th Sunday in March.

Piney Point Wednesday night.

Davis Shore Thursday night.

Straits Saturday and first Sunday in April.

Morehead City at night.

Will some one meet him at Newberne at Capt. Hinnant's, 24 Queen St., 10 o'clock on Tuesday after 3rd Sunday in February.

If they cannot come, write him at 312 Queen street, Wilmington, N. C.

J. E. WILLIAMS AND W. R. HELMS.

Clark's Grove.....	January 17
Meadow Creek.....	" 18
Blair's Creek.....	19-20
Liberty Hill.....	21
Jones' Hill.....	22
Freedom.....	23
Howard's Chapel.....	24
Albemarle at night.	
Mountain Creek.....	25
Flat Creek.....	26-27
Salisbury.....	29

Concord 30—at night.

Charlotte 31—at night.

They will need conveyance.

The Skewarkey Union is appointed to be held with the church at Smithwick's

Creek, Friday, Saturday and 5th Sunday in March.

The Contentnea Union will be held Saturday and 4th Sunday in March with the Church at Sandy Bottom

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

Sister Marcella, via Winn's postoffice is Newport News, Va., No. 237 46th St. She desires to know the Primitive Baptists in Newport News. P. D. G.

Elder A. H. Nance has changed his postoffice to Hulderbrand, Burke county, N. C.

OBITUARIES.

JOHN M. MEWBORN.

John M. Mewborn, who was the oldest son of Joshua and Winneford Mewborn, was born on the 25th day of July, 1854. While in his child and boyhood days he possessed remarkable discriminating power and all through life he had an inquiring mind, wanting to know why a thing was so, and would try to analyze the subject in its various forms or ways and apply it at different points to see if some other plan or point would not be best.

He was a great lover of domestic fowls and animals and attended strictly to them. He was a good provider and farmer, making his own supplies at home and provided well for the necessities his family and left them a comfortable home; was a good, kind and obliging neighbor—ever willing to assist the destitute and needy—never too busy to visit the sick and administer to their wants.

He was united in marriage to Miss Barbara Fields on the 21st day of January, 1874, and of this happy union there were four sons and six daughters born, all surviving him, and all being healthy, sound and of a quick mind.

He united with the church on Saturday before the 2nd Sunday in December, 1881, and was baptized next day by Elder I. J. Taylor. He ever adorned his profession with a well-ordered walk, ever ready to obey the wishes and needs of the Church. If a visiting brother was to be met or con-

veyed his services were at the command of the church.

He was set apart and ordained a deacon on the 21 Sunday in July, 1886, Elders L. H. Hardy, T. B. Lancaster, J. W. Gardner being the presbyters, which office he filled with credit to himself and satisfaction to the church.

Brethren, I feel that it requires the pen of a ready writer to tell the merits and the great service he was to the church and the community.

We can truly say that he was a faithful servant in the house of the Lord and that he has filled the stewardship, and has gone home to enjoy the inheritance reserved for the children of God. We feel while we mourn and look at the vacant seat he so readily and ably filled that he is now enjoying the sweet blessed call of our Saviour where He says, "Come ye blessed of my Father and enjoy the place prepared for you."

Our beloved brother leaves behind to mourn a beloved wife, ten children, one son-in-law, a grandchild, an aged father and mother, one brother and one sister with numerous other relatives and friends and the church, he passed over the river of death in the triumphs of the faith of the blessed Jesus on the 28th day of August, 1900, in his 47th year, and was laid to rest the next day in the family burying ground, a large concourse of sorrowing friends attending his funeral.

His sickness was of the heart and he suffered for several months, but was not confined in the house continuously.

We would implore the dear wife, we would persuade the dear lovely children not to mourn or grieve for him, for he has passed on over before you, having his passport, which was faithfulness stamped, sealed and countersigned with the blood of Jesus, but follow in the footprints and examples set by him, ever putting your trust in Jesus that your passport may be of like precious faith and that you may meet him in that mansion above where parting, sadness and sorrow will be ever done away and there will be one eternal bliss of happiness and praise to a triumphant and holy Redeemer. Let God be praised forever. Amen.

Read by order of the church at Mewborn's in conference Saturday before the 2nd Sunday in December, 1900, and ordered to be recorded upon the record and

a copy forwarded to ZION'S LANDMARK for publication. ELDER T. B. LANCASTER,
L. J. H. MEWBORN, Moderator.
Clerk. Jason, N. C.

RACHEL SMITH,

Daughter of Daniel and Damaris Peacock, and wife of Joseph T. Smith, was born Nov. 2nd, 1824, departed this life Nov. 12th, 1900, making her stay on earth 76 years and ten days. Mother, thou art gone! And who so keenly feels the loss of thee as thy poor afflicted and helpless son? She was the mother of four children—two sons and two daughters, of which two sons survive her. She was bereft of her husband Sept. 4th, 1886. Mother never professed any religion, but her walk through life and her last words of testimony in her dying hours showed her not to be far from our blessed Jesus. She was a dutiful child and obedient wife and a faithful and devoted mother. Her shining attributes in life were frugality, industry, perseverance, faithfulness, peacefulness and her untiring devotion to duty. She would often remark to me that she must soon die and leave me, and that her only regret and sorrow was to leave me in my afflicted condition. Oh how I do miss her! She was so ministering to my every want; so thoughtful to my every necessity. How sweet and sacred is the name of "mother." Who can fill her place in this mortal life? She was confined to her bed for some two months previous to her death and my wife was her chief nurse and attendant during this time. Oh how glad and rejoiced I am that my wife was so obedient and faithful to mother's every call and necessity. The day that she died the following night will be one long to be remembered by the writer. It seems to me that her words of instruction and advice were closely allied to the teachings of Jesus prior to his crucifixion. I saw in the morning that mother could not last much longer, that the thread of life must soon be severed. That morning she requested that prayer be offered up for her. This aroused a desire in me to be carried to her bedside that I might inquire of her soul's welfare beyond the sunset of life. I asked her if she did not believe there was a brighter world ahead for her and she exclaimed, "Yes! yes! yes!" Then she expressly addressed herself to words of advice to myself and brother. She said: "I wish you to live peaceably and

quietly with each other and be kind to each other." To brother she said: "Look after your afflicted brother and his affairs for my sake." Oh does this not resemble the teaching of Jesus when he said: "A new commandment I give unto you, that you love one another as I have loved you." "If ye know know these things happy are ye if ye do them." May God enable us to meet her beyond Jordan's stormy shores.

(Written by her afflicted son.)

T. F. SMITH.

DEAR BROTHER GOLD:—I send the obituary of Cousin Emma Peace for publication if you see fit. I suppose you sent her a LANDMARK for August. Her husband wrote me that she received a copy ten days before she died. She told him to read it to her, saying there was a message in it for her. He read the first article when she told him to stop and go for a Baptist living near. I suppose she was stirred up in her feelings in some way. I knew that she was fully identified with us in belief, but I did not expect her to join the church, as she was so feeble and there was no church near.

I have a copy of the vision she had before leaving North Carolina written in her own words.

I hope the Lord may so strengthen and sustain you that you may long speak and write for the comfort of the sheep.

Whether I am one of the flock I cannot tell, yet I know that I sometimes very much enjoy the feeding by His servants. Love to you.

BETTIE GREEN.

EXTRACT FROM A LETTER WRITTEN BY
MRS. EMMA PEACE FEB. 18, 1897.

"I feel that I can never make you understand how predestination was presented to me by the Holy Spirit as I believe. I was sick last February and March with la grippe and, the children being at Morehead, I had much time for reflection. I thought and read much about religion. March 14 I was suffering at night and could not sleep. Wesley got up and rubbed my shoulders with turpentine about three o'clock. We both lay down again, light burning in my room; he was in another room. I began to think of faith and hope, and tried to pray for both. It seemed to me that scriptures I had never seen, except with my natural eyes, began to come up in a new light, and on the

wall, it appeared to me, there was shown a picture of Christ on an elevated way, which was lighted by a great light; beyond, on the left side of this way, was darkness, obstructions and entanglements. Out of this I saw numbers of sheep quietly wending their way toward Christ, and then these words I seemed to hear: "The called according to His purpose." I can't tell you the beauty of the scene nor how I felt at seeing it, and after it disappeared. But scriptures I had so often wanted to understand seemed all right then. Of course I wondered what it was and strange I went to sleep and slept soundly until morning. My first thought was what was that I saw last night? I had never once to my knowledge thought what a vision was really, but had no faith in people having visions. Now I thought all those things had passed away. I was not able to sit up but was anxious to see what the Bible had to say about visions. So I had the book brought and I found that what I had seen was in my opinion a revelation by the Spirit to show me the true source of spiritual knowledge, the power of God and the goodness and wisdom of God in holding this electing and saving power in his own hand. I have read the Bible with renewed interest since, but hardly ever that this vision is not brought up."

MRS. EMMA PEACE.

Mrs. Emma Peace died at her home near Huntsville, Tex., Sept. 17, 1900, aged 54 years. She was the daughter of N. E. Cannady, of Granville county, N. C., and sister of Elder I. G. Cannady who was much beloved by many Baptists in North Carolina.

She was a bright, attractive young lady of unusual strength of mind though always frail in body.

After her marriage to Mr. W. J. Peace they moved near Winston, N. C., living there for several years and then returning to Granville county for a short time. About 1898 they removed to Edgecombe county, leaving there for Texas in 1897. She had been there but a short while when she was called to mourn the death of her son Ira. Three sons and two daughters are left with their father to lament her death.

She obtained a hope and joined the Missionary Baptists at Brassfields, Granville county, in 1865. When she first heard the doctrine of the Primitive Bap-

tists she was strongly opposed to it. After living among them in different localities she learned to like the people and their doctrine. Though it was not until she had a vision of Christ and the Church in 1896 that the doctrine of predestination was made clear and precious to her. From that time until her death she seemed anxious to hear it preached. In May of this year she wrote: "I have never been so anxious to hear the Gospel truth testified to by living witnesses, but it seems I am not to be gratified."

In her last letter to me June 25th, she says: "We have had a Primitive Baptist preacher at last (Elder Denton). When he took his text it was what Peter said to Cornelius—"I ask therefore for what intent ye have sent for me." As soon as I heard he was coming this text took possession of my mind. After preaching I told him he had taken the right text and preached the right sermon."

Her husband in writing of her death says: "Mr. Kilgo, a Primitive Baptist preacher, was expected in a few days. Emma said she would live until the preacher got there and then she would die. On Saturday morning he came and after relating her Christian experience she was received as a candidate for baptism. She died the following Monday."

He says she often quoted Heb. 5: 8, and said she had long known her duty and failed to do it and suffered in consequence.

As a cousin and as a believer in the Lord she was very dear to the writer. She was convinced daily, she said, that God's mercies had followed her all the days of her life, and I feel assured that in goodness and mercy he led her through the valley and shadow of death and hath taken her to Himself.

BETTIE GREEN.

(Written by request.)

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ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

JOSEPH.

DEAR BROTHER GOLD:—By your permission I will again take up the wonderful subject of "Joseph" and the dealings of God with him. We left him safely set up in Egypt, none greater in power in all the land than he. Only in the throne; in the throne Pharaoh was to be greater than he. This, I think, was highly figurative, as he, Joseph, is a beautiful type of Christ. Christ said: "My Father is greater than I." See John 14: 28. In the throne the eternal God or eternal Father is greater than the Son, who was clothed in flesh in order to suffer shame for his people and save them from eternal death, and then be exalted to the highest glory and honor by the eternal I Am. So God raises Joseph from a state of great humility and degradation to be above all in Egypt, except in the throne. We find Joseph busy arranging all that was intrusted to his care. By his wise and prudent course he prepares for the coming famine; corn is stored up in great abundance, even sufficient to save the nation from the ravages of the famine, which is to be dealt by direction of Joseph alone. Pharaoh gives all into his hands; all must look to Joseph for bread; all must submit to his rul-

ing. He is a temporal saviour; Jesus Christ is the eternal Saviour. By Joseph's prudence there is corn for the destitute. By Christ's love, mercy and condescension there is grace for the deliverance of the whole Church to be dealt out to his family at the time they are in need, and are hungering and thirsting for it. Joseph commenced his work soon after his promotion. Christ commenced his work at a very early age. At about the age of twelve years we find him about his Father's business. "Wist ye not that I must be about my Father's business." Luke 2: 49. All these things were foreordained of God and must needs be. Joseph gathered corn as it was mate for him to do. All lands were destitute of corn. But in Egypt there was bread. See Gen. 41: 54. God had purposed that Jacob should go down to Egypt and see the glory of his beloved Joseph and have a dwelling with his family in the land of Goshen, where he should end his life with the son that he had mourned as dead, and rejoice over him, and see his sons Ephraim and Manassah. And that he should bless them before his death in the presence of their Father. But Jacob could not end his mortal life until he had seen the fulfillment of God's purpose. For it will be remembered that before Joseph start-

ed on his wonderful journey to Egypt that the Lord had given him two wonderful dreams that were to be fulfilled in their time. And Jacob had to see the fulfillment of these dreams, and be made to rejoice in the amazing display of God's predestined purpose in the whole matter. If Jacob did not live to see all these wonders then there would be a link broken in the chain of God's predestined way, and the whole purpose of God frustrated. The way of life and salvation through Christ would be a failure and eternal banishment from the peaceful presence of God must inevitably have followed. For it is evident that if one—yea, even one—of God's purposes in this or any other matter fails, then all must fail, for such an event would undefy the Deity and chance would reign, and God would be humbled and made to serve satan. Grace could not reign to the recovery of one, no, not one—Destroy God's purposes and Christ ceases to be a Saviour. His blood is of no avail. Then we must stand still and wonder, praise and adore God the eternal king, that He has taken to Himself His great name, and hath and does and will reign over all things, and all events in earth and heaven. And nothing has, can, or ever will take place to frustrate him. He will do all His pleasure. He has purposed and he will bring it to pass; consequently he works and who shall let it. Joseph's brethren said in derision: "And we shall see what will become of his dreams" Gen. 37: 20. But it was not as they expected. God was at the head of this matter; He knows exactly what He will do, and that they shall see what become of him and his dreams, for he had ordained a great matter to be revealed by the fulfillment of these wonderful dreams. Jacob and all

his house, as prostrate sheaves, shall be before Joseph's upright sheep. So in the reign of grace all the chosen of God must be humbled before Christ, the spiritual Joseph. Yea, even as all lands had to come to Joseph in Egypt for bread, and of course had to bow the knee to him. So shall every knee bow to Jesus. Of things in heaven and things in earth and things under the earth and every tongue should confess that Jesus Christ is Lord to the glory of God the Father." See Philippians 2: 10, 11, of which Joseph is the type. But the set time of God is come; Joseph's brethren must see him and be humbled. The famine is not confined to Egypt; it is in all lands. Canaan is destitute of corn. Jacob no doubt had flocks and herds, but what are these when there is no bread? When there is no corn flocks and herds make it more distressing, for they, too, must suffer. Jacob saw there was corn in Egypt. See Gen. 42: 1, and said: "Why do ye look one upon another. Behold I have heard that there is corn in Egypt: get you down thither and buy for us from thence, that we may live and not die." It is a time of distress indeed when there is no bread in Canaan. But it is all for the glory and honor of God, for thus he has fore-ordained, for there must be a cause to produce every effect. God had purposed and it must be fulfilled. And Joseph's ten brethren went down to buy corn in Egypt, 3rd verse. They must see Joseph on this trip, for God had foreordained it. Yet they were not to know him yet. But he is to know them and make himself strange to them. These are wonderful things if we were able to fathom them. Can it have any reference to the way God leads a sinner to seek after him? I think it has. Well the sons of Israel came

to buy corn among those that came; for the famine was in the land of Canaan. 5th verse. Behold Joseph was the Governor over the land and he it was that sold to all the people of the land; and Joseph's brethren came and bowed down themselves before him with their faces to the earth. Joseph knew them but they did not know him. Thus again we see how Joseph figures Christ. For it is evident that Christ knew all his people before he came into this world as born of a woman. But his people did not know him, neither can they know him only as he is revealed to them in the glorious work of regeneration, for "no man can say that Jesus Christ is Lord but by the Holy Ghost." When Joseph saw his brethren prostrate before him then he remembered the dreams which he had dreamed of them. Gen. 42: 9. I have no doubt but that Joseph rejoiced in heart—not because he felt the least exalted because he was in authority over these, his humiliated brethren, for that is not the way of grace; but because he saw clearly the wonderful display of God's power in bringing to pass his predestined purpose. For the sheaves prostrate before Joseph's upright sheaf is to represent his humbled brethren before him. And for aught I know it may figure God's people when starving for the bread of life, humbled in the dust of humility before the Lord, seeking for the bread that cometh down from heaven. And Joseph accusing them of being spies may represent an accusing conscience, or the law that slays an enquiring one. The Governor told them they were spies, and the poor condemned creatures made the best defense they could, told him they were not spies, but to buy food we are come. When driven to seek for spiritual

food, how earnestly does the convicted son plead for acceptance, yet how guilty they feel. They feel that they are in a gloomy prison without food or drink. They feel that it is just, yet they sigh to be delivered from the awful state. See Joseph's brethren—not strangers to him—are the ones that are in such sore trouble. "And he put them all together into ward three days." And Joseph said unto them the third day: "This do and live, for I fear God." 17-18 verses. After all the arrangements are made (See. 19, 20) they thought of their guilt; how humbled they are. Joseph told them to "bring your youngest brother unto me; so shall your words be verified and ye shall not die," and they did so. "And they said one to another, we are verily guilty concerning our brother, in that we saw the anguish of his soul when he besought us and we would not hear. Therefore is this distress come upon us." Gen. 42: 21. This all teaches us that God's purposes must all be fulfilled in all things so far as it related to this matter; and as in this matter, so it must be in all matters. Joseph understood all that they said, but they did not know that he did, for this was hid from them. So when God's humbled children are in distress in Egypt and seeking the bread of life, he knows them and his love is for them. Yet they are ignorant of the fact, and cannot bring one plea for justification. They only see as they think an angry ruler. Their guilt is so clear before them that they can only condemn themselves. They know they are guilty and therefore can only cry for mercy. Their guilt being before them, they feel that they are guilty of the blood of Christ.

J. C. HALL.

Gogginsville, Va.

MY DEAR FRIEND:—I feel to hope and believe, and hope I am not deceived, and will try to comply with my promise.

While I feel my inability and depravity, I don't feel at present how and what to write. I don't feel to know how to start, and fear I will not know when to stop. I hope the Lord is in the matter, and will direct my mind and thoughts that they may find an humble place in your heart. I feel that he has taken away your stony heart and given you a new one—a heart of flesh—that you can feel that he is precious even to your soul; yea, even to love his poor little ones, even such as I. While I feel less than the least, I feel to hope I have been made by his grace to feel an interest in his salvation. Yea, when I was made to praise his holy name, and rejoice with joy unspeakable and full of glory, I felt that sorrow and grief were all gone, and so it was; for light expels darkness. But you know when the sun goes down darkness comes again. And so it has been so often with poor me. While I hope I have had some bright seasons, yet it seems that the most of my life has been walking through the dark valley and shadow of death. While I feel to hope to come out more than conqueror through him—that loved me and suffered for me, and died for me, and rose for me, and lived for me, even before I came to a knowledge of sin. He was a man of sorrow and acquainted with grief. And we have to learn what that means by experience. So we have to learn obedience by the things we suffer, for we are but poor worms of the dust, vile and full of sin. Our natural formation was before our knowledge and without our consent. That is very plain to us since we have come to that knowledge. So it is with the poor

child of God after he or she has been born of the spirit and come to the knowledge of their fall in Adam. Lost without God and without hope in the world that liveth in wickedness, they feel their inability and total depravity, ten thousand talents in debt, and not a farthing to pay with. Then one comes to the knowledge of free grace, and feels the need of it; not what we can and must do, but it is what he can if he will.

I well remember the morning when I first saw the Lord of Glory sitting on his throne. Oh, what a sad thought it was to me to know I was a sinner; yea, born to die! I could see no way for my escape. Oh, how it made me fear and tremble! It caused me to travel in sorrow and pain, crying to be delivered. The storm of life came, and the Lord did not seem to be in it. The earthquake came; this animated earth of mine feared and trembled. Then the fire came; yes, it seemed to be shut up in me, and at times I felt to be suffering the very pangs of hell. I felt to say as did Cain, "My punishment was more than I could bear." I often wished myself to be something that had no soul, that I might die and be no more; but that did no good. I felt it would have been better for me if I had died before I came to the knowledge of my lost and condemned state I was in. That did no good. In all my troubles I wanted no one to know it, and I tried to keep it concealed; but oh, God knew it, and that was the greatest trouble, for I felt so guilty and justly condemned,

"Knowing if God sent my soul to hell,
His righteous law approved it well."

Many nights have I cried and begged the Lord for mercy until my pillow was wet with tears. I had many pleasant dreams in all this

trouble, but they seemed to last no longer than when I awoke from sleep. This trouble lasted me about thirteen years, when I felt to be refreshed a little one night when I lay down begging the Lord with all my heart to show me some way to escape eternal misery. Sometime that night I felt to be caught up in the Savior's arms into a heaven of glory, where I felt to praise God with all my heart. I awoke praising God, but soon as I came to myself I knew it was a dream or vision, and I felt to be deceived, and felt lower than I was before, where I remained for twelve months, which was the darkest time of my life.

In the latter part of that year I saw many fearful scenes in my imagination. I felt that torment itself would not be worse. In all this the Lord seemed not to be in it. But I feel to hope it pleased the good Lord he last night when alone, as I thought, between daybreak and sunrise, to reveal his Son in me. "The chief of ten thousand and the one altogether lovely." This was not a dream, for sleep had departed from mine eyes. That was the brightest sun that ever rose on me. Yes, he was clearer than the moon and brighter than the sun. There I was made to believe it was the Son of the living God. My mind was so illuminated by his brightness that old things passed away, and behold! all things were new. I felt to be in a new world. There I was made to "Praise God from whom all blessings flow;" yea, with joy unspeakable and full of glory. That was something I have never been able to tell. There I was made to believe and hope in his mercy. And I have felt from that time to have a reason for a hope. Now abideth "faith, hope and charity, but the greatest of all is charity"—the love of God shed

abroad in our hearts by the Holy Ghost.

Well, my dear friend, I hope you can witness with a part I have written, if not all. I have only hinted at my past life up to the time I hope it pleased the Lord of glory to deliver my soul from the region of darkness and shadow of death, when I felt to be satisfied and my troubles all gone; but I soon found out it was a sad mistake, for I yet have them to confront me, and will so long as I stay in this world of vanity. While I live in hope for the time to come to awake with his likeness, then I will be satisfied.

Well, I guess if you are glad to receive this letter you will be glad twice. While I hope you are filled with that love to hide a multitude of faults, there is no use for me to make any excuses, for you will find out my imperfections.

Well, I must say a little more. Hope you will excuse me. You have seemed very distant from me in the past, and I knew not that you loved we old Baptists; but of late you have gotten nearer to me. So I feel to see you very different to what I once did.

You looked better to me on yesterday while Bro. Simpkins was preaching than you ever did before. I hope you felt to not be ashamed of we old Baptists.

Hope you will not be offended with me for what I have written. If you can't read it let me know and I will come and help you.

I feel like I can appreciate an answer if you feel so disposed.

Your friend in hope,

I. H. HARRIS.

Tar River, N. C., Nov. 26, 1900

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

There is a vast difference in a custom or landmark.

The Jews had many things that

they did by tradition. Those traditions had become old and so well established among the Jews that they esteemed them very highly, and when the Lord would not conform to them they accused him of teaching against the temple and the Holy City.

This shows how people will become established in and wedded to customs, whether they are right or wrong. This should make us very cautious as what kind of examples we set before those who are to follow after us. Some people have so much family pride that they never see anything wrong in what their parents did; others have so much national pride that they will defend almost anything their nation does. These are extremes and dangerous. A church may have an old custom that is wrong and the age of it is no reason for it to be followed. We should stand in the old paths and inquire for the good way.

There have been no fathers in the sense of the text, from a spiritual standpoint, since the inspired writers fell asleep. Therefore all the landmarks are set forth in the written Word and are obligatory on the church to-day just so much as they were at the time they were established.

All our churches have set days on which to meet to worship. This is good but may be changed as occasion requires and yet no landmark will be removed. With the Lord every day is alike and should be so with his people. Our associations have set days on which to begin and also to close. It is very natural for us to meet on those old days and conform to the old customs that have been followed since we were children, but when we see the sacredness of the occasion necessitates a change of days, we should at once make that change.

More than a year ago the Eno Association was held with the Church at Cedar Grove, in Wake county, on two week days. The Church petitioned for it on those certain days, and if the Association went there at all it must go then, for the Church was supreme. I was not there, but have heard others speak of it as being the best association they had ever attended. The congregation was small but very orderly and it was a pleasure to be there.

I have attended eighteen sessions of associations that were held in the week and am glad to say that not one reproof have I ever heard administered in any of those congregations and not more than twice have I ever seen any necessity for such a thing. There were not at any of them any trafficking, stands nor deputy sheriffs nor policemen, for there were but few people outside of Old Baptist, and they did not go there to buy nor sell, nor did they need any law to make them behave, for they were a law to themselves.

I have never yet heard any person who has attended any of those associations speak of them in any other than terms of approval and, so far as I know, every brother and sister who has been blessed to attend those meetings are in favor of a change.

This should have some weight with our brethren generally and they should consider that those who have been associated in those new things have a better right to know the difference in those held in the week and those held with a Sunday in it than the brethren who have attended only those held with the Sundays. There is no landmark in either for us to move, for neither Christ, the prophets nor the apostles ever established any

day for the churches to meet together.

Another thing that ought to have some weight with our brethren is the fact that to attend associations on Sundays is to take pastors away from their regular work and to disappoint church meetings, which are more important than associations.

Then again, if associations were held on week days, the visiting preachers who could not go to their respective charges could be so divided out that all the churches conveniently situated could have some one of them to preach on Sunday, and in this way more brethren and sisters would get to hear the visitors than do get to hear them with the present system.

There are some ancient landmarks that have been tampered with that ought to be returned to and I know they are touchy points, but I do not know that we are justifiable in shunning them. We know that only the guilty will object and sin should be reprov'd.

One old landmark was to not lay hands suddenly on any man, to set time apart to the work of the ministry before all the qualifications spoken of by the apostle to Timothy and Titus are fully developed in his gift. Any church is to blame when they send out one to preach to others whom they do not want to hear, and therefore they should try his gifts enough to be fully satisfied that the Lord has given him the gift of a bishop before they send him out to serve others. This would save them and others much trouble, and they would not have the trouble to return to the old paths.

Preachers who preach because it is an easier way to make a living than to work in the field or at some other occupation, it makes no difference how brilliant they may ap-

pear, will prove a curse instead of a blessing to the churches.

Another landmark is the care of pastors. Churches should not choose a pastor just to say we have a preacher, but a pastor and his flock should have that congenial feeling between them that will lead them into each other's sweet fellowship so that he will feel, in preaching to them, that he is giving them that which he has received of the Lord for them, and therefore it is theirs. Then their love for him should be so strong and their feeling for him so sweet as to make them feel that they are responsible for his reasonable support. Pastors who do pastoral work have very little time for anything else. The apostle has said: "No man that warreth entangleth himself with the affairs of this world that he may please him who has called him." Again he says that, "God hath ordained that they that preach the gospel should live of the gospel." Our Lord told his disciples, "Seek ye first the kingdom of God and his righteousness and all these things shall be added unto you." All these and many places refer directly to the natural support of the ministry, and there is no use trying to squirm out of it. This, therefore, is an ancient landmark and yet it is removed in many instances.

Pastors and their congregations should live together. Let them see that they have a pastoral gift in the one they claim as pastor and if it appears to them that they have made a mistake, be faithful and tell the preacher so and let him go. A church had better have no pastor and meet and pray the Lord of the harvest for a laborer than to have one in whom they cannot see and feel that blessed gift. Then let them see that their pastor does not serve them at his own

charges, for the Scriptures are just as binding on them in this respect as it is on him to preach for them.

The order of the house of the Lord is an ancient landmark that should be well looked after, and the pastor is chargeable before God for any sin held in the church which is condemned in the Bible. See the instructions given to John to write to the angels of the seven churches of Asia. Whatever was wrong with those churches the pastors (angels) had it to bear. What a responsibility there is resting on a minister of the Lord! And if for the discharge of his duties the brethren reject him, he must receive this with meekness, for he must be no striker. He must pray for them. He must take heed to himself and then to the flock over which the Holy Ghost has made him an overseer, yet he must so use his office as not to lord it over God's heritage. How close a place is this for him to pass through. No wonder that a new pastor gets in straits at times.

I cannot bring up all these things. I would like for some one who understands this text better to write on it. As ever your brother in hope,

L. H. HARDY.

Box 53, Reidsville, N. C.

MY DEAR BROTHER GOLD:—I notice that in almost every LANDMARK you find it necessary to call on the brethren and friends encouraging them to remit for the LANDMARK, and with your permission I will write a few words on this and like matters. It does seem to me that all that is necessary to do is to clearly set this matter before the brethren. I wish to address my remarks especially to your brethren and friends who are behind with your subscription for the LANDMARK. My understanding is that Brother Gold

sends out about 8,000 copies of the LANDMARK each month, or nearly 100,000 copies a year, at a cost I suppose of about \$4,000 to him. Now if you have the right to ask or expect Brother Gold to furnish you the paper for 12 months or 2 years in advance, then I have the same right, and if you and I have such right, then perhaps all the subscribers have the same right. Now suppose we all ask Brother Gold to send the LANDMARK to us for two years, and at the end of that time each of us concludes that the small amount we owe of \$3.00 would not do much good, excusing ourselves with the thought that Brother Gold can do better without it than we can. The amount of it would be that we would put Brother Gold about \$8,000 in debt, thereby destroying him financially and stopping the LANDMARK for good, but suppose at the end of two years we do pay, before that time we would so embarrass Brother Gold that he could not continue to publish the LANDMARK; and yet that is what each of us that is one, two or three years behind on our part is doing. Such conduct on the part of us that are able to do better is very hurtful. Now if I am wrong in my view of this I would be only too glad for some paid up subscriber to show me my error. For I believe I love the Baptists and the cause they espouse. Why can't we all do better? Is it possible that the Lord has given some of us so little faith that we just want to be baptized and then have no desire to meet with the brethren in our regular meetings, or to administer to our pastors, or to help pay any other expenses. How is it? Is the fault in the Lord, or in the poor lukewarm member, or in the preacher? Well, I will just say it is in the preacher. I remarked today to a sister that the brethren in one of the churches

that I serve were as faithful as the old colored brothers of that church, I would have never had a cause to rebuke or exhort, and that we would have the loveliest church I ever saw. I know what I have written is rather plain talk, and I also know that I get no little under current abuse for my plain way of approaching matters face to face. But I hope Brother Gold will indulge me so much as to publish this article. For I hope I have written in love and with the best of feeling for I claim the Baptists as my folks and want you all to do the best you can, and then unless you do and live better than I you will do trifling enough.

With love to all the brethren, I remain your brother, I hope, and fellow laborer in the gospel.

W. J. STEPHENSON

Smithfield, N. C.

ELDER P. D. GOLD—Very dear Brother, I hope, in Christ:—The closing of the nineteenth century finds me a sinner still, yet on pleading ground and the hopeful side of vast eternity, and oh, how unthankful and ungrateful I am! for surely it is of the mercy of the Lord that I yet remain. The past, and especially the latter part of the past year, has been fraught with many trials, disappointments, crosses and sorrows of heart to this poor worm of the dust. Many have been the tears of grief and sorrow I have shed. Language is not sufficient nor my gift adequate to express the troubles and trials through which I have been called to pass since I wrote you last. But the little hope I have has endured and sustained me, serving as an anchor to my soul, both sure and steadfast, and though I have been brought through many trying ordeals, yet I hope I realize the saving and delivering hand of the

Lord in them all. How suddenly can all our natural hopes be blighted! How blind we are to the future. During the spring and summer I hoped to attend our Association the first Sunday in October, but oh! not so, for on the 28th day of August my married sister was taken down, and I was with her twelve weeks, during which time she to all human appearances was brought right to death's very door. No one that saw her thought she would ever recover, not even the physician; but the blessed Lord knoweth all things, and worketh all things after the counsel of his own will. Tongue and pen both fail to express the grief and sorrow of my heart when I thought she could not live, and when she said she had no hope of any better world than this I tried to ask the Lord to spare her if it could be His will; and if it was his will to take her from time, that she might leave some evidence of a change behind, and that He might reconcile me to His righteous will. I feel that the dear Lord unusually blessed me with strength and ability to trust His name, else I could not have endured. So great was the grief and burden of my heart that I felt I could fall at the feet of the Lord's dear people, asking an interest in their prayers to bear me through my trials. I felt to know that the Lord is a great deliverer, without which knowledge I should have fainted by the way. At sister's request Brother W. T. Broadway preached there on the evening of the fifteenth of October, which I hope was also a purpose of the Lord, and was a feast to me in the midst of and mixed with sorrow. The blessed Lord has raised up sister, blessed me to get home and to hear brother Gardner preach two days, and many other blessings. Yet I am not as thankful as I feel I should be.

I heard that Brother Broadway was sick. Hope he is well ere this, and still favored with the presence of the Lord.

I feel if my correspondents see this they will know the reason I haven't answered their letters, which have been so much comfort to me. If any of you feel to have a word of comfort, I would gladly receive it. I desire to be able to answer your letters in the near future.

Many fond wishes, I hope, in the love of Christ, to the household of faith, desiring that the presence of the dear Lord may keep and sustain you through all the perils of the coming new year. When you are low down in the valley of dark despair, remember a poor little way-worn one that travels there a great portion of the time.

As ever, your little sister in hope and love. LOUISA A. EDWARDS.

Polkton, N. C., Dec. 30th, 1900.

DEAR BROTHER GOLD:—I know it has been only a short while since I wrote you, but being unable to visit the sisters, I feel like I want to put aside the world and worldly things and talk with you a while. Besides, I have not waited this time for trouble to get the mastery over me before writing.

Your sermon on Tuesday at Centerville did much to dispel the gloom that then hovered over my soul. My body was suffering pain, it is true, but both body and pain were forgotten for the time, while Joseph and his dreams, his imprisonment, his innocence, the type, etc., formed a beautiful picture for the mental vision. Since that time the exposition you gave of this Scripture has been much on my mind, and the gloom to some extent has subsided, but there are griefs into which our souls enter, and into which we cannot go with each other. The disciples followed

Christ to the garden of Gethsemane, and their presence and sympathy, no doubt, were sweet to him.

"He taketh with him Peter and James and John, and began to be sore amazed and to be very heavy."

He said to them: "Tarry ye here and watch. And he went forward a little." He went forward to commune with God, who alone could aid him, knowing they could not enter with him spiritually into the agony he was then suffering, and which he apart from them must endure.

Thus it is with us: there are times in our lives when all human help fails to help. Our friends and brethren may be ever so willing to aid us or make sacrifices to reach us in the grief which sin has wrought in us, but when they have gone with us to these solitary places of grief, that is as far as they can go, for each has his own grief to endure. This is the place of division, the point from which with all our thoughts and longings and heart needs, we, alone, must "go forward" to commune with God and seek aid of him, while the soul (and it seems even the flesh) cries out to the living God, and no one but God is able to meet us or understand us, commune with or comfort us. He knows our weakness and has often led us out of our griefs. He hears our cries and can do for us what friends cannot do, and when sin has done its final work with these bodies, may we not hope that he will still be our Guide, and enable us to say with David, "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."

My children are very well. I hope Sister Gold is not suffering.

Love to all of you. Pray for me.
Affectionately,

E. A. BURTON.
Winston-Salem, N. C., January 5th, 1901.

DEAR BROTHER GOLD:—Oh, I wish my family would love the dear LANDMARK as I do. I then would not feel selfish in subscribing for it. But God is good and doeth all things well.

I have had a very great trouble since I heard from you last. My eldest son was a brakeman of the Southern Railway and was thrown from the top of the train while in full motion by a couple of tramps or hoboes. He was taken to the hospital in Danville in an insensible condition and was paralyzed from his hips down. I hastened to him. All said he could not live. His spine was broken. We watched and prayed without ceasing for several months without anything to hope for. But God in his mercy saw fit to spare him. He was brought home the fifth month after he was hurt and we all worked with untiring zeal, feeling that our labor would be rewarded; and so it was, for he can now walk and promises to be entirely well in the course of time, thanks to a merciful God. But for the comfort that He has promised to be merciful, how could we bear our troubles here? At times there is a small still voice that whispers: "Trust in me; I will guide thee."

Brother Gold, at times I feel that he draweth near unto me. Again I feel that he is far from me. I am left in the dark to wrestle with sin. I moan, weep and pray till I find him, and he comforts me with his loving promises.

Bear with me, pray for me and mine that we may not err.
Your sister in hope of eternal life.

S. C. OVERCREE.
Burton's Creek, 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.
VOLUME XXXIV No. 6

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EDITORIAL.

A CROWN OF REPROACH—A BADGE OF SHAME.

Friend George D. Wade, of Virginia, requests my view of Isaiah, 3:16-17.

This scripture sets forth the women of Israel arrayed in garments of vanity and pride. Instead of being attired as Sarah was, in modest apparel, they displayed much haughtiness and naughtiness of spirit in silly dress to attract the admiration of men, and to encourage wantonness which no prudent, godly woman would dare to do.

False religion is set forth in such lewd style of living and worship. They that desire to worship in grand style of worldly wealth do not feel their vileness, and are not humble before God.

Neatness of dress, the ornament of a meek and quiet spirit and modest behavior—preaching places

not squalid with floors covered with filth, and walls open to the shivering blasts of winter, a filthy, slack extreme on the one hand, to be condemned as one with such ragged clothing as would expose his person: or very costly, gorgeous meeting houses with lofty spires, stained windows, and velvet pews, on the other hand, to fatten pride, to be eschewed as one whose person is decked with kings' royal apparel, as proclaiming their pride, an impudent extreme on the other side, are also to be condemned.

One's worship should be an expression of what he is, and is an exponent of what he feels himself to be, and should be a declaration of what the object he professes to worship is, and it does show forth the character in which he holds his object of worship.

How shamefully the Jews, shadowing forth their worship through these women putting on ornaments that showed their lewdness! God would put a scab on their head, crown showing they were decayed under disease, loathsome in their filthy conduct; and he would degrade them as without understanding, strength or honor, and would mar their beauty, and cause them to be loathed by their filthy lovers: and he would strip them of their false covering and expose their secret parts, or bring to light the filthiness and lewdness of their fornication, or secret worship of idols, and their shame should be upon themselves.

How were they stripped of their pride when the daughter of Zion

sat solitary in Babylon and none of her lovers comforted her, the sport and jest of all passers-by who said, "Is this the city that men call the perfection of beauty, the joy of the whole earth?" P. D. G.

I have had but little mind to write for sometime, and have felt that perhaps my silence would not lessen the usefulness of the LAND-MARK, nor the interest afforded its readers. I am often engaged in reviewing the pathway along which I have come, and the incidents by the way which have become fixed in my memory as the things of this life allotted to me, and I am made to stand, as it were, in their midst as a little child, and look upon each as a towering monument of the infinite mercies of God, and upon myself as a mere dust of the balance, and not worthy of the least of all his mercy, and therefore I should be still and know that he is God. But when I attempt to be still I find that even this is among the greatest of the gifts of his grace, for to be still is strength and salvation which only comes at the command of him whose words are spirit and life. I have found the sweetest moments of my life to be when I felt to be nothing, and yet to be followed continually by the goodness and mercy of God. O, how wonderfully amazing are the mercies of our God! What a blessed privilege it is to see ourselves as we really are, and to be humbled under that mighty and gracious hand from which cometh every good and perfect gift, and to feel that all our times are in his

hands, and that he knoweth our frame and remembereth that we are dust.

How blessed the thought that in all our darkness, down sittings, conflicts and afflictions, he has the pre-eminence, and that his everlasting arm is underneath, and his foundation standeth sure, having this seal, "The Lord knoweth them that are his." But these thoughts are so transient I can scarcely say they are here till they are gone, and if I am permitted to enjoy the sweet fragrance which lingers upon things made sacred by the heavenly touch, it is but for a moment, and I find myself rushing forth into the streets or ways enquiring, "Where is he whom my soul loveth? Tell me, O, ye daughters, if ye have seen him." And to one who would enquire, "What is your beloved more than another?" At times, I feel that I can give some description of his perfections and beauty, and declare with much assurance that he is mine and I am his, and then directly I feel that I could join with the poet and say,

"Do I love the Lord or no;
Am I his or am I not?"

Of all strangers, surely to me there is none stranger than myself, and of all the ways there is none to me more mysterious than the way along which, or in which, I have come. Sometimes the light falls upon it, and I see God's hand in all the incidents, over-ruling, turning this way and that way, guiding, directing, leading, keeping and saving, and I am made to wonder at the working together of all the

things which vitally affect me, and I become overwhelmed with the goodness of God, and for a moment feel assured that the goodness and mercy of God have followed me all the days of my life, and my heart bounds with gladness at the additional assurance that I shall dwell in the house of the Lord forever, and for the time being I feel strong in the faith, and feel fearless of the horse and his rider, and to know that my Redeemer liveth, and shall stand in the earth when all things shall have been put under him, and see the travail of his soul and be satisfied.

In these triumphant moments I feel to stand fast in the liberty wherewith Christ hath made me free and while looking into the perfect law of liberty, while dwelling upon its power and virtue, in preaching, I have felt, and so declared, that I knew that I had preached the gospel of the Son of God. This is much to say, I know; but if I have ever had any truly spiritual revelations of the truth of the gospel of Christ, it has been while trying to preach that gospel.

"In thy light shall we see light." The gospel is preached in its own light and by its own power, so that oftentimes the vessel in which the treasure is can but wonder at the wonderful exercise of his own mind, and the confirmations which bind him, as with three-fold cords, to the sufficiency of the righteousness of his Lord and King. To look upon this side of the picture of this life and admire its beauties, and draw from it the imagery of the

prospects of the life to come, is delightful indeed; but there is another side to this life, and it, too, has its pictures from which is drawn lessons in a mysterious sense essential to the perfect experience of the child of God, that he may not only realize the life, and strength, and salvation of God, but may know as well the power of death, his weakness therein and his salvation therefrom. In the experience of salvation it is three-fold—"Who hath delivered us from so great a death, and doth deliver, and in whom we trust he will yet deliver." Therefore they do not forget, but remember all the way which the Lord their God led them in their deliverance from the power of darkness and translation into the kingdom of his dear Son. God's people are so taught that the very darkness is made light unto them. As the light makes manifest the darkness, so also does the darkness prove the existence of light to them who see and feel the darkness. Dark, lifeless and comfortless would be my life in spiritual respects but for the light of what I am sometimes persuaded is eternal life. For days and weeks, and there have been times for months, I have traveled without the light of the sun or moon or stars, and hope has seemed to have almost perished, but the Lord has remembered me again, and for a moment the rays of the sun of righteousness, as of the light of divine life, have pierced the riven clouds, and flashed with dazzling splendor in the face of Jesus Christ, and for the moment I

have felt to be strong for the day of adversity, and to bless the Lord because he has said, "I will bring the blind by a way they knew not; I will lead them in paths they have not known; I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them." The Lord's people are blind, and to know it is a gift of his grace—the light of his life. The things which accompany salvation are contrary to men and crooked, and the way is dark, and none but the living children of God know it, because the Lord has revealed it unto them. For one to know he is a sinner is of God. I feel sometimes to know that I am a sinner, and I am glad that I do, feeling that at least this much I have learned of the Lord. I could not say that I am glad I am a sinner, but being a sinner, even as all men are sinners, I am glad I know that I am. And I am glad to feel that at one time I was the servant of sin, and I also feel sometimes to bless the name of our God that since that time I have felt in my heart at times a sweet assurance that from the heart I have obeyed that form of doctrine or faith which God has been pleased to deliver me, or unto which I have by the grace of God been delivered. Feeling to be a dependent sinner, I wait for the consolation of Israel.

"I wait for thy salvation, Lord,
With strong desire I wait."

Sometimes I am permitted to look into the heavens in the night time and behold the handiwork of God

in the twinkling stars, and then again the night is shrouded in the thick cloud and the smallest star is hid from view. At times when looking into the face of the church, I feel to liken it to the heavens—now wrapped in clouds, and then standing forth as a glorious firmament studded with twinkling stars, each answering the other in brightness as the heavenly light falls in sweetest rays upon them, and as the sons of God shout for joy these morning stars sing together, and “the heavens declare the glory of God and the firmament showeth his handiwork,” and “my heart breaks forth in unknown strains and sings surprising grace.” In these heavenly visions I look abroad over the field which the Lord has blessed—the gospel field, the land of Caanan—and with the poet feel to say:

“All o'er these wide extended plains,
Shines one eternal day.”

“O, the transporting, rapturous scene,
That rises to my sight;
Sweet fields arrayed in living green.
And rivers of delight.”

How wonderfully varied, and in a sense contradictory is the pilgrimage of the children of God, and the fact that I find in myself and the way I take that which the word sets forth as the way of these and the things which accompany them, gives me much assurance at times that I am of that blessed train that filled the temple, and I am glad that, in connection with the revelation of the exaltation of Christ in the salvation of his people, and his people saved therein, there was also the presence of the sinful and

vile condition from which the Prophet had been, was being, and should be delivered. How precious the thought that these things were written for our learning, that we through patience and comfort of the scriptures might have hope—blessed hope.

P. G. L.

WHERE ARE THE NINE?

Brother H. V. Cole requests my views of the Ten Lepers, Luke 17: 12-19.

The coming of Jesus into the world, and all that he did, and all the effects that result therefrom glorify God. While works of creation in general and God's operations in Providence praise him, it is especially true that the redeeming mercies of grace give glory to God, and the exaltation of Jesus, the Lamb of God, as the Saviour of sinners, reveals the gracious purpose of God's creation, and the perfect order and harmony of his character in the obedience of his Son unto death, and the revelation of his righteousness in the presentation of sinners by nature and practice in the glorious obedience of Jesus, without fault, before his throne.

In the case before us for consideration lepers are presented. Leprosy is a loathsome disease, transmissible by heredity and by contact, unyielding to any treatment within man's knowledge, and increases in its rage until death comes, and is a type of sin. Those afflicted with it are burdened with the painful

consciousness of its incurable nature, and also of its defiling character, and that it banishes its victims from the ranks of human society. How eagerly, therefore, would such wretches grasp at a hope of relief or cure.

The ten that stood afar off as banished because of their pestiferous disease, and lifted their voice and cried to him for mercy, show that they had heard of Jesus and of his power to save lepers, and of his merciful disposition towards such characters. Hence they cry unto him for mercy. It is never true that any that feel they are sinners, and loathe themselves as such, fail to cry unto Jesus for help, as they feel that he is near, or that hope in his mercy. Every such knee shall bow and every such tongue shall confess that Jesus Christ is Lord to the glory of God, the Father.

All that come to Jesus must acknowledge the righteousness of the law. They must feel that the law is holy, and be blessed with a desire to obey it, though they are conscious of their failure in every such particular. When saved they sing the song of Moses, the servant of God, and the song of the Lamb. They own the justice of God in their condemnation, and the grace of God in their deliverance, and ascribe all their salvation to the Lord.

Jesus came to fulfil the law. One of the requirements of the law of Moses was that the leper, to be treated, must show himself to the priest, who was to consider

the case and tell him what to do. Therefore Jesus said to these ten lepers that cried unto him for mercy, "Go and show yourselves unto the priests." As they went to show themselves unto the priests they were cleansed, and one of them, when he saw that he was healed, turned back and with a loud voice glorified God, and fell down on his face at his feet, giving him thanks. He knew where the praise belonged.

Did he violate Moses' law? No. He honored the law. He showed that faith which is satisfying to the law and honors God.

Jesus said: "Were there not ten cleansed, but where are the nine?" These are not found to give God the glory save this stranger (a Samaritan.) And Jesus said unto him: "Arise; go thy way. Thy faith hath made thee whole." It is evident there were ten cleansed. Jesus cleansed them all. Nine were Jews who seek a sign, who depend on Moses to some extent, legalists. The Samaritan, the stranger, is not at all depending on his own works under the law or on the law. He is as one who feels there is nothing good in him, and therefore nothing good can come from him, nor is it expected of him. Hence he has greatly the advantage in that the field of faith is cleared of all the undergrowth of weeds and briars that entangles the Jew in his worship. The old cry, "Ye must be circumcised and keep the law of Moses, or ye cannot be saved," entangles the Jew, but the Gentiles' condition is nearer free. By so much

as one is depending on Moses or the law of works for salvation, by so much is he the opposer of Jesus Christ.

Are there not many cleansed who do not return and give God all the glory? Where are they? Oh, they say, I am not fit to go to the church. I have not a great experience as some others. Well, would it not be better to feel that you are vile and have no worthiness of your own?

If all that love the doctrine which the Old Baptists preach would be baptized, how it would increase the membership and spirit of the Church. How it would encourage them.

You are wrong in withholding or putting under a bushel that which God has given you. Glorify him in your conduct by going to the church and telling what he has done for you, and hath had mercy on you.

I often wonder why so many that love salvation by grace, and have a hope they would not part with for all this world, do not return and give God the glory. Is it unpopular? O yes; it is exceedingly unpopular with the world. They would not join such a church for anything. Ye shall be hated of all men, said Jesus, for my name's sake. But he that endureth unto the end shall be saved. If a man does not hate his own life he cannot be the disciple of Jesus. How different is that from joining a popular denomination that the world speaks well of and where there is no cross.

The leprous Samaritan—once leprous, now clean—shows by faith where his heart is. He acknowledges that Jesus is the Son of God. He glorifies God. His faith has made him whole. He proves his faith by his works, and he has the witness in himself, which is the best of all evidence. If any man do the will of God he shall know of the doctrine, whether it is of God or not. He that believeth hath the witness in himself. Blessed are they that do his commandments that they may have right to the tree of life, and may enter in through the gates into the city.

If Jesus did not say to the nine your faith hath saved you, what right have I to say it? It is not every one that saith Lord, Lord! shall enter the kingdom, but he that does the will of God. They that obey the truth—that follow Jesus—and thus return and give God the glory, are the ones that have the blessed evidence. He that is baptized in the name of the Lord Jesus glorifies God, has the answer of a good conscience, and goes on his way rejoicing. He that forsakes all for Jesus finds all in him—and so much better all. But carnal ease, the love of popularity, fashionable religion, a good name with the world, and all such trash and gins as these that men give heed to and do not give glory to God by confessing Jesus as their Saviour, are among the snares and traps the devil uses to decoy mankind away from the glorious simplicity of the gospel. By their works ye shall

know them. Every one is judged according to his works, and shall receive according to his works.

P. D. G

LOVE, PITY AND COURTESY.

"Love as brethren; be pitiful, be courteous." 1 Pet., 3:8.

No man need teach one born of God to love his brother, for that comes with the spirit of which he is born, just as natural brethren love one another as born of the same father and mother—naturally and without being taught. So spiritual brethren (1 Thess., 3:9), and in proportion to the measure of that divine spirit given one, will he love his brother. And no man that does not love his brother need say he is born of God.

And loving his brother, he will pity him in any weakness, infirmity or wrong-doing. And especially will we pity him if distressed and grieved over wrong-doing or shortcomings. To speak from my own heart or experience, I am sure I can pity one thus, as feeling the need and craving the same for myself; for if not guilty of the same particular sin, I feel that I might have been, if not worse, under the same temptation. My own sins are so many and mean—my daily walk so unlike what I think a Christian's should be, and I so grieve over it, that I cannot help pitying one in a like condition. When I hear of the shortcomings of another, my first thought is of myself, and how I need and crave the pity and pardon of the brotherhood—I put my-

self in their place, and remembering how such things grieve my own heart—how wretched they make me, and thinking they feel the same, I am not only ready, but glad to manifest my pity and forgiveness. Not only so, but a sympathy sprang from a realization of the same weakness ending in the same need, goes out to such, making a three-stranded cord that binds in stronger endearment, and that all perhaps cannot make and give. All can give a general pity and sympathy to the woman bereaved of her husband; but none like her who is so bereaved. All can pity, but none like those needing the same pity. Indeed, it is often a relief to me—and the more I pity them—to know that others are sinful and weak, in that I would, otherwise, despair of being born of God. Therefore I have so often thought what should I do but for the seventh chapter of Romans, wherein Paul tells of doing the very things he would not, etc.; and how wretched it made him to find sin still in his flesh.

Thus truly all things, among them my infirmities and sins, work together for good, in that they make it easy, yea, pleasant, to compassionate and forgive a brother in error; while his weaknesses and faults work for the same, in that while we do not condone or approve them, they bring a fellowship in weakness that saves from despair.

Then we—such as I, certainly—will pity and forgive as feeling the need of the same. And therefore

instead of shunning the brother we thus compassionate him, not act as if we felt to be better—as if we condescended to do so; we will treat him as we would like to be treated; our bearing will be kindly, courteously, as an equal. For truly pitying and forgiving him, even as God, for Christ's sake, forgave us, we will remember his sins no more against him. Instead of holding him at a distance because thus overtaken in a fault, we will think, "Poor brother! He hates his conduct and feels bad enough without feeling we shun him." Then let us treat him with unusual courtesy and kindness. For courtesy is kindly politeness.

We must distinguish, however, between this brother and the one who is a "busybody and walks disorderly" generally, with whom we are to have no company that he may be ashamed. 2 Thess., 3:14.

Then, in another way and sense we are to be courteous: The membership of our churches is generally made up of all classes and conditions—the rich and the poor, the illiterate and educated, the weak and the strong, the wise and unwise. And if we do not watch we will find ourselves partial to the rich, educated and strong. But remember, in a spiritual sense we are all brethren, and therefore equals, in a sense—all one in Christ. Then let us watch and be sure we do not neglect or overlook the poor and plain, lest Jesus charge it to himself personally. If we could always remember that he said, "Inasmuch

as ye have done it—whether good or bad—unto one of these ye have done it unto me," we would treat all well and alike. P.

SCRAPS

A friend in Virginia requests my view of 2nd Thess., 2:9-11.

Our friend, I think, is a sincere enquirer after truth, and therefore is not among the number described in the scripture she refers to; but she has received the love of the truth, and therefore we are bound to give thanks for her knowing the election of such from the beginning.

In the scripture she refers to is that wicked described whose coming is after the character of Satan. While there are many that are Satan's servants, doing his will, here is one that pre-eminently, or above all others, does his will, and succeeds above all others in deceiving mankind—even all the world—in his pretensions to sanctity and divine power, in lying wonders and Satanic power; yet claiming that God has empowered him, and that he sits in the seat of God, or is God's vicegerent here on earth, even exalting himself above all that is called God; thinking to change times and grant indulgences to men to sin.

He has power on earth to deceive men, and all the world wonders after him and worships him.

While many false denominations claim power to save men, and have invented their plans and schemes to exalt themselves, this exceeds

them all. He claims to have changed the manner of baptism. While admitting that originally baptism was a burial, yet that he has the right to change it into sprinkling. This is the mother of harlots or false claimants. There is but one true mother, the Jerusalem above, that is free, and but one bride, the Lamb's wife; yet there are in the world many that claim this distinction.

This mother of harlots—here called the man of sin—practices all deceivableness of unrighteousness. While claiming the right to declare what is righteous, she is guilty of bloody persecutions against the Saints, and has her skirts stained with the blood of martyrs. Pride is her ruling passion, in the name of the religion of the meek and lowly Jesus, she assumes power over men's consciences.

This is the most like the devil's work in deception that has ever been practiced over mankind; hence it is coming after or in the manner of Satan, with all powers and signs and lying wonders, and its power to deceive is intensified in that it comes in the disguise of a form of religion.

Happy are those who escape its clutches. Blessed are all that refuse its mark. Indeed great is the mercy shown to all who are delivered from its serpentine embrace.

All whose names are written in the Lamb's Book of Life from the foundation of the world are kept from this wicked one, and delivered from the fowler's snare. The elect have obtained mercy, and the

rest were blinded. All that love the truth in Jesus, the Lamb crucified, and risen and exalted a prince—all who refuse to bow the knee to man's religion, or that of the worship of devils, but bow to the Lord Jesus and serve him, are thus blessed.

DEAR ELDER GOLD:—The subject of prayer has been on my mind much of late, and as I believe you to be gifted from above, I thought to ask your views on the same. Why is it that any one should pray for something he does not want to come to pass, and think he will not pray for it, and will not pray for it 'till he is just compelled to get esse of mind? Now is it right to thus pray, and is it right that these things should come to pass that we thus pray for? I hope you will get my meaning and answer soon through the LANDMARK.

Ab, Brother Gold, if you can ever feel it in your heart to pray for me that the Lord would lead, guide and direct me in the right way. If I know my own heart I want to do what is right in all things.

From one that feels to be alone and wandering 'round.

REMARKS:—How different the end of the career of a child of God on earth from his beginning here. In his first days he thinks he can pray at any time, that he will soon learn much and be able to overcome. But his last days are full of weakness and drenched with sorrow, and he feels that he does not know how to pray, or what to pray for; yet the desire to pray, or the crying of the heart is more earnest the longer he lives. Truly his days are few and evil. If there is no

greater power than what he is or controls, why should he pray, and to whom should he pray? If he prays only for what is pleasing to his flesh, then where is any cross? Was it a cross to Elijah to pray for a famine? Does the servant of the Lord ever eat a roll that is bitter? Does he ever pray or preach in sackcloth?

God's hand is strong to carry Peter whither he would not go, and also to carry you whither you would not go at times. God is the judge. He answers prayer that he moves you to offer, and answers it according to his own righteous will.

The furnace of affliction will burn up the chaff of free will, and show one his vileness. Then Job prays for those a short while before he could not pray for.

P. D. G.

CORRECTIONS.

In this issue of the LANDMARK some errors occur in the first communication, written by Elder J. C. Hall. In the first column, third line from the bottom, it should read "Pharaoh gave," and on second column, 122nd page, second line from the top, it should read "bow," and in next line "sheep" should be "sheaf." On 123rd page, second line from the top, "son" should be "soul." His communication will be continued in the next issue.

In brother I. H. Harris' communication the word "we" occurs twice where the word "as" should be used.

While these verbal errors are not

pleasant to the writer nor the reader, they are not so hurtful as errors in doctrine. We are liable to make mistakes and regret it.

P. D. G.

APPOINTMENTS.

J. E. ADAMS.

Bethany.....Sat. and 3rd Sun. in Feb
 Lawyers' Spring.....Tuesday
 Tyson's S. H.....Wednesday
 Jerusalem.....Thursday
 Watson.....Sat. and 4th Sun
 Union Grove.....Sun. 3 p. m
 High Hill.....Monday
 Mill Creek, S. C.....Sat. and 1st Sun. in March
 Cool Spring.....Sat. and 2nd Sun
 Philadelphia, N. C.....Sat. and 3rd Sun
 Between 1st, 2nd and 3rd Sundays in Meh
 brethren may arrange as they think proper.

E. E. LUNDY.

Grantsboro Wednesday after 3rd Sunday
 in February.
 Sandy Grove at night.
 Blount's Creek Thursday.
 Sandy Grove at night.
 Hunting Quarter Monday and Tuesday
 after 5th Sunday in March.
 Piney Point Wednesday night.
 Davis Shore Thursday night.
 Straits Saturday and first Sunday in
 April.
 Morehead City at night.
 Will some one meet him at Newberne at
 Capt. Hinnant's, 24 Queen St., 10 o'clock
 on Tuesday after 3rd Sunday in Febru-
 ary.
 If they cannot come, write him at 312
 Queen street, Wilmington, N. C.

UNION MEETING.

The next session of the Toisnot
 Union is to be held with the church
 at Castalia, N. C., Saturday and
 fifth Sunday in March.

A. J. MOORE.

Elder Lee Hanks' post office is
 now Pelham, Ga.

OBITUARIES.

ELDER THOMAS CARR.

(By request)

Pursuant to appointment by the Mountain District Old School or Primitive Baptist Association, now in session with the Little River church, Alleghany county, N. C., September 23, 1866, the undersigned proceeds, with the information before him, though unworthy and inadequate, to do justice to the honor and dignity of such a distinguished character in ministerial duties as Elder Thomas Carr was for the last 38 or 39 years of his mortal life. He was born in the county of Grayson, State of Virginia, on the 17th day of May, 1804, of poor, yet very honest and pious parents, Thomas and Elizabeth Carr. He was a very ordinary boy, but, fortunately for him, he got a tolerable education. When grown he paid his respects to a lady of a respectable family by the name of Porter, and married her. (Date of marriage not known to the biographer or writer of this mourning sketch.) He and his wife raised several sons and one daughter. The most of them, if not all, are members of the Primitive Baptist church, and very orderly members.

Bro. Carr joined the Methodists in the first place, as we have heard from his own mouth. Becoming dissatisfied in that condition, he joined the Primitive Baptists at old Fox Creek church, Grayson county, Va., November 3, 1837. Was licensed to speak in public, or preach, August 3rd, 1838. Was dismissed by letter from that church on the 3rd Saturday in February, 1839. He was a poor man, and taught school a portion of his time, moving from one neighborhood to another.

We have not time to look after the particulars and time of ordination, etc., consequently we will give the rest of this sketch from personal knowledge.

He became a member of Cross Roads church, in Grayson county, Va., many years ago, and was pastor of the same up to the time of his death. He was also pastor of Rock Creek and Zion churches, and was very prompt in attending all his appointments and church meetings; and in his own and corresponding Associations, was nearly always appointed to preach. He was generally a little slow in starting, but people who were best ac-

quainted with him loved to hear him best, and always waited patiently, expecting to hear the truth as it is in Jesus. His orderly walk and Godly conversation was an ornament to society and to the denomination to which he belonged. He well adorned the profession he had made at old Fox Creek church nearly thirty-nine years ago.

We have often heard him say in preaching that he could not be anything but a predestinarian Baptist. During the last ten years of his life he seemed to improve in preaching and explaining the mysteries of the scriptures to the edification of the saints. He generally stood still while preaching, or nearly so, using but few jestures at any time, only turning a little to address those around him. After starting fairly and in full train of thought in the great plan of redemption, he would most invariably shut up his left hand and hold it behind him across the small of his back, and begin with his right as though he was pointing the whole Adamic line to the great author of the saint's faith. Standing in that posture, he would draw up the pictures so plain, and the promises and invitations to the saints and hungry, thirsty so near, that I have often heard saints rejoice and sinners cry out, "What must I do to be saved?" or, "Lord, have mercy!" He would generally move on in the great train of grace, showing in the pictures that grace was older than sin—even given in Christ before the world began—very often two hours, and but very few ever seemed to be weary. I have heard him say that he had often rode through rain, hail and snow until his clothes were frozen on him. Notwithstanding he was a poor man, money could not hire him to preach, nor could money hire him to quit preaching, for the cause of Christ was so near and dear to him, that he counted all natural things but dross, that he might obtain that inheritance that is incorruptible and undefiled and fadeth not away, reserved in heaven for you, who are kept by the power of God unto salvation, ready to be revealed at the last time.

Some months before his death Bro. Carr was taken with dropsy, and lingered for sometime under some medical treatment, until it was believed by him and others that he was mending. Notwithstanding, the disease was still preying on those vital organs, and the time for his departure was at hand.

Many of his brethren and sisters visited him during his sickness and ministered to his necessities. I, on one occasion visited him. He and his wife told me that the neighbors and brethren and sisters had been very kind to them during his sickness; that they had plenty of the necessities of life. I talked with them freely, being well acquainted. Brother Carr's mind seemed to be sound, his ideas clear, his faith and hope strong, and his confidence unshaken in that God that does all things well. He expressed a desire to visit the churches again, and see how the brethren and sisters were getting along. Notwithstanding his and his wife's desires, with the brethren, sisters and ministers, for him to recover, the time of his departure had come, and on the 21st day of June, 1876, at the age of 72 years, 1 month and 4 days, he laid his armor by at the bidding of his Master, and passed from the shores of time without a murmur or struggle.

He leaves a wife and several children, churches and ministers to mourn. But, brethren and sisters, we do not mourn as those who have no hope.

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

WILLIAM LUNDY.

FRANCIS C. PROCTOR.

By request of the church at Mill Branch, Nash county, N. C., of which sister Francis C. Proctor was a member when she died, I will try to write a short obituary.

Sister Proctor joined the Primitive Baptist church at Upper Town Creek. I do not know the date. She moved her membership from there to Pleasant Hill Nov. 22, 1862, and from there she took a letter to the church at Mill Branch, to help constitute that church, July 22, 1882. She adorned her profession with an orderly walk and a Godly conversation until her death, which took place August 10, 1898. I do not know when she was born. I was well acquainted with her for twenty years or more, and I think she was as near what a Christian should be as any one I ever knew; a neighbor, indeed, often called on to visit the sick and administer her home made remedies, which being blessed of the Lord, often brought timely relief, even in some critical and apparently dangerous cases.

Sister Proctor was blessed with many

wonderful revelations, which she took great delight in telling. Her conversation was on Heaven and divine things almost entirely. So was brother Hines B. Proctor, her husband, who preceded her to the grave about four years. They went far and near to preaching, and were almost always together at church. As to faithfulness, brotherly affection and Christian walk, brother and sister Proctor were a pattern worthy to follow, and we have great reason to believe that they died in faith and full assurance of Heaven and immortal life, and are now at rest from all their labors, at home with their Savior, whom they loved and so often spoke of.

M. B. WILLIFORD.

Rocky Mount, N. C.

SALLIE RENTFROW.

By request, I send you for publication the obituary of Sallie Rentfrow, wife of Rufus Rentfrow, and daughter of Marion Aycock. She was born and raised near Fremont, Wayne county. She died Oct. 15, 1900. At this time she and her husband were living in Spring Hill township, Wilson county. The dates of birth and marriage are not known by me. She had a husband and four children to mourn their loss. She was a kind and affectionate wife and mother, and a good neighbor. She was one of those that bore a good name, which is better than precious ointment. She was a faithful member of the Primitive Baptist church at Memorial for many years prior to her death, ever filling her seat when not providentially hindered. Her disease was a cancer. All was done for her that earthly friends could do, but no one could stay the cold hand of death. The humble writer was called on to preach her funeral, at her request a few weeks before she died. Her suffering was so great that she had to be turned in the bed with a sheet, but while the preaching was going on she forgot her suffering, and you could see the very presence of Christ beaming in her countenance. When the service was over she said, "This is the doctrine that I have been living on for twenty years and seems as good to-day as when I first received my little hope." She then went on to tell some of her trials in this life and how God had been a present help in every time of need. She said she had always wanted to get well every time she had been sick, for she hated to leave her husband and children; but she said her

mind was taken away from them, and that she now saw that God was able to take care of them far better than she could.

It seems to me that she bore her sickness with as much patience as any one I ever saw. I went to see her several times her sickness, and I always found her in the strongest faith, which enabled her to look to a better world than this. Let me say to all that are near to her by the ties of nature, weep not for her, for she is free from a body of suffering; her soul is now enjoying that rest that does remain for the people of God, where there will be no more suffering, no more pain, no more parting with husband and children and friends, but ever rule with Christ in that world that has no end.

Oh, that I may be resigned to the will of God as this dear sister was. May the good Lord bless her husband and children that they may meet again in that world where no sorrow is known.

G. W. BOSWELL.

Mercy is so good for sinners.
"Without thy sweet mercy I could not live here; sin would soon reduce me to utter despair."

IN ADVANCE.

We have sent out statements to our subscribers generally who are behind. Where any mistakes are made we will gladly correct when informed.

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ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

JOSEPH.

(Continued.)

How they are humiliated! O, how they accuse themselves! Notice how Joseph's brethren accused themselves; but they did not know that Joseph understood them, for he spake unto them by an interpreter. For aught I know this may figure the manner in which God speaks to his people by the Spirit. "And he turned himself about from them and wept. And returned to them again, and communed with them, and took from them Simeon and bound him before their eyes." Gen., 42:24. "Then Joseph commanded to fill every man's sacks with corn, and to restore every man's money into his sacks," &c. Here is a deep mystery that I am not able to fathom. But it all comes in exactly as God had predetermined, for this was his wonderful way to humble Joseph's brethren. When they saw what was done they were afraid, saying one to another, "What is this that God hath done unto us?" "And they came unto Jacob their father, unto the land of Canaan, and told him all that had befallen unto them." This was sad news to Jacob; he could not understand it. Seems he was much grieved, because he told them, "Ye have bereaved of my children:

Joseph is not, and Simeon is not, and ye will take Benjamin away: all these things are against me." Jacob, like all God's children when being sorely tried, shows his weakness and want of faith in God—act and speak as though they thought blind chance ruled; seem to forget that all things must be according to God's predestined way. No turn or crook can take place but in accordance with the eternal purpose of him to whom all things belong. If so, then confusion and ruin must inevitably follow. That which Jacob thought was against him was all working for his good; but because he could not see it he concludes it is against him, and I will not submit to it. Reuben offered to let him slay his two sons if he did not bring him (Benjamin) again, or bring him not to thee. And Jacob said, "My son shall not go down with you; for his brother is dead, and he is left alone," &c. But God said, "I will do all my pleasure." It was the purpose and pleasure of God that Benjamin should go. And no power on earth could prevent it. Jacob could say no, but God said yee; and God's word is fate. God had predestinated all these things, and every event that is connected with this wonderful display of his purpose, must work out to a punctilio; nothing should fail; or if so,

then God is frustrated and all his ways are liable to be frustrated; for it is certain that if he fails in one thing he is liable to fail in all. God had determined to exalt Joseph and humble Jacob and his sons, and nothing could prevent it. (43rd chap. of Gen.) "And the famine was sore in the land." The Lord had purposed. Jacob of course saw that there was no way to get bread only by going to Egypt. The governor's face could not be seen unless Benjamin is brought down. Every sheaf must bow to Joseph's sheaf. Jacob complains, and asked his sons, when they refused to return to Egypt unless Benjamin went along, "Wherefore dealt ye so ill with me, as to tell the man whether ye had yet a brother?" It seems that it was all dark to him yet. His sons reason with him thus: "And they said, 'the man strictly enquired of our state and of our kindred, saying, is your father yet alive? Have ye another brother,' &c. And they said to their father, 'Could we certainly know that he would say, bring your brother down?'" It was trying to Jacob's feelings, yet the decree had gone forth; Benjamin must go down to Egypt. Jacob gave a reluctant consent. But it is a case of life and death. "I can but perish if I go. I must perish if I stay." Like a true convicted soul; cannot see a way of escape; yet must ask because of great necessity. "If it must be so, now, take of the best fruits in the land in your vessels," &c., "and take double money in your hand," &c. Peradventure it was an oversight. How dark it all seemed to be to the distressed old man! Oh, with what bitter grief it must have been to him to see his darling son start! Yet it is working good for him. If he could only have seen how God was preparing him to enjoy one of the most com-

forting events of his life. If we could only be content to trust in the Lord under sore trials, how different it would be with us! But when the sun is hid from us, are so ready to begin to think it can never rise again. But this is the way of grace. When we begin to think that his mercy is clean gone forever, then the sun of righteousness arises with healing in his wings.

Benjamin goes down into Egypt. The men took along the presents, and took double money in their hand, and Benjamin; and rose up, and went down into Egypt, and stood before Joseph. Joseph, when he saw Benjamin with them, told the ruler of his house to bring these men home, and slay and make ready; for these men shall dine with me at noon. Everything is done just as Joseph commanded; nothing failed. Had anything failed, then the type would not have been perfect; for as Joseph is a type or figure of Christ, everything must work out just as he said. For Christ made no failures. For as Joseph must feed the whole house of Jacob, or Israel, with the food necessary to their natural sustenance, even so must Christ feed the whole of the redeemed, or the whole church, with the rich stores of grace, with every spiritual blessing; not one to be withheld, or one to come from any other source. Joseph sees Benjamin his brother and is wonderfully moved and sought where to weep. After a considerable conversation, all their sacks are filled with food and every man's money in his sack, and Joseph's silver cup with his corn money in Benjamin's sack. It seems to me that this is figurative of the gospel being sent to the Gentiles. I may be mistaken, but thus it seems to me: Christ must include both Jew and Gentile in his blessings, and he

atoned for his chosen among both Jew and Gentile.

It seems that everything connected with this wonderful narrative sets forth God's great and amazing mercy and wisdom, and shows his foreknowledge and foreordination in such clear light that none could doubt. They are pursued and overtaken and have to retrace their steps, laden with grief and awful forebodings, into the presence of Joseph. "He asked them what deed is this that ye have done? Wot ye not that such a man as I can certainly divine?" Judah makes a complete surrender, declares that God had found out their iniquity. See Gen., 44:16. Joseph said otherwise: Only the one in whose sack the cup is should be held as a servant. But Judah could not bear the thought, but pleads in the most humble, pathetic manner, enough to touch the feelings of all who read the narrative; tells of the love that his father had for the lad, and that his life was bound up in the lad's life, and if he was not with them that he would die. It seems that Joseph was greatly moved when he had listened to the touching appeal of Judah. (See Gen., 45 1.) He could not refrain himself before them all that stood by him, and he cried, "Cause every man to go out from me," &c. Then he made himself known to his brethren, and he wept aloud, and the Egyptians and the house of Pharaoh heard." "And Joseph said, I am Joseph, &c. His brethren could not answer him, for they were troubled at his presence. And Joseph said unto his brethren, come near to me, I pray you. And they came near, and he said, I am Joseph your brother, whom ye sold into Egypt. Now therefore be not grieved or angry with yourselves that ye sold me hither: for God did send me before you to preserve life; let

them know that there were yet five more years of famine in which there should be neither earing or harvest. Said God sent him before you, &c. Gen., 45th chap. Said, "So now it was not ye that sent me hither, but God."

Thus we see that God controlled the course and God ordered everything to work out according to his eternal purpose, and everything connected with the whole matter from beginning to end was purposed and predestinated by the eternal God. And as long as his throne shall stand, just so long will all things work out according to his purpose and foreordination, even to the flight of a sparrow or the fall of a kingdom. Such a God is worthy of all praise, honor and glory, now and in the world that hath no end.

JOHN C. HALL.

(To be continued.)

EXPERIENCE.

ELD. P. D. GOLD—Dear Brother: While attending the Mayo Association at Buffalo, sister Sallie A. Vernon, of Sandy Ridge, N. C., requested me to write my experience. I take sister Vernon to be a very lovely Christian lady. She seems to have her eyes on the field following close after the laborers, carefully gleaning the crumbs that fall from the Master's table, and is worthy no doubt that handfuls of purpose, even large handfuls, be dropped in the way for her that she may be comforted.

I was born April 19, 1847. My parents were moral, both professors of religion, and strong believers in Primitive Baptist doctrine, but neither of them ever joined the church. By them I was held under a kind of moral restraint. They taught me to tell the truth, and to let alone that which was not mine; would not allow me to use any profane or

vulgar language, and enforced just such moral discipline as is common in every well regulated family. I cannot tell just at what age or time the Lord began the good work of grace in me, for I remember having some very serious impressions or thoughts of some kind about religion, or rather what would become of me when I died, and about preaching, too, when I was quite a small boy; and well do I remember one especial time, and the very place where I was at work in the field, when I was so overcome with these thoughts or impressions that I shed tears freely; well I might say I wept bitterly, and resolved in my mind that I had rather be a Primitive Baptist preacher than to be President of the United States, or anything else. My reason for thinking then that I would like to be a preacher was this: I thought all the preachers were Christians, and that was what I desired above everything else, yet I thought it altogether unreasonable for me to entertain the most distant thought of ever being thus blessed, and would often chide myself for being so foolish as to even suffer such thoughts to enter my mind, thinking that these favors would be reserved for those more worthy than I. Thus I grew up, and the civil war came on, and I became subject to military duty at the age of 17 in 1864, and started to the army on the 18th of June after I was 17 in April. While I was packing up and getting ready to start, my father came to me in bitter tears, and gave me a little pocket testament, and advised me to spend my idle time in reading my little book, and not to engage in the dissipation with which I would likely be surrounded. I took the old man's advice, and would read when I had opportunity.

I had only been in camp about a

week when I was captured by the Northern forces, and carried away to Camp Douglas, Chicago, Ill., to prison. I entered that prison on the 18th day of July, just one month from the time I left home, and remained there until after the war was over. I had no such thoughts then, but I can now see that by this time I had attained to some degree of self righteousness, for I thought it was a blessing that I was captured and taken away to prison, where I was comparatively safe from the enemy's bullets, and from the more active duties of field service, and was vain enough to think it was all because I had been a moral boy. In December of the same year I took smallpox, and was taken to a hospital where our boys were dying at a fearful rate, and here I became very much alarmed, thinking I would very likely die, and I realized in some way that I was unprepared, and went to prayer, as I thought, in good earnest; but, strange to say, I did not pray so earnestly to God to pardon my sins and prepare me for heaven, as I did that he would restore me to health again, for an idea still prevailed in my mind that I must live religion in order to get to heaven, and so here I made an unconditional vow to God that if he would just spare me this time, and restore me to health again, that I would be a better boy, and that I would, as I thought, prepare myself for the emergency of death later on. Well, having been recently vaccinated, my smallpox assumed a mild form, and did not kill me, and in a short time I was sent back to prison, as well as ever. Here appears almost the strangest part of my experience. I entirely forgot that vow, and became more established in my carnal security than ever, again thinking that God had blessed me on account of my having been moral. I don't

remember that my vow ever entered my mind any more until some time in the spring of 1865; perhaps it was in May, when I was taken sick again—very sick this time—with what our doctor called pleurisy. I was taken rather suddenly, and in a short time I could hardly breathe on account of an awful pain in my side. I could scarcely move, nor be moved; could not be taken to the hospital for awhile, so a doctor was called to treat me where I was. Soon as my misery abated so I could be moved I was taken to the hospital and laid upon a cot, just where I expected to lie and die. Here I claim that the eyes of my understanding were opened to my real situation. I saw my sins in a different light from what I had ever seen before. All my boasted morals, and everything I had ever done, seemed to be against me, and about the worst of all, my broken vow came to my mind with awful force, which seemed to shut the door of mercy against me forever, for I saw I had proved myself false to God, and now it would be nothing better than mockery for me to ever ask God for mercy again, for he had granted my petition when I had smallpox, and had given me, as I thought, plenty of time to have repented, and I had not done it, and now it is too late. So here I lay, so very sick as I was, hundreds of miles from home, with no one to care for me but strangers, all exposed to the wrath and sore displeasure of an offended God, with no one in heaven above, or in earth beneath, to blame with it all but myself. But yet in all this bitterness of soul, I resolved if die I must, and sink down to hell, I will die begging God for mercy. Mercy was all I had to hope in, for all my righteousness had failed.

After awhile my health began to improve, and I thought if I could

go home perhaps I would leave those troubles behind. When my company was called out of prison to be sent home, I was just out of bed, but not yet able to stand the trip, so I agreed with the authorities there to do some light duty in the hospital as a nurse until I got well enough to go home; but after I enlisted as a nurse I found some difficulty in getting released, so I remained there until the 6th of July, and got home the 12th. The change of scenery, and the care and anxiety of travel, and getting home, and meeting my old friends and neighbors, and especially my father and mother, did divert my mind some and give me temporary relief. My folks had heard that I was dead, and knew no better till I walked up in the yard, and then we had a reunion long to be remembered.

About the first of August a little subscription school started near by, of which our present elder, C. B. Denny, was teacher. I went to school, but could not apply myself to my books to but little profit. The teacher, who knew perhaps better what was the matter with me than I knew myself, would permit me to go out in the grove to study, and study I did, but not much about my books.

Sometime in September Elders William and Alexander Moran came through our country on a tour preaching funerals, so one morning I told my parents that my schooling was doing me no good, and if they were willing I would go to meeting. They consented, and I met these brethren down in Stokes county, and followed them up some days, and never will I forget the day they preached at old Mr. Fox Boyles' (since brother). The old brother, Wm. Moran, preached first, and read for his text Song of Solomon 4:16, "Awake a north wind, come thou south, and blow

upon my garden that the spices may flow out." During his preaching I got into a very strange condition. It seemed that his preaching had the effect of nailing me down fast to some immovable substance, his words serving as strokes of the hammer sinking the nails deeper and deeper, and nailing me faster and faster, until I got so I could not move. I don't know how long I remained in this condition, but I suppose it was not very long, for when Alexander got up to preach I thought he was the prettiest and most lovely man I ever saw. He read for his text Jeremiah 31:30, "The Lord hath appeared of old unto me saying, yea, I have loved thee with an everlasting love, therefore with my loving kindness have I drawn thee." Never had I seen a man stand with such firmness and humble boldness, and never had I heard words fall from the lips of man with such force. It appeared to me that he hardly stood with his own weight on the floor, and as he repeated the words of his text with such emphasis as I had never heard a man speak before, my mind became so attracted that I seemed to forget all about myself and everything else but his preaching, and when I beheld myself again, behold! my troubles were all gone, and my soul was filled with love and praise. I did not realize just at that time that it was a change from nature to grace. All I seemed to know was that my troubles were gone, and love had taken their place; but a little later I saw as I had never seen that it was the everlasting love of God, instead of his wrath, that had been drawing me unto himself. Many and untold troubles have attended my path ever since, but I have never felt that weight of woe and condemnation any more. A. M. DENNY.

Dale, Surry county, N. C.

DERON, N. C., June 7, 1900.

MR. EDITOR:—Having in my possession the article in last issue of your paper relative to my present standing or position as a minister, I regret to say that I feel it my duty to ask you to correct several statements that are, at least, very misleading.

1. I have never claimed to be anti-mission. It is true we have no mission boards, neither do we have any anti mission boards, and I know of no such church as Hard Shell Baptist.

2. The theme of my lectures is not an acknowledgement that I have ever preached a doctrine that I do not now heartily endorse.

3. The vision blessed me with the ability to draw a chart that enables me to prove and explain to the people the doctrine I have preached from the beginning of my ministry, and not showing me my mistake and my duty to correct it as stated in your paper.

As to the sensation created in our church, if a single member or minister has taken issue against my chart, or my manner of explaining it, I have no knowledge of it. I do not want to make myself conspicuous in publications of any kind, but it is against my profession to have anything published without my name signed.

Yours very respectfully,

C. B. DENNY.

[What we published was not meant to reflect any discredit on Mr. Denny. We are glad to make any correction that is needed —Editor Elkin Times]

REV. C. B. DENNY'S VISION.

Rev. C. B. Denny, of the anti-mission or Hardshell Baptist church, who lives near Pilot Mountain, is said to be creating quite a sensation in his church. Recently while Mr. Denny was on his way to

church he had a vision. From the lesson of the vision he drew a chart, illustrating God, the law, Christ and man. This he uses in connection with his lecture. The theme of his lecture is said to be his acknowledgement that for thirty years he has preached a doctrine he could not conscientiously endorse."—Winston Sentinel.

Remarks.

I heard Elder Denny speak of the vision referred to. Instead of retracting or renouncing the doctrine he has for years been preaching, he appeared to me to be more zealous than ever in contending for what Primitive Baptists hold.

I hope he will speak for himself through the LANDMARK.

Our enemies are so eager to find some one among us ready to recant that they seem to find it difficult to wait until one does so before they give a shout.

If our shell is hard who will break it! What sort of animals deposit eggs with soft shells!

P. D. G.

ELD. P. D. GOLD—Dear Brother: I now write something concerning a view that I had on 25th day of November, 1899. There appeared a horizontal line on the left side of the road, as I was traveling, just a few steps from me, some 15 or 20 feet from the earth, and some 50 or 60 feet long. At the left-hand end of the line, God appeared in the office of God the Father. At the centre of the line God appeared in the office of God the Son, and at the right-hand end of the line God appeared in the office of God the Holy Ghost. Then another line appeared in four or five feet of the earth, parallel with the first line, and just the same length. At the left-hand end of the lower line a small infant appeared, and in the background behind the infant there

appeared a great many infants. And at the center of lower line an impenitent sinner appeared, and in the background behind the sinner there appeared a great many impenitent sinners. And at the right-hand end of the lower line a Saint appeared, and in the background behind the saint there appeared a great many saints. Then it was clear to my mind that the head line contained all the ruling powers of the kingdom that Daniel saw the God of heaven would set up in the days of these kings, &c. But it was not so clear to my mind that all the subjects of that kingdom were represented on the base line in three classes, for I had often spoken of them as four classes, viz: Infants, idiots, sinners and saints. Then it came clear to my mind that idiots were dwarfed intellects, and that they were related to God just as infants, and that they were all in the group or great number represented by the infant. Then it was clear to my mind that the base line contained all the subjects that were to be ruled, governed and instructed in the kingdom. Then an intermediate line appeared at an equal distance from the two first, but not so long. At each end of the center line, and in the center of it, appeared an old fashion bible, just the old and the new testament scriptures. Then it was clear to my mind that the bible was the medium by which all Adam's posterity should be governed, and also through which they should be instructed. Then the bibles all at once changed in their appearance, the one at the left-hand end of short line turned dark, the one in the center of line turned nearly black, and the one at the right-hand end of line turned bright. Then it was clear to my mind that the dark colored bible was given us as a history to

common unconverted sinners, and the blackest bible was given us as the law to the convicted sinner, and that the bright bible was given us as the written gospel to the saint. Then for sometime the picture or the kingdom remained in my view, and I thought it was the most wonderful part of all that had ever been revealed to me, for I could see so clearly that all the kingdom was in my view, and when condensed it was God, Man, and the Bible; and when expanded to its utmost bounds it was God the Father, God the Son, and God the Holy Ghost, Man as an Infant, Man as a Sinner, and Man as a Saint, and the Bible as a History, the Bible as the Law, and the Bible as the Gospel. Then it was clear to my mind that the nine characters constituted the whole kingdom. Then I stopped in the road, looked at the time, and it was just 12 o'clock.

I thought of what I had viewed, and thought I would like to have a chart of it; but my appointment was at 2 o'clock, so I walked on, and just as I started written lines appeared on the same wonderful picture. I had traveled but a short distance while they were appearing. I was filled with strange feelings. I thought of Moses climbing to the top of the mountain, being blessed with the ability to view the promised land, and dying.

I thought I had a view of more than I had ever expected to have in this life, and surely I would not live to tell my experience on that occasion. Then I began to wonder what I should do. I thought, have I seen something that is unlawful to write or utter? It appeared to me that my interrogation was answered with something very plain, as though it had been spoken as a command, "Write it, write it, and use it; use it lawfully; do not speculate on it, and do not suffer any

other person to speculate on it." Then I was in sight of the place where I took dinner. I hurried on up there, and while the sister was busy about dinner I drew a chart of the nine characters in the form they appeared just before 12 o'clock, and showed it to the sister. Then I went on to my appointment. After service I went to the home of another sister. We took supper, and the family were about their affairs, and I took my seat alone, and the written lines that had appeared in connection with the nine characters came into my mind again, and I wrote them on the chart as follows (chart contains the following):

1st. God gave us the bible as a history to sinners.

2nd. God gave us the law as approved by the saints.

3rd. God gave us Christ and the Holy Ghost.

4th. Christ came not to destroy the Law, but to fulfill it to the condemning of sinners.

5th. Christ preached the gospel to the saints.

6th. The Holy Ghost and the gospel are hid from sinners.

7th. Infants have no knowledge of the bible, but are blessed in Christ.

8th. Infants have no knowledge of law, but are blessed with the Holy Ghost.

9th. Infants are not condemned as sinners, but saved by grace as saints.

C. B. DENNY.

Deron, N. C., Dec. 27, 1860.

MRS. PERCIE HAM:—Very Dear Sister: When my mother was last to see me, she told me that you wished me to write to you through the LANDMARK or privately. At your request, and and I hope in a willingness to do anything that will be any pleasure or comfort to any of God's little ones, I will, with

brother Gold's permission, write a few lines to you through the LAND-MARK, hoping by this to relieve my mind of impressions I have long labored under, but kept putting off from time to time, feeling so weak and insufficient to the task. The Lord can reconcile his people to every duty he requires of them. Trusting that it was for this purpose he put it in your mind to request me to write, also trusting to him to guide my pen, I will do the best I can.

Words fail to express the unworthiness I feel in addressing such a dear old mother in Israel as I feel and believe you to be. I know the Lord is able to bring strength out of weakness, and perfection out of imperfection. I feel and know of a truth that is what he will have to do for me if I write or say anything to the comfort of one of his chosen few. If I had the light and liberty that some have, I feel like at times that I would never tire of speaking of his power and glory. I so oft-times feel the reverse to anything that is spiritual and good. Surely I am the least and most disobedient one that claims a name among the people of God. I do so much of my time let doubts and fears discourage me, and keep me from performing spiritual duties, that I am made to roam the wilderness and weep and mourn for the light that has departed. All things seem so dark and dreary. Yet the dear good Lord has exceedingly blessed me, and when he does reveal his face and speak pardon to me, oh, what sweet peace follows! Oh, what a blessed privilege it is to view his glorious works of redemption, and to feel that I am included with that blessed redeemed throng! It is enough. I am then ready to do his bidding—to be his anything. Oh, if we could always feel that holy boldness, that sweet peace and com-

posure that these refreshing seasons bring, it would be a heaven here below. But that will not do. We are not better than he that gave his life for us. He was perfect, and suffered death for the imperfect, and we must suffer for our disobedience and transgressions, that we may the more appreciate that precious life he has given us in him.

But, dear sister, I am so weak; am unthankful so much of my time, that I can't give thanks and praise to him for the blessed work he has done for my soul. So little of my time that I have a mind to pray to him for strength and his blessing to bear me up and carry me through this world of trials and crosses. If I know what I want it is this—

I want a mind to pray,

To pray and never cease;

To do the service of my Lord,

And rest with him in peace.

Dear Sister Ham, many times do I remember, with joy, the pleasant hours I have spent with you at your pleasant home in Goldsboro. It was such a sweet privilege to hear you tell of your spiritual travails, and your bright explanations on portions of the scripture. I would indeed be delighted to again be in your company and hear your dear old feeble voice proclaim the glorious works of our blessed Savior in such strong, able and consoling ways, as he has blessed you with light and liberty to do. I haven't much idea that I will ever meet you again in the flesh, yet I hope to meet you in heaven.

Very dear sister, if you can feel impressed, please write often for the LANDMARK. Your writings are so full of strength and encouragement to the young and weak. My sincere prayer is that the Lord may be with you in your declining days; that when he calls you may joyfully depart and be with him in glory.

In conclusion, I will say a few

words to the dear members of Memorial, X Roads, Goldsboro, and dear old Chapel churches, with whom I used to love so much to meet; and, if it could be the Lord's will, I would be very glad to meet you all again. I remember you all in much love, and am oftentimes with you in my mind. I ask you all to please remember you in your prayers, and my sincere prayer for you is that the Lord will ever watch over you and keep you in peace and sweet fellowship.

Your devoted sister in Christ, I
hope,
LEMA, N. C. ELIZA C. BUNDY.

DEAR BRETHREN GOLD AND LES-
TER:—I feel to write something on
this scripture: Luke 18:9-14, "And
he (Jesus) spake this parable unto
certain which trusted in themselves
that they were righteous and des-
pised others: Two men went up
into the temple to pray, the one a
Pharisee, the other a publican. The
Pharisee stood and prayed thus
with himself, God, I thank thee
that I am not as other men are, ex-
tortioners, unjust, adulterers, or
even as this publican. I fast twice
in the week. I give tithes of all
that I possess. The publican stand-
ing afar off, would not lift up so
much as his eyes unto heaven, but
smote upon his breast, saying, God
be merciful to me a sinner. I tell
you this man went down to his
house justified rather than the
other. For every one that exalteth
himself shall be abased, and he that
humbleth himself shall be exalt-
ed."

In this parable are the prayer of
the righteous man, and the prayer
of the sinner. This was spoken
unto certain that trusted in them-
selves. This Pharisee praised his
own works more than the works of
God. The work of God is to be-
lieve on Jesus whom he hath sent.

This Pharisee had no love for God.
He had covered his own sins so
deep with his own righteousness,
he couldn't see nor feel them. He
felt in himself to be superior to
the most of men, and he could
stand and pray thus with himself,
"God, I thank thee that I am not
as other men." He says he is no
extortioner. He might not have
been in what he possessed, but I
think he was an extortioner against
God's grace, for he had counted his
own righteousness to be more than
the righteousness of God. He says
he is not unjust. If I view this
right, this is a blessing, let it be
upon the Pharisee or upon the pub-
lican—that it could be so that a
man could pay all that he owes,
and owe no man anything. But the
Pharisee should not look upon any
with contempt that was not able to
live as he did; for Jesus says, "The
poor you have with you always, but
me ye have not always." He says
he is no adulterer. He might not
have been in the sense in which he
was speaking, but I think he was
an adulterer before God in the life
which he lived, by not giving God
the praise. He loved the praise of
men more than the praise of God.
He says, or even as this publican.
He felt to be better than the publi-
can, for he fasted twice in a week.
He gave tithes of all that he pos-
sessed. He did this in honor to
himself to be seen of men. He goes
around visiting the people, asking
them to let him pray for them.

The publican stands afar off, not
going to his neighbor's house ask-
ing them to let him pray for them,
and the publican standing afar off
would not lift up so much as his
eyes to heaven, but smote upon his
breast saying, God be merciful unto
me a sinner. Jesus says, I tell you
this man went down to his house
justified rather than the other. All
that see and feel their sins as this

publican did, and pray as he prayed, will go down to their house justified.

Jesus says, I came not to call the righteous, but sinners to repentance. When one sees and feels himself a lost and ruined sinner, justly condemned for his sins, he then is humbled in prayer to God, and when he prays it is as the publican did, God be merciful to me a sinner. Such feel their case to be an outside one. They feel to be the worst of all sinners. When one is in this condition, he don't know what is the matter with him. Such feel sometimes like there is a disease coming upon them that will take them from this world. At times they feel like the Lord is going to banish them from his presence, but the Lord is gently leading them in ways they have not known, in paths they have never seen, and while Jesus is leading them along, they feel themselves such lost and ruined sinners, oh, woe is me that I was born.

Or after death have being;

Fain would I be some earthly worm,
Which have no future being.

They cry unto the Lord like the publican did, God be merciful to me a sinner. When the publican smote his breast the spoil was divided, and he went down to his house justified, and could rejoice in Christ Jesus, having no confidence in the flesh, no doubt his feeling was he would never see any more trouble.

Oh, who is this that looketh forth,
Bright as the blooming morning?
Fair as the moon, clear as the sun,
Jesus is so adorning.

Jesus has clothed my naked soul,
Oh, he for me has died;
And now I may with pleasure sing,
My wants are all supplied.

There are some after they are delivered want their burden back again. Perhaps they think it will

leave them with more evidence they are a child of God, but the burden of condemnation never comes back, for it is separated from them as far as the East is from the West.

The scripture says, The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth, so is every one that is born of the Spirit.

Yours truly,

C. G. SMITH.

Altamahaw, N. C.

DEAR BROTHER GOLD:—The LANDMARK is so much comfort to me I don't feel like I wish to do without it. I can hear from my kindred in Christ, and many precious pieces tread the corn out of the scripture. I can get my Bible and read it—never would have any light if I did not take your valuable paper.

This has been a year of great distress, and so many accidents and strange deaths. We had such a drouth, but the good Lord has been gracious to us so far. We have had such open weather and good market. The good Lord is so merciful to poor sinful worms of the dust. I hope you will come round and preach for us again.

The Baptists are all getting on in peace, as far as I know. I hope you may be spared to preach that glorious doctrine many years. I have been an unworthy member in Bethel church 45 years, if I live till May. I am in my 63rd year. All the pleasure I see is when I go to my meetings and meet with my brethren and sisters, and read your paper. I have no children living. My husband was in the Confederate army four years. You know he is nearly worn out in this time. He works and has made a comfortable home, enough to take care of

ns, if no bad luck. His name is John C. Starkey. Many of the soldiers no doubt remember him. He was in the ordnance department, 10th Virginia Cavalry. He is no professor, but a strong believer in the Baptists, loves to hear the LANDMARK read.

Give my love to all. If I never see your face again, I hope to meet you in heaven, is my prayer for Christ's sake. Amen.

MARY A. STARKEY.

Felicia, Va.

NOTICE.

I have on hand yet about one hundred of Mary Parker's books, 'Reminiscences and Letters,' which since her death I have reduced to fifty cents. Also my book, entitled, "Meditations on Portions of the Word." at \$1 and the Hymn and Tune book, both round and Shape note, at \$1. By the dozen \$9. sent at the expense of purchaser.

SILAS H. DURAND.

Southampton, Bucks Co. Pa.

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P. D. GOLD,.....Wilson, N. C.
P. G. LESTER,.....Floyd, Va.
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EDITORIAL.

SIMPLICITY.

This refers to character in the sense I desire to treat of it.

One may be artful, or affected in character, and attempt to appear different from what he is. He may desire to appear better than he knows himself to be. One may spend much of his time in attempts to make the impression he is very humble, or feels very vile, when such is not the fact. One may speak much of his unworthiness when he does not sincerely feel it, and may bemean himself for baseness when a few words of compliment or praise from another will atone for all the seeming regret, and heal his imaginary pain. One under the disguise of appearing very penitent may wish only for the praise of others.

Simple mindedness may be a foolish weakness without a noble trait

of character. But simplicity denotes sincerity and light or clearness of character, wherein there is freedom from guile, deceit or pretense, and wherein truth shines in its own beauty.

If one is always speaking of himself, he will soon weary others, for there is not enough of the excellent in any one person to furnish matter sufficient to be always considering or speaking of, nor can any one person do enough to be such a hero that we want to hear no one spoken of but himself. Nor do we want to consider only the vileness that is in one. The doctor wishes to know only enough of the disease to ascertain what is the needful remedy. If one is free from selfishness and vain glorying in self enough to thrust himself in the background, and bring a nobler character than himself to the front, and purely exhibit the virtues of Jesus as the only one without fault and full of excellency, and know nothing among men but Jesus Christ and him crucified, here is godly simplicity. Paul knew only one thing—that is, Jesus was to him the chiefest among ten thousand, and that is the simplicity of the gospel.

He often refers to himself, but it is always to exalt the Lord, and sincerely to abase self, and show the virtue of Jesus in his power to save him. It is worthy of all acception that Christ Jesus came into the world to save sinners, and the life and writing, the labor of Paul proved this, so that he could

truly say, by the grace of God I am what I am.

The shining of divine truth in us—heavenly wisdom guiding us—will give that modesty, meekness, uprightness and humility, that sense of vileness that forbids our claiming any worthiness, and disdaining all praise, and so leading us to seek the one thing needful that in sublime simplicity, without hypocrisy or deceit, we shine forth in that simplicity of character that the spiritual beholder sees Jesus only in that one, and it requires no effort for a Christian to love such.

In such a character there is no effort to hide self, or appear what one is not, or hide what he is. Self is forgotten—dead—in such a one. Love has hid the multitude of sins. Such will speak justly of everyting, as well concerning himself as of others, is without guile or partiality toward either himself or others, judging himself as he would another, and all in godly sincerity.

P. D. G.

STUMBLING.

"He that loveth his brother abideth in the light, and there is none occasion of stumbling in him." 1 John, 1:11.

That the apostle thought it worth while to refer to stumbling as a practical hindrance to a Christian walk, makes it worth our while to try to prevent it; for unless we stumble and fall we will not be turned out of the way.

He shows, too, that it is occasioned by darkness—walking in the dark. And this darkness is for the lack of love for your brother.

Therefore, to love your brother is to walk in the light; and to walk in the light is not to stumble; and not to stumble is never to fall. Hence to love your brother is never to fall and be turned out of the way. Then cultivate—let brotherly love continue. You need not strive or see that the light continues, but love for your brother; for he that loves his brother as certainly abides in the light. This light will last as a lamp to your feet so long as love for your brother does. Therefore see that you love your brother with a pure heart, fervently, and you will have none occasion or cause to stumble. For this light abiding with this love will show you not only the stumbling stones in the way, but also the true way itself. And "being in the way" with a bright shining lamp to your feet, what a perfect walk with none occasion to stumble!

To walk in natural light or darkness, illustrates this spiritual walk: how fearful and foolish, and even lost, we feel walking in literal darkness! "If a man walk in the night he stumbleth, because there is no light in him," said Jesus. So spiritually. But if a man loves his brother he abides in the light and there is no occasion of stumbling in him—no occasion for his faith to stagger or stumble at doubts and fears as to his spiritual birth, for he may know he is passed from death to life, or is born of God, because he loves his brother: nor at any principle of gospel doctrine or expression of grace, because the love and light in him is the love

and light of Christ, and in his light he sees light to discern the truth—nor at anything, any error, obstruction, accidental impediment in the way to walk, as by the shining of the same light he sees how to avoid, shun, surmount, or surround them all: nor as to personal deportment from, or toward a brother, as behind the bright shining of that light that gives the knowledge and glory of God in the face of Jesus Christ, is that love that is kind, "thinketh no evil," "worketh no ill to his neighbor" or brother; which is indeed the fulfilling of the law and the prophets—is more than all whole burnt offerings in putting away personal sins; like the life of Jesus, a holocaust of sacrifice covering the personal plea of "seventy times seven." While if that sin be against Christ, or is of a general character, that same love suffereth long, is easily entreated, that beareth, believeth and hopeth all things, stumbles not in judgment or in what spirit to go to him, but in the spirit of meekness and tender compassion, is ready to labor, admonish, forgive and restore. No occasion—no chance to stumble, as following the light that abides with the love of God shed abroad in the heart. One rooted and grounded in this love is "sincere and without offense"—the "blameless, harmless sons of God without rebuke in the midst of a crooked and perverse nation, among whom they shine as lights in the world;" they are the excellent, the salt of the earth that preserves it.

Oh, may we not say with an apos-

tle, "If there be any consolation in Christ, any comfort in love, any fellowship in the Spirit, fulfill ye—all of us brethren—my joy, that ye be like-minded, having the same love," lest ye stumble and fall and be turned out of the way, and become cast-a-ways in darkness.

But Jesus said, "If the light that is in you be darkness, how great is that darkness! That is, if you suppose you have light while you yet hate your brother, alas how fatal is that darkness or supposition." Take heed lest the supposed light in you be darkness of nature that puts darkness for light. Not take heed of the light, but to the fact whether you love your brother. You need not look after the light, but establish the fact that you love your brother, and the light divine will as certainly be there. If this love is in you, you as truly abide in the true light, otherwise you abide in darkness. If you love Jesus, you have the light of Jesus; and loving Jesus, you love your brother and abide in the light, and there is none occasion of stumbling in you. For every one that loveth is born of God, and knoweth God: "He who loveth God loveth his brother also," and loving will never fall,

P.

SUPERLATIVE.

"Strengthened with all might according to his glorious power unto all patience, and all long-suffering with joyfulness." Col., 1:11.

Here are superlatives, or extreme degrees—all might, unto all pa-

tience and long-suffering. In order to which, one must be "filled—no room for more—with the knowledge of his (God's) will in all wisdom and spiritual understanding." And the object? "That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work." And for the reason that God "hath made us meet to be partakers of the inheritance with the saints in light," and hath delivered us from the power of darkness and hath translated us into the kingdom of his dear Son; in whom we have redemption, even the forgiveness of sins."

What a superlative wonder and infinitive mystery, that God should so love and do such wonderful things for such superlative sinners? Another wonderful wonder in connection is that these thus strengthened should come to this "all patience and long-suffering with joyfulness." Surely there is divine truth and power in a religion that can make one endure these things with joyfulness. The mind and Spirit of Christ pre-supposes what we might term superlative opposition and enmity from the world, or mankind in nature. To bear which in that degree as with all patience and long suffering with joyfulness, is far beyond the comprehension, as endurance of the world. The Spiritual only can; and even they, mostly, as through a glass darkly. I believe some, afterwards, are astonished at what they have borne joyfully, as seeing him who is invisible.

Those who come to this superla-

“tive might, patience, as filling up that which is behind of the afflictions of Christ—necessarily having his mind and spirit—realizing a fellowship for his suffering for his people, are regarded by the world as Christ was on the cross; all nature was convulsed with horror and woe, so to speak, to see Jesus thus made a submissive spectacle to men and angels, before the world could consider and say, “Surely this is the Son of God!” So his true disciples, under the superlative stress of the same enmity and opposition to-day, as enduring it with all patience and long-suffering with joyfulness; and though inanimate nature lends her peace to their humble life and righteous death; and the bold hand of trade reaches out and says, “Here is truth—I trust them,” yet the world, how slow and loath to consider and acknowledge the indwelling truth! The superlative depths to which we joyfully descend—socially, or naturally speaking—and that all patience and long suffering to endure joyfully, should teach the observant that here is no religious or ethical myth, but the truth and salvation of God in Jesus Christ, whom we follow here. The superlative riches of his love and grace demands this superlative endurance with joyfulness.

P.

SAUL—THE WITCH OF ENDOR.

Friend E. A. Liverman requests my view of 1st Samuel, 28:7 14.

How many mysteries there are in the Bible—and what a dark, fear-

ful mystery there is in man! He that has sinned knows the guilt of transgression when Satan has sorely tried him, and thrust him through with his fiery darts. What deathly traps the darkened soul of the transgressor will plunge into as the guilt of sin stings him, and he seeks relief in what God has condemned. Like Judas, under the power of Satan's sting, and the guilt of his perfidy, hung himself to escape present wretchedness. Satan is the destroyer. God is not only the Creator, but he is the preserver. Whaever Satan does is to corrupt, transgress, bring wretchedness and death. He has the power of death. He could not prevent the destruction of a parcel of hogs, even when he was permitted to take possession of them.

Saul is one of the mysterious characters of the Bible. He appears and shines as a bright star in his early days. His sun sets in blood darkened by repeated transgressions, and beclouded by the basest devices. How strange and full of warning is such a man—hating the beloved David, courting consolation of a witch, valiant in fighting the enemies of Israel, but unable to master the envy and pollution of his own nature. When the Lord is with him he appears among the prophets. When the Lord departs from him, no cunning device is beneath him.

Have you ever felt in yourself that with Jesus you can do all things, but without him you not only cannot do anything good, but will be in almost all evil?

What is a familiar spirit, or a witch?

This is a deep ditch—a dark character in communion with the devil, a ghost or haunt of evil, a wild spirit of daring and wretchedness, as the troubled sea casting up filth and mire—that accuses of crime and haunts the guilty conscience with fearful forebodings of dreadful, impending doom. A familiar spirit—a wizzard—a matterer—one that knows your vileness, but knows nothing better, knows no good thing—deals only with death, darkness, wretchedness—knows nothing of pardon or peace, love or joy in the Holy Ghost—knows not Jesus as a Saviour—preaches false doctrines or doctrines of men and devils, lurks in the darkness of the disobedient, haunts one in the night or blackness, preaches the law that curses, has no remedy for the lost, but only death; is fond of graveyard or death scenes, hideous things, claims to commune with the dead and call up the departed.

Saul had commanded all the witches to be slain. He was a rapid reformer in some things, yet spared the worst enemy—Agag. In one's zeal for reformation he may have no true knowledge of God, nor love for a poor sinner, nor compassion for the erring. What merit was there in Saul in killing witches, when he with equal zeal sought to kill David, and did kill the Lord's priests? In one extreme a violent man will undo what in another extreme he has done. In Saul's desperate trouble, after the Lord had

departed from him, he seeks comfort of a witch. How fallen is the King of Israel to seek favor thus in a forbidden way! Surely when we resort to what God's word forbids for comfort or relief, we are full of folly. When we sin we do this. Alas, how base is man—how polluted, and how wretched! Shame upon man! This I know from awful downfalls I have had. How astonished I am at times at what I see in me that is in my flesh. Oh, wretched man that I am! I thank God through Jesus Christ who hath not given me over to destruction. What foes besiege us, what enemies lurk within and without, and if left to ourselves, how we resort to nothing better than witches, and when left in their power what torture of conscience haunts us!

Poor Saul disguised attempts to find comfort in a witch. He deceives her at first, and assures her that no betrayal shall follow, nor any evil come to her. He seeks relief in a message from the shade of Samuel, and asks her to call up Samuel.

Has a witch power to raise the dead, as Jesus did? No. Can one work a true miracle as Jesus did? No. In the sight of men only can they do such things, but none of their deceptions can stand before God. The darkness cannot stand before him. Error falls before the light of truth. Dagon falls before the ark of God. Moses' rod swallows the rods of Pharaoh's magicians. The deceptions of Satan work in those that perish, such as are given up to strong delusion to believe a lie.

What a glory when God shall chain Satan so that he shall deceive no more, and death shall be swallowed up in victory!

The power of the witch or false religion—this familiar spirit born in our nature, and hiding and operating in our flesh, brings up Samuel to Saul. She could not have brought him to an obedient child of God—to David—to the one that has peace of mind. A frightened person that believes there are natural witches can see them in a graveyard, or in the dark, at almost any time. An old stump, a calf, a strange noise—anything is a ghost or witch to such people. These things are in their own minds first. So when one is a great transgressor—what a coward he becomes! What terrible things he beholds! What gloomy forebodings of death or judgment hang over him. The wicked flee when no man pursueth, but the righteous are bold as a lion.

Saul was in the power of carnal fear, the clutches of Satan, and his own guilty soul spoke loudly of coming judgment.

Under this power of Satan the witch even did more than she expected, and lo, she beholds the appearance of gods ascending out of the earth. Observe the Lord God of heaven does not come up out of the earth. Satan has the power of transforming himself, and of deceiving. The reproof of Samuel to Saul, saying, Why hast thou disquieted me, and his telling Saul that tomorrow he too should be with him in the grave, or be slain,

and his sons also—all is a confirmation of what had already been told to him. Samuel after death speaks as he did while alive. There is no comfort for poor Saul. When God withholds his comfort there is none for us

Saul fell on his own sword—slew himself—yet God removed him. How holy is the set of God! How dreadful are the straits to which the transgressor is driven!

P. D. G.

WHAT IS GOOD?

"He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, to have mercy, and to walk humbly with thy God?" Micah 6: 8.

The question is here asked: "Wherewith shalt I come before the Lord, and bow myself before the high God? Shall I come before him with burnt offerings? Will the Lord be pleased with thousands of rams? Shall I give my first-born for my transgression, the fruit of my womb for the sin of my soul?" No. None or all of these things would not atone for a single sin. The fruit of the body or womb, the dearest sacrifice one could make, can never atone for the sin of the soul. As the soul is more than the body, nothing that the body could do or suffer can ever blot out the sin of the soul. Nothing but the sacrifice of Jesus, the most precious and holy One, whose soul was made an offering for sin, could ever make an atonement for man. The Lord teaches his people that. They know something of the folly, the guilt, the bitterness, the death of sin. He hath showed

thee, O man, what is good. Years ago a great trial was upon me as well as others. I felt I could not live without relief. Death appeared preferable to living. The grave seemed to be a sweet hiding and resting place. I had never seen it look so before, nor did I know it could be such a good place to be, a place of rest; for there the wicked cease from troubling and the weary be at rest.

While in this great distress one night in a vision or dream the Lord gave me the scripture quoted at the head of this article. Instantly it set me up on my feet and made me willing to live.

How goodly are these words. How easy the yoke or rule when the Lord puts the word and work in your heart. Do justly. This is right. Love mercy. Surely every child of God who has found mercy of the Lord loves it. Walk humbly with thy God. Surely this is the best of all living and the richest. To walk with God and walk humbly is the best of all walking.

P. D. G.

SCRAPS.

Elder J. S. Dameron does not appear to improve, according to the latest information I have of him.

I have been requested by the family to preach the funeral of Elder Bodenhein, together with Elder P. W. Williard, the 2d Sunday in May, at Saint's Delight. I have promised to preach the funeral of Elder Wm. McDowel, with

Elder G. W. Hundly, at Galilee, Va., on Thursday before the 2d Sunday in August next. Timely notice is hereby given of these appointments.

The time of holding Associations will soon return. Much confusion has occurred at some of these meetings on account of disorderly conduct. Various things have been proposed as remedial for this grievance. We cannot find things as we desire on this earth. It is the sea of strife and disorder. What can't be cured must be endured. Good and evil are mixed here. The wheat and the tares grow together and will do so unto the harvest—the end. We shall not abandon our meetings to worship God because Satan comes also. Let us continue in the worship of God and not neglect the assembling of ourselves together as the manner of some is. In some sections of the United States brethren and friends have found it much pleasanter, and more quiet, to hold their meetings in the week—say three days about the middle of the week, beginning Tuesday or Wednesday. There is very little business to be done—only that which is an expression and manifestation of correspondence with other Associations, and arrangements for holding the next Association. Our people have no boards of any sort, no speeches or business, such as begging money to help in the propagation of what we hold as truth, no ministers to educate, no female missionary societies, and the legion, almost, of

schemes to raise money and increase their power. Preaching is the purpose and aim of our meetings. All that is done is therefore for that one end. At these weekday Associations, the first day a sermon is preached. Then a brief session of the Association is held, followed by a sermon or two that all hear. On the 2nd day, early in the forenoon, a short session for business is held; preaching opens at 10 o'clock and all the messengers hear all the preaching. In the afternoon there is preaching only, no business besides. On the third day, if all the business was not finished the 2nd morning, another short session is held early, and at 10 o'clock preaching again commences. Thus all the messengers to the Association hear all the preaching if they wish. The crowds are of a class that desire preaching, and there is therefore much better behaviour. The crowd that goes for a frolic, or to get something to eat, is not there. That is a Sunday crowd chiefly, and is disorderly. In the week those that desire to hear preaching can attend as a rule. People quit their labor in the week to attend a circus, or go to court, etc. Those that love preaching will quit their labor in the week to attend preaching. Too much preparation of food is made at our meetings, perhaps. It is all right to have food to eat for man and beast. But an excessive amount of it is to be avoided. This would be some relief to the sisters and other women who prepare for company. If the

wealthy would set the example of having simple meals it might be an advantage. To my mind a decided benefit of having Associations in the week is that it allows the pastors of churches to attend to their regular monthly appointments, and also to attend the Associations. Take my own case: I am endeavoring to serve five churches, taking every Sunday except the 5th. I also attend Associations. But if the Associations are held on Sunday I must miss a church appointment that Sunday if I attend an Association. This I do not desire to do, for I wish to be with the church I serve at every meeting. I write these things for the brethren to consider, and desire that they may do that which is for the general good, and I wish to be submissive.

P. D. G.

YOUR CHOICE.

Any one sending us five new subscribers—with the cash—for the LANDMARK, can have delivered to him, free of cost, a handsome Oxford Bible, with Concordance, Index, Tables, &c., complete, that accompany such bibles. Or for four new subscribers, with the cash, a family bible of plain print, with blanks for family record, &c., without note, concordance, &c.

At Creech's church, on the 1st Sunday in March, Elders J. F. Farmer and G. W. Boswell expect, the Lord willing, to preach and ordain brother Colyer to the Gospel ministry.

The slothful man feareth not that which he took in hunting; but the substance of a diligent man is precious.

In the way of righteousness is life: and in the pathway thereof there is no death.

OBITUARIES.

BARNA WOODARD.

This precious father passed away on December 8, 1900. He was born on July 11th, 1847, making his stay on earth 53 years, 4 months and 27 days. He was the son of Benjamin and Emma Woodard. He joined the Primitive Baptist Church at Old Beulah Church, and was a faithful member as long as he was able. But in his last years he had to stay at home most of the time on account of his health. He had consumption, of which he suffered a great deal. I heard him say several times he could not tell any one how much he suffered. He said he was willing to suffer for his sins while in this world, so he could go to rest when done with this world. He would beg the Lord to take him to rest if it could be His will. He said he was willing to die and I believe he was. The Lord saw fit to take him and we could keep him no longer. All that knew him loved him. I heard his mother say the day he died that he was dearer and more comfort to her than any other on earth. I have heard my friends say that if they had such a good and kind father as I had, their homes would be so happy to them. I believe I had the best father in the world. He leaves a wife and nine children—six boys and three girls—to mourn for him. He has three children dead—two boys and one girl—whom he has gone to join in heaven. We nine must give him up and let him stay with the three who have gone on before. Oh, God in heaven! may we all live a good life and when we are done with this world, take us in heaven to meet our dear father, brother and sisters. Oh, Lord, be with our dear mother and may we all do our part toward her for I know she will do hers by us. Oh, Mr. Gold, if I could only live such a life as my father lived, so when done with this world I could meet him in heaven. But oh, I see nothing before me but sin; a vile sinner I am. Father would call us to his bedside and say:

"Be good and be kind to your mother, is my prayer." And though he is dead and gone he is not forgotten, and will not be so long as I shall live, whether it be few or many years. He asked me before he died if I was going to teach a four-months school this winter. I told him yes. He said he would not live to see the last day of my school and he did not. I believe he knew he was going to die. He told me he was going to die and for me to be a good boy.

Our father is gone to heaven
To be forever blessed;
May the Lord take care of us
While on this world's breast.

It was hard to give him up;
You all know that was true,
To part from our father,
But God, we trust in you.

And now he is gone,
And we are left behind;
May God call us home
At the appointed time.

We needs must think of him once more,
While in the grave he lies.
And as the tears do flow,
We'll wipe them from our eyes.
Our loss is his eternal gain.
God be with us all till we meet again.

His son,
J. W. WOODARD.

ELDER F. M. MCLEROY.

The subject of this sketch was born in Clarke, now Oconee County, Ga., September 18, 1827, and spent his whole life in Clarke, with the exception of seven years, six of which he lived in Walter, and one in Morgan county. He was raised by poor parents and received only a limited education. Until he became of age he worked at various occupations, but upon reaching his majority, engaged in the milling business, in which he spent the prime of his life.

In conversing with him he told me that from his earliest recollection he had serious thoughts of life and death, but always considered that he would have ample time to look after the great questions of eternity when he became a man, married and settled down.

On the 29th of April, 1847, he was married to Miss Sarah Jane Wise, who was, like himself, at that time under convic-

tion. In three short months she died, leaving him without a friend in earth or heaven, as he expressed it. His life was now most desolate. He said of himself that he often retired into some secret place and tried to pray to God, and then would prostrate himself to the earth and pray the Lord to forgive the sins he had committed in trying to pray.

At this time he was engaged in teaching vocal music, but gave up his position because of his great trouble. While returning home from the school which he had just resigned, it appeared to him that all his troubles resulted from conviction for sin. He began rehearsing his troubles in his mind as though he were telling them to some one, and suddenly this poetry came as a voice to him: "Till late I heard my Saviour say, come hither, soul, I am the way." At that moment he began to hope that Jesus was his Saviour. Then, as he read his Bible, he found sweet comfort and precious promises instead of the condemnation which it so lately contained.

The first Sunday in October, 1847, he united with the church at Mars Hill, and was baptized by Elder George Lumpkin. The Missionaries and the Primitives both used the same house at that time. Later, the Primitives organized at Mount Zion, which still exists.

On the 9th of September, 1849, he was married to Miss Lucinda Eidson, who survives him.

Immediately after joining the church he began to be impressed to proclaim the glad tidings of salvation, but continued in doubt and hesitation for about fifteen years. During this time he tried in every possible way to rid himself of this impression. He would use various methods of excusing himself. He told me this one, which I give as characteristic of himself. He would discourse thus with himself: "Do you look like a preacher?" "No." "Do you think you are the man, anyway? No. Then why don't you give it up?" "I will give it up. I must give it up, for there is nothing else left to do but give it up." But he did not give it up. The church had already elected him a deacon, and sometime afterward licensed him. In about a year Shoal Creek church, in Walton county, called for his ordination, after which he became their pastor, and so remained for a number of years. His ordination took place in November, 1865, Elders D. W.

Patman, W. D. Chandler, and W. M. Almand, forming the presbytery.

In January, 1869, he took the care of Mount Zion church, and was still serving it when death called him home to his rest.

During his ministerial labors he served ten churches, some of them for many years, baptized about 200 members, assisted in constituting four churches, and in ordaining thirteen preachers, and thirty or more deacons. According to his own statement, which seems to me to be very modest, he traveled enough by private conveyance to have circled the globe three times, besides thousands of miles by rail.

In 1865 he was chosen clerk of the Oconee Association, which position he held 'till elected moderator about 1885. He was moderator of this Association at his death.

His wife, seven children and thirty-six grandchildren survive him, two children and fifteen grandchildren having died, sixty-two souls, including himself. Five of his children and one grandchild are Primitive Baptists. The others have made no profession of any kind.

It was my privilege and good fortune, for such I count it, to know Elder McLeRoy during the last four years of his life. I met him in Athens in February, 1896, while I was a student in the State University, after which time I was often at his home 'till June, 1897, when I graduated and left Athens. After that I visited him at his home several times, the last being the 18th of June, this year, only two weeks before his death, which came July 3rd.

As all who knew him can truthfully say, he was a true man, a noble Christian, a faithful pastor and a minister of great ability. I cannot estimate his loss to the Oconee Association. Now that he is gone, we can only pray the Lord to raise up laborers for the work he has left.

So long as he lived he was faithful to every duty, and would gladly deny himself in order to serve others. Often when ill himself he would get out of bed and go to visit the sick or fill his appointments.

His influence was by no means confined to his own denomination, but all orders and professions honored and revered him for his piety, consistency and Christian charity. With all those who knew him and loved him, I want to say, "Praise God for such a man."

Just before his death, in sketching his

own life, he wrote what now seems like a prophecy:

"A few more days of sorrow,
And the Lord will call us home
To walk the golden streets
Of the New Jerusalem."

I confidently believe that he is at rest. His faith, which seemed to me to be as strong as I have ever seen, has been lost in sight. His precious Savior, whom he loved and served so faithfully, has said to him: "Well done, thou good and faithful servant; enter thou into the joy of thy Lord."

We sympathize with his loved ones, but not as those without hope. He is in heaven. May we meet him there.

J. WALTER HENDRICKS.

October 10th, 1900.

DEACON HOLBERT ALLISON.

Deacon Holbert Allison, of Pulaski County, Va., was born July 12, 1848, and died October 26, 1900, aged 52 years, 8 months and 14 days. He was married to Miss Sarah L. Huff, of Carroll County, Va., December 22, 1869, by Elder Thomas Dickens, and of which union 7 children were born, two sons and five daughters. Brother Allison, if I am correctly informed, received a hope in Christ in July, 1885, and in the same month joined the Primitive Baptist Church at Pilgrim's Rest, Pulaski county, Va., and was baptized by Elder Webb.

Brother Allison was a consistent, faithful member; and when not providentially hindered, always filled his seat at church. He was a strong believer in and advocate of the doctrine of salvation by grace and had no fellowship with the unfruitful works of darkness.

The church seeing his qualifications and steadfastness in the faith, called for his ordination to the office of deacon, and he was ordained by Elder I. Webb and the writer. This office he filled faithfully 'till death.

Brother Allison was a devoted husband, a kind father, a good neighbor and a wise counsellor. His house was a home for his brethren, where they often enjoyed his kind hospitalities. He was good to all. He had been in bad health for several years, not able to do much manual labor, but managed his business so wisely that he bountifully provided for his household, and always had something for the needy; and so is not only missed by his family, but also by a vast

circle of friends. But from earth he is gone. His race is run!

The cause of death was heart failure. On the night before his death he had a vision, in which it was revealed to him that the sands of life had ebbed away; and the veil was lifted that he might behold that no cloud intervened to impede his entrance into the celestial city. He said to his wife: "I've had a very pleasant dream." When asked what it was he said: "I dreamed that I had to die soon. I saw my way clearly and was as happy as could be." He lived but a short while after the pain began, perhaps not more than one hour. Time will never erase his last words from the memory of his devoted companion and sorrowing children. While they were using every means in their power to relieve his suffering, he said: "It will do no good. I am going to die. Live right." And his last words were, "I am perfectly happy." Thus ended the life of this noble saint, impressing with his last words what he had taught by both precept and example, saying, "Live right."

As, in our minds, we now gather around the sorrowing family circle, with the bereaved, it brings to our memory reminiscences of the past, and causes us to look forward, with bright anticipations, to the resurrection morning: for the grave will not always hold the saints. "O death! where is thy sting? O grave! where is thy victory?" May the bereaved ones take comfort in the thought that their loss is his eternal gain, and that God doeth all things well.

The funeral was preached by Elder J. C. Hurst to a large, attentive congregation, then the body was consigned to the tomb, in the family cemetery, to await the resurrection of the dead, when we shall behold our brother again in the glorified image of Jesus.

G. A. REID.

Allisonia, Va.

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APPOINTMENTS.

L. I. GILBERT.

Pleasant Grove.....	February 25
Buffalo.....	" 26
Shiloh.....	" 27
Pleasantville.....	" 28
Wolf Island.....	March 1
Hillsdale.....	" 2
Brother Warren will arrange for New Shepherd.....	" 3
Mt. Tabor.....	" 4
Brother Warren will arrange for Brother Reuben Deaton's.....	" 5
Cotton Creek.....	" 6
White Oak Springs.....	" 7
Sugg's Creek.....	" 9
Pleasantville.....	" 10
Rock Hill.....	" 11
Riley's School House.....	" 12
Town Creek at 10 o'clock.....	" 13
Brother John Snider's at night..	" 14
Abbott's Creek.....	" 15
Saint's Delight.....	" 16
Pine Ridge.....	" 17
Clear Springs.....	" 18
Flat Shoals.....	" 19
North View.....	" 20
	" 21

Conveyance needed.

J. E. ADAMS.

Bethany.....	Sat. and 3rd Sun. in Feb
Lawyers' Spring.....	Tuesday
Tyson's S. H.....	Wednesday
Jerusalem.....	Thursday
Watson.....	Sat. and 4th Sun
Union Grove.....	Sun. 3 p. m.
High Hill.....	Monday
Mill Creek, S. C.....	Sat. and 1st Sun. in March
Cool Spring.....	Sat. and 2nd Sun
Philadelphia, N. C.....	Sat. and 3rd Sun

Between 1st, 2nd and 3rd Sundays in March
brethren may arrange as they think proper.

E. E. LUNDY.

Grantsboro Wednesday after 3rd Sunday
in February.

Sandy Grove at night.

Blount's Creek Thursday.

Sandy Grove at night.

Hunting Quarter Monday and Tuesday
after 5th Sunday in March.

Piney Point Wednesday night.

Davis Shore Thursday night.

Straits Saturday and first Sunday in
April.

Morehead City at night.

Will some one meet him at Newberne at
Capt. Hinnant's, 24 Queen St., 10 o'clock
on Tuesday after 3rd Sunday in February.

If they cannot come, write him at 312
Queen street, Wilmington, N. C.

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The Mill Branch Union is to be
held with the church at Simpson
Creek, Saturday and 5th Sunday in
March.

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MARCH 1, 1901.

NO 8

Zion's Landmark.

PUBLISHED SEMI-MONTHLY

—AT—

WILSON, NORTH CAROLINA

(PRIMITIVE OR OLD SCHOOL BAPTIST.)

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

P. G. LESTER, ASSOCIATE EDITOR, Floyd, Va.

R. ANNA PHILLIPS, COR. EDITRESS, Macon, Ga.

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

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

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

ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

DEAR BROTHER GOLD:—I have in mind some reflections upon one of those miracles which Jesus did during his sojourn among men. Three different evangelists record accounts of it, but the one that I will particularly refer to may be found in the fifth chapter of Mark. As the account runs through nearly the whole chapter, I will not quote the whole, but depend upon the reader looking over it for him or her self. The healing in this case was that of a deranged man, or maniac. Jesus had crossed over the lake to the country of the Gadarenes, to whom, so far as we know, he was an entire stranger. His calling at this place at this time appears to have been a mission of mercy and love to this one single case. One of the evangelists says this man came out of the city. So it would seem that he was known in the city, although he did not abide there. Mark says his dwelling was among the tombs. I understand that this man is a representative man, and that he is set forth to represent a class of men in whom this work of healing will continue to be wrought to the end of time. He is a living man, but he abides among the dead, or as near to them as he can get. The dead are quiet, but he is sad and depressed.

"Always, night and day, he was in the mountains and in the tombs,

crying and cutting himself with stones." He represents one that has passed from death unto life, and is capable of all the enjoyments of the living, but feels unworthy of them, and is not satisfied that he has any right to them. So he remains moaning and crying among the dead. These devils or evil spirits were not corporeal beings, with bodily form and size, for they were within him, and are meant to represent the misgivings and temptations that so often beset one when first born a citizen of Zion. As one knows the gospel's joyful sound, and loves to listen to it, and rejoices in it, while yet refusing to share its comforts, so this man recognizes the Savior, and worships him, although he has never before seen him. Jesus said nothing to him. His presence is enough to drive all the misgivings and temptations away. He had said a word of command to the man's accusers. And the time has now come when the command must be obeyed. Jesus is now seen as he had not been seen before, and he is worshipped as he had never been before. All the temptations and charges of unworthiness flee away at his presence.

It is recorded that Jesus had said to the evil spirits, "Come out of the man." Jesus never says anything but once, but it is a living word,

that lives and abides forever. It was certain to be obeyed then, and is certain of fulfillment now. It is his word that, with every temptation, he will provide a way of escape.

I understand that it was the man and not the devils that besought the Lord that he would not torment him. Yet it was because he was, or had been under their power, that this request was made. The time came when Jesus could direct him to his home and to his friends, and he would gladly obey; but until the time when temptations fled at his rebuke, it would have just worried him to urge him to go to the society of the living in Jerusalem, to make his home with them. While he would gladly go, and is longing for the time to come when he can feel that it is right, it distresses him to be urged to go while he cannot. He sees Jesus afar off and ran to meet him. The need of such a Savior as Jesus impels him. His own pitiable condition has taught him what gospel salvation is. The tombs can no longer hold him. Like the temptation of the Savior in regard to stones being made bread, in this case he can only cut himself with them.

I presume it is these passages of scripture that sometimes give food to the famishing and comfort to mourners that is intended by these stones. We do not know how long this poor man had been in this distress, but Luke says it has been a long time. Are there reasons that we can get at why this man is allowed to remain among the dead so long? As Jesus alone has power to relieve him, why not relieve him at once, or at least without this long delay? Will all this turn to him as a testimony? When he goes to his home and his friends to tell them his experience, will it not be intensely interesting and profitable

to them? Did he not learn lessons there that will ever remain with him? Will he ever forget the wormwood and the gall? Was there ever compassion and pity like that which has come to him? The chains and fetters by which they tried to bind him were not forged at the smith-shop, but cords of affection and tender love and pity, by which they fain would have bound him to his home and family, and the home comforts that the living need, and kept him away from the habiliments of the dead. The presence of Jesus would do the work that all the efforts of kind, sympathizing friends failed to do. He does not have to be told where his home is or who his friends are. He has known about them all that long time that he had wandered over the desolate mountains. It says he did not wear clothes, that is, garments like the living, but like Lazarus when he came forth with grave-clothes, or such as men used to clothe the dead with. He has a mission now to fulfill, for which he is abundantly qualified, and that will last him all the rest of his life. He will never get through telling how great things the Lord has done for him. He now sees that it was the Lord's work all the time. He had never seen that before. It was as much the Lord's work to give him a sense of his sinfulness as it was ultimately to relieve him. He has a knowledge of Jesus now that he never would have had, and he has a love for him that he never would have had but for this experience. No one else recognized Jesus but him. He alone besought Jesus that he might remain with him. All his years of bitter sorrow and desolation are turned into joy. He will love to talk about it to his friends. He will tell them how completely he was under the power of temptation and driven of the devil into the wilder-

ness, but now that wilderness has become to him a fruitful field. He not only sees now that the Lord had been leading him all those years, but he sees now that he had been led in the right way, the way in which the Lord's people had always been led, that they may go to a city of habitation. But those devils, or spirits of evil, what became of them? There was a multitude of swine not far away, and they were feeding while the man was in such famished condition. They of course represent the wicked and those that love cursing. The devils can go there and cause no distress. The swine are accustomed to wallowing in mire, and delight to revel in mud and water. As the evil spirits enter into them they rush more rashly and madly down the broad road into that vortex of ruin that awaits all the workers of iniquity. Like the man into whom the evil spirits entered to dwell there, the last state of that man is worse than it was before. How different the effect upon the swine from that seen in the man! It makes him miserable, and distressed him constantly until deliverance comes, while they plunge more recklessly into their element of debauchery, and perish in their own corruption.

There is a distinction to be noticed and ever kept in view between being annoyed and worried with a consciousness of the presence of shortcomings and sinful propensities, and revellings in the sinful elements of the world with delight. The Lord has had a mark set upon the men that sigh and cry for the abominations that are committed in the land.

Yours to serve, as ever,

E. RITTENHOUSE.

State Road, Del., Jan., 1900

DEAR MR. GOLD:—I would like for it to be "Dear Brother," but feel my unworthiness to call one of God's children brother. I would like to tell you my feelings, and let you publish it if you think it will do any in trouble any good, to make them do their duty, which I am afraid I have not done to day.

I had a dream sometime ago of hearing two sermons preached by a man and a woman. It was sweet preaching to me, and I studied about it for a good while, but could make nothing out of it. But I noticed that I began to want to go to preaching, and when I would go I would notice the members and felt a love for them I could never feel before. They would shake hands with me, and I would feel like I wanted to be one of them, but felt how unworthy I was. I began to try to pray to God to make me one of his children, but I couldn't see that I got any better until one day I was driving up some cattle and they wouldn't half drive. I was worried and would scold at them, but they would scatter, and all at once it came in my mind, "Why don't you curse them, as you generally do?" I didn't want to curse; it had all gone. I had tried to stop before, but could not. Then I thought may be the Lord had heard my feeble prayers and would give me the feeling I wanted. I went on trying to pray, hoping to get relief, but could not.

One night there came a hard wind. I was afraid and tried to pray, and asked the Lord to spare me, and he did; but I could not feel as I wanted to. A few nights after it began lightning in the south, and I was again afraid, and kept going out to look for a bad cloud, and once when I was out on the porch something seemed to say to me, "Fear not, trembling one, it is

I." I was satisfied; my fears all left me. Next day while firing an engine, all at once I felt light and good. Everything seemed to be praising God, and I felt like praising his name to the highest; then it all left me, and I was in the dark. I tried to pray God to show me by some sign more plain if it was his work. I talked with one I think to be one of God's children. He was a preacher. He said he thought it was the Lord's work, and what the Lord started he would surely finish. He said he was satisfied himself, and would give me a chance to tell it to the church that day if I said so; but I never said so—I was afraid I would be making a mock of God. I went on trying to pray—trying to ask the Lord to show me a little plainer. I wanted to join the church but was afraid. I didn't want to do anything wrong. I heard a preacher say, while partaking of the Lord's supper, he would ask himself, "Lord, is it I that will betray thee?" I thought if I joined, not being assured that I was one of his chosen ones, I would be the one to betray him. I thought I would never have anything better, and almost lost hope, until one night I dreamed I was in a storm, or, rather, it never quite got to me before I awoke. The night after I dreamed it a storm did come, and I awoke while the wind was at its highest. I tried to ask God to protect me and mine. I asked him to throw his arm of protection around me; and, Mr. Gold, I felt his arm around me as natural as if some one had been in bed with me and throwing his arm around me. And O, I felt he had shown me enough for me to know that he loved me as one of his children; and while I felt his presence I saw a light of love—I must call it—not with the natural eye, but with the eye of love; but the wind began to rise and the light

to fade, and it seemed as if something said to me, "Your faith is too weak, as was the disciple's when he went to meet Christ on the water," and I was filled with faith and love so strong that the wind stopped blowing and the light, so mellow, seemed to get broader and higher, even almost right in heaven. I felt so happy and full that I had to call my wife and tell her how happy I was. I said all the doubt I had ever had was gone. That was on Thursday night, and I thought I would surely offer myself to the church Saturday, and tell them what the Lord had done for me; but when Saturday came all my doubts had come back. I felt cold and hard, and felt like I couldn't love the members as I ought, so after preaching, before the preacher could open the doors of the church, I went out to keep from joining, for I felt like I couldn't. On Sunday I felt a little better, but didn't have an opportunity, and to-night I am lonely and wish I had joined. I feel that I shall have to suffer for it till next fourth Saturday. Then I am afraid my doubts and fears will return.

Mr. Gold, I wish you would pray for me, and all the brothers and sisters would do the same.

Hoping and trusting to be with you in Christ,

W. Y. M.

Crisp, N. C., Jan. 27, 1901.

THE DESPISED AND DANGEROUS SUBJECT.

ELD. P. D. GOLD—Dear Brother in the Lord: I want to tell you how some of the scriptures were made sweet and sacred to me. I feel like beginning at the words Jesus used to Peter, which may be found by reference to 1st John, 13:7: "Jesus answered and said unto him, 'What I do thou knowest not now; but thou shalt know hereafter.'" We see at the time of it being performed that Peter did not understand what Je-

sus did, nor why he did it, any more than we can by reading the natural words of the scriptures. But Jesus told the apostles he would not leave them comfortless, but would send them another comforter, saying, "He shall teach you all things and bring all things to your remembrance whatsoever I have said unto you;" and if his spirit shall make it plain to us, then we can understand it to day as well as Peter did in the time the Lord promised him he should understand it. Jesus said to him, "He that is washed needeth not save to wash his feet, but is clean every whit." Now, Jesus was doubtless speaking by the Father in himself of being clean through his Spirit. It was his death, the sins of his people, that humbled him to set the lovely example of washing the saints' feet, and it is our sins that humble us to want to fulfil the example he set, when we are made to see how vile and sinful we are. Then we feel, at the feet of our brethren and sisters and almost everybody else—I do—'tis an action sin confessing. This is why the religious world abhors it—it looks low and degrading to them; but I don't blame them; they never saw themselves as I have, and do see that I am; therefore, they don't want to confess something they do not feel to be, and would do wrong to do so. But the scriptures say if we confess our sins the Lord is faithful and just to forgive us, and I want to confess my sins, both in word and action while I live here in this poor miserable world, and when death shall come upon me, I have the humble hope that Jesus will not be ashamed of me. Jesus said, Ye are clean, but not all, for he knew who should betray him. Therefore said he, "Ye are not all clean," showing the eleven disciples were clean through the words Jesus had spoken to them.

Jesus further said, "Ye call me Master, and Lord, and ye say well, for so I am." If I tell you I am a certain thing, then I feel to be what I say I am, if I am telling you the truth, and we know Jesus was telling the truth. Then he felt to be their Lord and Master in a spiritual sense, and they felt that he was. He was the one that had delivered them out of every trouble they had ever been called upon to pass. He was the one they looked to as having the words of eternal life. He was the one they looked to to deliver them from the body of this death and take their souls home to glory, "where the wicked cease from troubling and the weary are at rest." and Jesus felt able to do all of this. And washing, feeling Lord and Master, as Jesus did, no one ever has or ever will feel.

But since the scriptures were made sweet and sacred to me, I remember Jesus did not tell the apostles to feel as he felt, but do as he did—that is, in the like manner, in the act that he did in performing the example he set after the feet washing was all over. Jesus said, "I speak not of you all; I know whom I have chosen," showing Judas was not numbered among them in a spiritual sense. In the mind of the secret knowing Redeemer he never was. It behooves Jesus to be made in all things like unto his brethren—in poverty as well as humility. There are none of us poorer in this world's goods than Jesus was, and yet he possessed all things—yes, the cattle of a thousand hills are his, therefore he is Lord and Master of it all, and I am lord and master of nothing.

When this scripture was made plain to me, and I saw and felt what I had done—how I had denied the manner in which Jesus washed the feet of his disciples, and placed it from a spiritual to a natural use in

order to comfort my brethren and sisters naturally—I wept like a child for joy and sorrow, too: sorrow because I had denied the manner in which Jesus washed the disciples' feet; for joy because he had pity upon me, and filled my breast with sacred sweetness in the words I had denied. Oh, dear brother, 'tis the same sweet feeling that showed me the heavenly glory shining in the church of the living God that filled the very name of Jesus in these words I have written.

John tells us to try the Spirits, whether they are of God. Every spirit that confesseth that Jesus Christ is come in the flesh is of God, and every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God. Now, if there is a portion of Scripture comes in the mind of one, and is stronger impressed in his mind than all things else put together, and when it is made plain, a calm, sacred sweetness fills the whole breast, I believe this is the amen witness that it is of the Lord, which is the same angel John saw in Revelation fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth.

I would that I could feel like those that are blessed with abundance of revelation—yes, on the mountain top of God's everlasting praise. But, alas, it is my unhappy lot to live most of the time down in the dark region of night. The Lord is the praise of Zion. Sometimes we arise to open the door, and our beloved is gone; the glorious sweetness that once filled the very name of Jesus is gone; 'tis the presence of the Lord that satisfies and sanctifies the minds of his children, together with himself.

The reason why I say the feet-washing subject is both despised and dangerous—despised of the

world because they know not Jesus; dangerous, because so many divisions have come among God's children on the subject; but I am glad to feel the troublesome division did not come through me, but rather came upon me. I have shed many tears in the past because I did not understand it. I also believe I have sung the praise of the living God in it. Jesus said, "If ye know these things, happy are ye if ye do them." Of course if we don't know the spiritual Jesus in them we will not be happy to do them.

How pleasant for brethren to dwell together in unity. Paul, in commending the church at Phillippi, entreated the deacons to help those women which labored with him in the gospel. The gospel is the power of God's Spirit. In obeying the Spirit, the Spirit worketh peace among the brethren and good will to men. Those women had labored in things that make for peace—in things where with one will comfort and edify another; not in doing something to trouble each other.

I have wanted to take the LANDMARK ever so long, but being poor has hindered me. I suppose I have not been mindful of the text until now, which says, "But rather ye seek the kingdom of God and all these things shall be added unto you." That is, seek first to supply all things that pertain to the worship of God's holy kingdom, and natural things shall be added unto us.

Your little sister,

JENNETTE WILLIS.

ELDERS P. D. GOLD AND LESTER: I would love to say to the many readers of the LANDMARK that we have a church in Bowers county, about 8 miles north of Lamar, and would be glad to have any brother or sister coming this way to call on

us. Brother Lester, you wrote me that you would come to see me. You do not know how glad I would be to see you and hear you preach. When you and brother J. C. Hall were in Kansas I would have met you if I had known it in time. I have been here for twelve years, and eight years of the time I never heard any of our preachers; or, in other words, any as God-made preachers preach. But the good Lord put it in the heart of Brothers D. W. Owens and J. J. Rowland to come and preach the truth for us, which was a great comfort to me. Brother Gold, Elder D. W. Owens made me think of you when he was up preaching. He is such a lovely man and a workman that needeth not to be ashamed. He rightly divides the word of truth in my judgment. The first Sunday in August I met him up in the foothills of the Rocky Mountains, where we found some poor little starving lambs, and I will send you a letter that Sarah E. Higbie wrote me since I came home. She joined the church at that meeting. I would like for you to publish it and send her a copy of the LAND-MARK. Your little brother, I hope, in the Lord. W. C. PERDUE.

Chivington, Col., Aug. 29, 1900.

DEAR BROTHERS GOLD AND LESTER:—I will in my weak way try to tell some of the trials and deliverances of a sinner, the reason of my trust in God, and some evidence of the faith I have in hope of eternal life. About 3 years ago I dreamed that myself and brother-in-law were far from home, and I thought he started home and asked me if I was going. I told him no. I thought he began ascending a hill. It was the most lovely place I ever saw. I glanced at myself, and there was a lamb standing at my feet. This dream bore greatly on

my mind, but about six months after that my brother-in-law died, and I thought my dream was at an end; but, alas, I found it not so; for a short time after that I was shown my sins. I saw that I was one of the vilest beings on earth, condemned in the sight of God, and all the pleasure I saw was when I was attending to the sick, and never felt that I did my duty. One day while at my work, suddenly I felt that I was alone in the world, and I threw my work aside. Those I was with asked me what was the matter? I could not tell then, but told them I was sick. I continued on in that condition until Saturday, and I left from where I was at that time and went home to my sister's, and as she was going off on a visit, I went to my brother's and stayed all night. Next morning he asked me to eat breakfast. I told him I could not eat. I went back to my sister's and shut myself up in my room and read my Bible all day. I felt too unworthy to try to read, but I did so. Monday morning I felt some better, but this burden never left me. I continued on in this trouble for a while, and was taken sick. During my illness it seemed that I could hear Brother Adams preach the prettiest sermons I ever heard. I tried to tell my friends about it, but could not; but the good God spared me and raised me up again, and I went to stay with one of my friends. It seemed to me that my burden was more than I could bear. One day while alone there was a voice spoke to me and said, "Take up thy cross and follow me," and oh how relieved I felt. I thought I would go to see a very dear friend of mine who was living near by, and talk with her about my troubles. I told her I did not want to join a church. I felt too unworthy, but it seemed like I had to. She talked

very consoling to me and told me I would be glad to go some day. I derived much comfort from her words. I felt stronger but unworthy, but thought of offering to the church the 3rd Sunday in June, 1899, but I had so many doubts and fears of myself I turned away and did not join. After I went home I felt that I had committed one of the worst of crimes, and was in so much trouble I did not know what to do any more than a child. That evening I went to see my sister, and thought I would tell her my troubles, but could not. All that I could tell her was that she was not seeing what I was. That night while lying awake there appeared to me a woman of nothing but bones, the whitest I ever saw. In a few minutes she disappeared, and there appeared two coffins—a small one and a large one—and they vanished just like the woman, and there was a man dressed in a white robe appeared to me and said, "if you love me, wash my feet with tears," and I could not shed a tear. All I could say was, "Lord have mercy on me!" Next day while reading my Bible I heard a bell ring over the house and there appeared the brightest light and the loveliest place I ever beheld. I told my sister I wanted to go to church the next appointment. She told me I was too sick and I did not go. One day while alone it seemed like my heart was opened and filled with mustard seed, and they all except one left it. My health was so bad my brother came to see me and begged me to go to a doctor. I told him I did not want to go, but he would have me to go. After the doctor had attended me a while he told me he could not cure me. I was not troubled about my health. I met with some very rough people, but the Lord blessed me, and took them away, and placed kind ones

in their stead. It seemed there were angels hovering around my window for three weeks, and when they left my brother-in-law and two of his daughters, which were dead, appeared to me, and remained by my bedside for a week, and when they disappeared there was a little lamb that came and seemed to be with me all the time. It was much comfort to me, but feeling that I had not done my duty in the past, I prayed to the Lord to teach me the right way, and if it was my duty to unite with the church to place me back home by December meeting 1899, and I would never turn my back again. I would offer to the church if the dear brothers and sisters would receive me as one of their little number. I was here a week before meeting and I offered to the church on Saturday, and was received and was baptized on Sunday by Brother Brinson.

This is a part of what I hope the Lord has done for me. I hope I love his people, and pray that it is the right love. Dear brethren, pray for me, and let us give God all the glory.

I hope the Lord will bless you all with a long life on earth.

Your little sister saved by grace if saved at all.

MELISSIE SUTHERY.

"PRIDE, DECEIT AND COVETOUSNESS."

ELDER P. D. GOLD:—I have had a desire to write on the above words for several months. It seems I can see more pride, deceit and covetousness reigning in the Baptists than any other sect; or rather, it shows up so much worse in us Baptists, as we claim to be the children of light. How careful we should be to maintain the right kind of work, that our light may shine before men, that they may see our good

works. I have no doubt about our doctrine being the one set forth in the bible. But it is hard to ascertain what we are by our daily walk or conversation.

Let charity begin at home. I mean in the Baptist family, all in unity, all on equality. But the pride, deceitful flesh, wants its way, and here we go strangling and choked, that the seed yield no fruit.

Solomon, the wisest, tells us the wicked worketh a deceitful work. He also states that a true witness delivereth souls, but a deceitful witness speaketh lies, altogether an outward appearance.

Would to God that we Baptists were more closely united together. Have we not all one Father? Hath not one God created us? Why do we deal treacherously, every man against his brother, by profaning the covenant of our Father? Only by pride cometh contentions. Why should one be so much better than another because he has more worldly goods in possession? The earth and the fullness thereof is the Lord's. Wealth gotten by vanity shall be diminished. The poor is hated even of his own neighbor, but the rich hath many friends. When we meet in congregations you see the high Baptist looking in the midst to find the finest dressed ones to be seated by. It may be they will take hold of a poor member's hand as they pass by. "Vanity of vanities," saith the preacher, "all is vanity." So stiff necked cannot stoop so low as to reach the poor, lonely, destitute Baptist that has all things common. Yet in time of need the poor are commonly invited to come. But when the feast-day of fat things occurs, the poor are forgotten, run over, stepped on, to get the rich—the Arminians, the world, just so they have a little silk on, or golden ornaments shining about them for a great show, a big

thing. It is often the case, when those big dinners are carried out to meetings, some poor members (yet I believe the richest in grace), that have nothing to carry, go home empty, feeling friendless and heart broken; feeling to be at others' feet, unworthy to take a sup, Is that scripture? Did not Christ have all things common? If we hate those worldly acts, we cannot love the one that practices them. The poor shall never cease out of the land (natural or spiritual). Are not the eyes of the Lord in every place, beholding the evil and the good? What a stumbling block for those out of the fold, and how the world ridicules us for such acts! A good name is rather to be chosen than great riches, for the love of money is the root of all evil, which some having coveted after they have erred from the faith. O, man of God, flee these things and follow after righteousness. He that is greedy of gain troubleth his own house, for where your treasure is, there will your heart be also. We cannot serve God and mammon and give them both their due. We never get so exalted in worldly goods but what the Lord can bring us down. I don't wonder at the prediction of fearful events approaching. It is a severe judgment on us cold, unfruitful Baptists. It seems a greater horror than death. Why? Because we are walking in obscurity, burying our talents in the ground—worshipping strange gods that cannot save. The Lord has to send his rod upon us, and the north wind to cause the spices thereof to flow out, that the beloved can come into his garden and eat his pleasant fruit.

How good when we can meet in love and unity, with healing in our wings, bearing each other's burdens, and thus fulfill the law of Christ. Love is so much

better than pride and strife. Where we see the most image of Christ, there is the most love. For God is love. A new commandment Christ says, I give unto you, that ye love one another.

Trusting the Lord has led my pen, I am yours to serve,

LAURA POWELL.

Whitmell, Va.

ELDER W. C. PERDUE—DEAR Brother in the Lord—if you will allow me to call you so: I tremble at the thought of calling any of the Lord's children brother or sister, for I am such a poor worm of the dust. I don't feel myself worthy of even thinking of the Lord or any of his people. I will try to write you some of my travail, or the way the Lord has led me, if I have ever been led by the Lord at all. Sometimes I feel to have a little hope that the Lord has led me through many dangers, toils and snares, and then again my hope is so dim that I almost give up all, and think that I am altogether mistaken—that I am deceived and am deceiving others. But if I know myself at all, I love the Lord's dear little children. I can't tell just how long back, or when my mind was first drawn to my sinful condition, or when the Lord did show me my sins first. It seemed to me that my troubles came on me so gradually, little by little, that I cannot tell how or when, but they did come—that I am convinced of. My greatest troubles began seven years ago, when it pleased the Lord to take from me and my children our dear companion and father. I thought it was the loss of my companion that gave me such great grief and sorrow, but still my mind was nearly all the time running on or about some portion of the scripture. I could see myself a vile sinner, and would mourn over my lost condi-

tion. I would try to do better, but it seemed to me that I got worse all the time, until at last I gave up all hope of ever getting any better, if it was left to me to make any change in my ways or doings. I would say to myself, "Oh, if I could be a Christian like my good old Christian father is, I would not fear to die or fear to live anywhere." I would look around me, and all my sisters and one of my brothers were members of the church, and I think Christians. I would grieve and cry that I was such a lost sinner. I would wake up at the midnight hour, and the first thing on my mind would be some part of the scripture or my lost condition. I went on in this way, wondering and searching everything I could find of religious papers or books, but still my troubles were with me; yet I could not get rid of them day or night.

After I was married again to my present husband, I was taken sick. During my sickness I went through all kinds of troubles and trials. I would have Mr. Higbie to sing for me every time I could, and that would relieve me some; but I went on from bad to worse, until after I got up and able to begin a little work, but not much, for I spent most of my time reading my bible, thinking I would try to pray, then again I would think of the scripture which reads, "The prayer of the wicked availeth not"

After I had given up all hope, one morning while by myself trying to get a little breakfast for the family, I found myself singing these words:

"Then will I tell to sinners round,
What a dear Savior I have found."

I never was so happy before in all my life. Everything seemed to be praising God. I wanted to tell poor sinners there is a Savior that can save them from their sins. I

was so rejoiced to think that I had found a Savior I did not think I would ever grieve or fear any more, but alas, how different it has been with me from that time. This little church was all torn up.—we had no preacher. Well, it seemed to me I must hear the gospel preached. I wanted to go on a visit back to Illinois where my sister lived, so that I could go to meeting once more. I thought if ever I had a chance I would offer myself to the church, but saw I was all filled with doubts and fears. But those bright seasons are so short, and so far apart, that I almost lost sight of the narrow way, if I ever have known anything about the right way; but if I know anything about myself, I do love the Lord's dear children.

I do not want to do wrong if I can help it. I think it is a great sin to deceive the church, or anybody. After I professed a hope, if I ever have, I read sister Sarah E. Rankle's experience, and she told my troubles better than I can tell them myself, except that she didn't realize such a clear forgiveness of her sins, and such brightness and joy, all so suddenly.

Brother Perdue, I was so pleased with your sermon on Sunday when you and old brother Owens were here to preach for us. How I wish he could be with us once a month, or even once in two months. We do get so hungry for gospel food.

This is written by your little sister who is saved by grace, if saved at all,
 SARAH E. HIGBIE

Greenwood, Col., Aug. 15, 1860.

ELDER P. D. GOLD—Dear Brother: As it is time for me to renew my subscription to the LANDMARK (I have been taking the LANDMARK several years), I will write a few lines to let you hear from me. I

have enjoyed reading the LANDMARK and have often felt comforted and encouraged by the way. I strive hard to pay for it. Although I am behind a few days, I hope you will bear with me, for my pathway is rugged. I have been oppressed both in body and mind almost beyond measure. I intended renewing earlier but could not conveniently do so, as I am dependent for conveyance. Brother Gold, I still feel my weakness spiritually and imperfections daily. I feel like I am the chief of sinners. If I am a child of God I am a disobedient one that has to be beaten with many stripes of trouble and afflictions, but it is right and just that I should suffer, for the Lord knows best, and I desire to be submissive to Thy will, O Lord! But I feel so vile and corrupt; my nature is so prone to sin; it makes my duty so unclean; I am still struggling between hope and fear; I desire to be obedient, but I fear I am deceived, and I shrink from my duty if I am not deceived, for I have a horror of being under a false pretense. But the Lord is able to accomplish his purpose. If the impression is of him he will, I hope, remove the obstacles out of the way and renew my strength in due season, for without him we are poor, helpless creatures, entirely dependent upon the Lord for life and salvation. Dear Brother Gold, I found some relief by going to see you and talking some, but I can't express my feelings to much satisfaction. I can't utter them, but I can, when my mind is composed, write freer than I can talk. But it seems that the world is in such an uproar there is not much satisfaction at home or abroad for me. I feel so undeserving I beg for mercy, and the Lord has been merciful to me and spared my life for some purpose unknown to me. I have

sweet promises, by the way, that build up my little hope. It is so faint at times I almost think of throwing it by. Dear Brother, I have been so miserable and distressed I did not know which way to go or what to do for relief. This is upon my mind constantly: Feed the hungry, clothe the poor; fear not, I am with thee. That is so comforting in my distress. I went over to Hamilton last winter. I was afraid to carry what writing I had for Brother Lawrence's perusal, and I was terribly afraid not to carry it, but I did and left it with him, and I felt that my mind was relieved and my burden lightened, but the tempter soon assailed me again, persuading me to believe I had done wrong. So what must I do? I will write a postscript in the morning, I guess. My brother's wife will also renew her subscription. Pray for me, for the prayer of the righteous availeth much.

MELISSA BROOKS

Greenville, N. C., Aug. 31, 1900.

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EDITORIAL.

REVEREND.

The use of the word "reverend" has become to be so common, and those who accept it have so much, in many instances, that is so common, the meaning which might have been intended in its use at first, as applied to men, has largely lost its force, and as to meaning, might be classed with those words which, for lack of meaning, have become obsolete. In a gospel sense, the word has no meaning as it is used, and is entirely out of place. It is only used once in all the scriptures, and then is applied to him who "Sent redemption unto his people: who commanded his covenant forever: holy and reverend is his name." See Psalm 111. We find the term *reverend* is only applied to the high and lofty One that inhabiteth eternity, whose name is Holy; as he is brought to view in the salvation

and redemption of sinners as the "One who dwelleth in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." This great work from first to last is by grace through the holiness of him who is harmless, separate from sinners and made higher than the heavens, and is therefore not done by men whose names are not holy, and therefore cannot be reverend.

None but these who claim there is an infinite glory to be shared with Christ in the salvation of souls by men as instruments and means under God claim, or accept the term as applied to men. To apply or accept the term as between men is Rabbinical, and the Lord says: "Be not ye called rabbi, for one is your master, even Christ:" and ye are brethren. God's people being brethren as born of him it is not possible that one should be greater than another. If one would be great let him be a servant, and if the servant is as great as his Lord, then might he be called master, but how then could he be called the servant? The master may become to be the servant, but the servant cannot become to be the master. Christ took upon himself the form of a servant and became obedient unto death, even the death of the cross. So that though he was Lord of all it was through obedience as the servant of all that he reigns over all. If one would be reverend, it must come through service, requiring resistance unto

blood, that through death he might reign in life born from the dead. But this is not possible, because Jesus Christ the righteous is the only begotten of the Father, full of grace and truth, the first born from the dead, and of every creature, and is the only one that ever did or ever could resist unto blood; besides, the apostle Paul tells us that we have not resisted unto blood, striving against sin, and until we shall have so done, we have no right to reverence our brother nor to allow him to reverence us. When John would have worshipped the angel, he said unto him: "See thou do it not; I am thy fellow servant and of thy brethren that have the testimony of Jesus; worship God." And when Cornelius fell down before Peter and worshipped him, Peter took him up, saying: "Stand up; I myself also am a man." When the priests of Jupiter would have done sacrifice with the people unto Paul and Barnabas, these true and faithful servants of God rent their clothes and ran in among the people and cried out, saying: "Sirs, why do ye these things? we also are men of like passions with you and preach unto you that you should turn from these vanities unto the living God." Those who know the Lord are admonished to cease from man, whose breath is in his nostrils, and to know nothing among each other but Christ and him crucified, and should worship him. The man who holds that he should and must keep the ten commandments as a condition

prerequisite to salvation should not forget that one of those commandments says: "Thou shalt have no other gods before me." And the Lord has said again: "My glory will I not give to another, neither my praise to graven images. I am the Lord; that is my name." It is shown in the Scriptures that man is naturally disposed to arrogate to himself some degree of importance, either to be as gods or to be a devoted servant of some kind of god other than the living God. To prefer the creature to the Creator was one of the first developments of Adam's character as of the earth, and man has assiduously maintained that disposition until this day, by either putting a price upon himself or some one or more of his fellow creatures, and thus departing from the living God—they are turned unto fables, and through the cunning craftiness of men they turn their godliness so as to realize the greatest gain therefrom. The selfishness of men will not allow them to serve without something akin to a pecuniary consideration as a condition for their serving. But love to God and to all those born of him is the element in which the children of God dwell and the power by which they serve him, because he has shed his love abroad in their hearts by his Holy Spirit, and in meekness they serve him with reverence and Godly fear.

One of the most evident features of the Scriptures is the debasing of man and the exaltation of Christ, and the gospel follows in the same line, and is only truly and faith-

fully preached when man is shown to be nothing, less than nothing, and vanity and Christ as the embodiment of all fullness, and all and in all to his people.

To preach salvation by grace in such a manner as not to as clearly show that it is not by works, decisively presenting each as distinctively and gospelly true, is not a true presentation of the gospel, and will not bring forth from sinners saved by grace that praise due the name of Jesus consequent upon the revelation of salvation as seen in the gospel when it is truly, fully and faithfully preached.

It seems to me that the doctrine as we understand it, and the customs which we hold to be in harmony with it, should be so clearly defined that our children and our neighbors' children might know of them, and that our children especially might respect us in them. That we do not use nor accept the use of the word reverend, and the reason, might be and ought to be known by the people to whom we preach, and our deportment individually and collectively ought to be such as to demand and maintain the respect of our friends in our customs, practices and doctrine.

The signs of the times seem to indicate a greater need of a clear, distinct, unquestionable presentation of the doctrine, discipline and order of the church than ever before. The different denominations are expunging, remodeling, revising and repudiating even the forms of doctrine originally held by their founders; and even some Primitive

Baptists have felt called upon in the closing days of the nineteenth century to tell us what is really the doctrine that was once delivered unto the saints. Remove the London confession, the Black Rock declaration and the Falton commentary, and all minor declarations, circular letters and communications, and turn toward the Mount Zion, and behold the ancient landmark which our Fathers have set will be seen still shining unto the perfect day, even as Jesus is the same yesterday, to-day and forever, and in that shining is the light seen in his light, in which all of God's little children are guided unto the fullness of the brightness of the shining of eternal truth, in which they see him who sent redemption unto his people: who hath commanded his covenant forever: holy and reverend is his name. And all such will be found sound in the faith or doctrine of our Lord Jesus Christ, and when he appears shall they appear with him in glory. Let his coming be in brightness, power and glory, and his name be forever praised because it is holy.

P. G. L.

Friend W. F. Snipes requests my view of Matt., 18:1,2,3.

"At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven! And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, except ye be converted and become as little chil-

dren, ye shall not enter into the kingdom of heaven."

What is it to be great in the world? It is to exercise authority and control, to be called Rabbi, or master. What is it to be great in the kingdom of heaven? It is to be the least—feel the least. For then we honor Christ the most. He that would be greatest among you all, let him be servant of all. Who would like this that feels he is worthy? None feel like they want to be great that are in the kingdom of God, for they do not feel worthy.

Jesus took little children, and setting them in the midst, set forth what must be the helpless feeling of his disciples. Children are helpless, ignorant, and unable in any sense to manage their own affairs. Jesus said, except ye be converted and become as little children, helpless, ignorant, and altogether dependent, ye shall in no case enter the kingdom of heaven.

Then we hold that grace saves infants and adults, and the adults must become as infants, and the infants become equal to the adults. The infants receive the kingdom as the helpless ones. If they are holy in and by nature, what need have they of receiving the kingdom of heaven? Those that are never lost have no need of receiving the kingdom of heaven, for they were always in it—never were out of it—and therefore could not receive it, for they always had it. But Jesus said, except ye receive the kingdom of heaven as a little child, that is as a little child receives it, ye shall

in no case enter the kingdom. Jesus said, suffer the little children to come unto me, and forbid them not. Then they come to Jesus, showing there was a time when they were absent from him, or had not come to him; but if they are born holy or without sin, this could not be.

We hold that grace saves the infant. It cannot be works. For none are saved by works. The helpless and dependent, ignorant condition of the infant is used to represent the condition an adult must be brought into in order to be prepared to receive the kingdom of heaven.

The child of God is sensible that he is needy, poor, helpless, ignorant and vile, and that he has no greatness.

We hold that infants dying in infancy are subjects of grace, and are saved.

Is it an accident that so many infants die? No. It is not by chance. They are taken from the evil of this world, and escape the sorrow that adults must bear. It is always with hope that we give up those that die in infancy. Jesus takes them to himself. The nature of parents would cling to the little ones, and keep them in this world of trouble, but Jesus said, suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven.

P. D. G.

A merry heart maketh a cheerful countenance: but by sorrow of the heart the spirit is broken.

SCRAPS.

I have received a letter from an unknown friend, who signs her name "A Poor Sinner." She states that she has been a member of the Primitive Baptists for several years, but has been in great distress because of her sinful nature.

Who knows that our nature is sinful and vile except the quickened soul? To my mind it is plain that if one feels and knows that he is a sinner, abhorring himself as such, that is clear proof that soul is not dead in sins. If this is not the truth, then where is there any evidence of life in any of us? None call on the Lord except such as lament their sinfulness, and feel their vileness: and Jesus came to seek and to save that which was lost.

She also stated that she was overwhelmed with distress during the sickness of her child, but her distress was about her sins. She could not eat, rest or sleep, on account of her burdened condition. She felt on the ground in this great agony and prayed to the Lord. She felt she could not live without relief, when these words came into her mind so plainly that it appeared as though she saw them, "Thou hast in love for my soul redeemed it from the pit of corruption, and thou hast cast all my sins behind thy back." With this also came another great deliverance, and with this came light, and she was delivered of her trouble, and it was with much effort she kept from speaking aloud.

Since then darkness has seized

her again, and she greatly fears she is deceived in the whole matter.

Do Christians ever get in such straits? O yes. I have no doubt about that. Jacob is quick to say, "All these things are against me." Esau seems never to have such fears; but it is the poor, tried child of God, the poor sinner, that is sore distressed in spirit. It is through much tribulation that we enter the kingdom. Our sins are our great troubles. Satan operates through this knowledge we have of our villainess.

We are slow to learn that all our righteousness is in Jesus, and that the just live by faith, and faith excludes works of man to glory in.

Recently I spent a short while in Clarksville, Va., the native county of my grandfather, who emigrated from there more than one hundred years ago. A great uncle, Pleasant Gold, was a Baptist preacher there then and remained there. This is near where the justly famous Patrick Henry, the eloquent, defended two Baptist preachers who were indicted for preaching the gospel. He rode about 50 miles on horseback to defend these men, and would not receive a cent for his services. His mighty appeals to justice and truth so convinced the judge and jury that instantly they were acquitted and the people bore them and Mr. Henry on their shoulders out of the court house with shouts of joy under his wonderful eloquence. Patrick Henry is held in sacred remembrance by those that love lib-

erty and right. There is only one Primitive Baptist in this town now. The people there were very kind to me. One of them said that I had left my old great uncle's denomination. I replied that there then was only one kind of Baptist, and that Elder Drury Seat, a very old preacher of that section who died recently, told me he had heard my great uncle preach many good Primitive Baptist sermons. Our fathers, where are they? The prophets, do they live forever? No. They soon pass away. I was reminded of the fleeting, fading nations of earth that vanish away with all its labors, cares, anxieties and joys that are so short-lived.

Cardinal Gibbons, the Romish authority in the United States, delivered an address before the Religious Congress at the World's Fair, in which about all denominations, except the sect everywhere spoken against, were present by representatives. In this deliverance he stated that all the good civilization that all enjoy is the product of Catholic teaching and power, in which all live, move and have their being.

There is not a word of truth in this statement. It is in God we live, move and have our being, from whom all good things come. It was predicted long ago that the man of sin would exalt himself above all that is called God, and sit in the seat of God. He claims that he is God's vicegerent on earth. No

man can stand or sit in the seat of God.

He also proclaimed the common notion advanced generally among the different denominations that God is the Father of all mankind, and all mankind are his children, or the universal fatherhood of God, and universal brotherhood of mankind. If God is the Father of all mankind, and all mankind are his children, how can any be eternally lost? This is the common doctrine of all denominations—or it is fast becoming so—except the Primitive Baptists. We have no idea that any child of God will ever be eternally lost.

But there is a hell—a place of eternal punishment—prepared for the devil and his angels, and the wicked are to be turned into hell, with all the nations that forget God.

The atonement of Jesus is universal for all the seed, all the children, all the heirs of promise, all the sheep, whether Jews or Gentiles; but all are not Israel which are of Israel, but in Isaac the seed is called, that is, the children of promise are counted for the seed.

What is the difference in the doctrines of all other denominations except the Primitive? None in substance.

“So the last shall be first and the first last: for many be called, but few chosen.” *Mat.*, 20:16.

Those who think they are first—who measure their hope of heaven on what they are or have done, shall be last: while such as feel that they have done nothing, and are not

worthy of anything, but feel that they are less than the least, shall be first. He that exalts himself shall be abased, but he that humbly himself shall be exalted.

Many are called but few are chosen. The Lord does the choosing. Israel's seven sons were called, but only David was chosen to be king of Israel.

God sees not as man sees. It is a remnant that is saved. The call of wisdom is to the sons of men, as such many are called—but whosoever is simple let him turn in thither.

Brother A. J. Webb, of Georgia, has requested my view of 1st Sam., 25:3rd to 42nd verse (read the chapter). The words (part of 20th verse) read, “But the soul of my Lord shall be bound in the bundle of life with the Lord thy God: but the souls of thine enemies, them shall he sling out, as out of the middle of a sling.”

These are the words of a wise woman named Abigail, uttered to David. The husband of this woman was named Nabal. He was very wealthy, but exceedingly selfish, a churl, never devising or performing a liberal thing.

David's young men, strong for war, had encamped near this man's sheep shearers in the wilderness, and defended them—were a wall of protection to them in the wilderness. David in his great need, while Saul was seeking his life, sent to this Nabal for relief from hunger for himself and his men. Nabal not only withholds all help,

but insults David also. There was no liberality or kindness in the man, no appreciation for favors bestowed upon him, no mind to requite them kindly. David determines his destruction, and also the destruction of his household. But his wife, a noble and wise woman, is informed of this in time to save David from a rash act. She hastily meets David with presents, and beseeches him not to commit an act that would stain the brightness of his throne, and she owns the churlish character of her husband. David blesses her as thus so timely delivering him, and accepts her presents.

Her drunken husband, when told of this matter, is smitten with death. His heart becomes as a stone, showing the stony nature of the man.

This woman becomes the wife of David, and in her sweet humility owns her place is to wash the feet of her lord.

How wonderfully the Lord was with David. He would not suffer David's enemies to destroy him. His soul was indeed bound up in the bundle of life with the Lord his God. This is salvation. Not only could not David's enemies prevail over him, but they were all destroyed. All that sought David's hurt came to a bloody end—from Saul down to the least. The Lord slung their souls out as of the middle of a sling. While all that loved David were also blessed.

It is good to see how the Lord delivered David from taking vengeance into his own hands, and how

he destroyed—cast out of the kingdom—all David's foes.

David is a type of the Lord Jesus. The fall and complete god-head dwelt bodily in the Lord Jesus. There was no guile found in his lips. All enemies of truth rose up against Jesus. Every foe of truth opposed him. But all his enemies are or shall be slain.

Every branch that beareth not fruit, he (God) taketh away. Every plant which the heavenly Father hath not planted shall be rooted up. He will cast out all such—nothing unclean can dwell in that pure kingdom. God will bind up in the bundle of life with Jesus all his beloved children, and will hurl or cast out all that offend. It is not every one that saith Lord, Lord, shall enter the kingdom, but he that does the will of God shall dwell in that holy hill.

Nabal represents the wicked—that have a heart dead to holiness, and given only to worldly lust and carnal pleasure, or are rich in this world. Such have no love toward Jesus, nor for his humble poor—no pity for the needy. But Abigail sets forth the church or child of God that loves Jesus, and hates iniquity.

Married by nature under the first covenant of works, in which there is no peace nor love, but touched with the glory of Jesus they espouse his cause and worship him, and that being dead wherein they were held—this stony heart taken away—they have liberty in the love of Jesus, and are joined unto him as their true husband. Sin is made

an end of. David's throne—or the kingdom of Jesus—is all glorious, and God is just in justifying the ungodly that believe in Jesus.

These humble souls feel unworthy to be joined unto Jesus, but desire to wash the saints' feet—or perform lowly acts of love for such as they esteem so highly.

P. D. G.

Brother Webb, favor us with your view of this beautiful narrative.

P. D. G.

OBITUARIES.

ELDER BLOUNT B. COOPER.

By Request.

Perhaps nothing is more common in this age of the world, with a reading community, than to see in the public prints the death of some innocent babe, or sprightly and lovely youth, or some near relative or friend in the civil or religious world, often causing a pang not to be erased but in the shroud of forgetfulness. Thus, we trow, it will be with very many who read of the following demise. A dear brother and father in the gospel has been suddenly taken from the Baptist community in this vicinity, and truly may it be said that a great man of God has fallen a victim to that grim monster whose icy grasp bids defiance to kings and potentates, and by whose cold hand Elder Blount B. Cooper is no more.

On the 25th of January, 1854, he breathed his last, in the bosom of an affectionate family, after an illness of about twenty days, and while they mourn his absence, they have this consolation, that he has in faithfulness finished the work assigned him here on earth, and has been gathered to his Heavenly Father, there forever to enjoy the rich inheritance, a crown of glory that fadeth not away, prepared in Heaven from before the foundation of the world, reserved in the person of Jesus Christ for all of his dear children. But still they mourn the loss of one so amiable in all the relations of life. But he yet lives in the affections of an extensive acquaintance of brethren, sisters and friends

and while they feel to sympathize with each other at the vacuum occasioned by this demise, let each endeavor to soothe the sorrows of her who has drunk deep of the dregs of affliction by this bereavement.

Of our dear sister Cooper it may, indeed and in truth, be said that she is one of the mothers in Israel, whose zeal for the prosperity of the Redeemer's kingdom exerted a most powerful influence on those of her acquaintance. And as the hand of Moses was sustained, while Israel prevailed before, by the assistance of a kind and affectionate companion, after the Lord, so was he sustained and encouraged to go forth in the defense of that cause which he in early life had espoused, and which by the grace of God was his chief concern.

Having no children to burthen his mind (for which he often rejoiced in the Lord) he, like that eminent apostle, to-wit: Paul, seemed burthened with an abiding solicitude for the welfare of all the churches, for whom he was a vigilant and untiring servant; whose indefatigable labors have been abundantly blessed to the pulling down the stronghold of sin and satan, and the building up the waste places in Zion.

Brother Cooper was born in Martin county, N. C., but the date of his birth, or how long he had been in the ministry, is not known to the writer, nor is it his purpose at present to enquire, but will leave that for the pen of his biographer, who will be able (no doubt) to exhibit his character in its true light, and more to the satisfaction of his friends, and especially to him whose feeble effort fails to a fault. But sufficiently long was he a standard bearer of the cross of Christ to endear him in the affections of a large circle of Christians and friends, who can testify that the more they knew of him the better they loved him.

His death has caused a vacuum which can be filled only by him who first gave him to the church. It may in truth be said of brother Cooper that he mourns with them that mourn, and rejoices with those who were enabled to rejoice in the Lord as their Redeemer. Wise in counsel, courteous in his deportment, inflexible in the truths of the gospel, with a fruitful mind, it will not be amiss to adopt the language of that eminent divine, Eld. James Osborne, he was "a great gospelizer." But he is gone to that bourne whence no

traveler returns. And while we mourn his absence, which is our loss but his gain,

"Let all who love the Lord indeed,
Who are from sin and bondage freed,"

endeavor to follow the example of our deceased brother by a pious walk and godly conversation, abounding in the work of the Lord, forasmuch as we know that our labor is not in vain in the Lord.

MARTHA J. ROSS.

Mrs. Martha J. Ross was born Sept. 22, 1836, and died Nov. 17, 1900. She was married to H. D. Ross Nov. 6, 1853. Unto them were born eight children—six sons and two daughters. The eldest son died in infancy. The other children grew up and married, except Dr. W. T. Ross, who died in Richmond, Va., in March, 1890, at the age of 25. The eldest daughter, Mrs. Ella Rakes, fell a victim to that dreaded disease, consumption, in May, 1899. The remaining five children were with their mother in the last sad hours of suffering. She had suffered from heart disease for nearly a year, but had been able to visit her children and go to preaching several times the past summer and fall. In her last illness she was confined to her bed for about a week. All that a good doctor, loving husband and children, and kind friends could do for her was done, but none could stay the hand of death. She bore all her sufferings with Christian fortitude. She united with the Primitive Baptist church at Jack's Creek, and was baptized on the first Sunday in June, 1887. When the new church was built at Goblintown she moved her membership there, and remained a consistent member till her death, never failing to fill her seat unless providentially hindered. Her husband being also a member of the same church, their home was a home for preachers, and all Baptists. She seemed to enjoy being with them and waiting on them, as well as anyone I ever saw. She was always ready and willing to minister to the sick and afflicted. She was a kind and affectionate wife and mother and a good neighbor. She was willing to die, and repeated these lines several times:

"Asleep in Jesus, blessed sleep,
From which none ever wake to weep,"

When two of her sisters (also Baptists) came in, she said, "O happy time when saints shall meet." Her room was crowded with visitors nearly all day, it being

meeting day at Goblintown. She recognized and talked with all. Saturday morning she called her husband, children and grandchildren who were present and bade them all farewell, and spoke a few loving words to each one.

She said she wanted her funeral preached next day, and selected three preachers to preach it. In the evening she asked those present to sing "When I Can Read My Title Clear," "How Firm a Foundation," and several other songs were sung in which she joined, starting two or three of them herself. Then she held out her hand till every one in the room shook hands with her. She said she had talked all she wished to and was ready to go. She sang "Farewell, Dear Brethren," till her voice died away. She seemed to be asleep, and I don't think she suffered any-

more. At half past eleven o'clock her spirit took its flight. That was the most affecting death-bed scene I ever witnessed.

We feel that our loss is her eternal gain. Though we cannot see her face or hear her voice, long will her memory live in our hearts. May each and every one strive to meet her on that blissful shore, where there will be no more partings, and no more farewell tears are shed.

BY ONE WHO LOVED HER.

ELDER WM. R. RADFORD.

ELDER P. D. GOLD—Dear Brother: Will you please publish in the LANDMARK that our beloved father and faithful instructor in Israel, Eld. Wm. R. Radford, has passed into eternity, after a brief illness? Many who have known him will remember that none excelled him as a "fire-side preacher."

His humble walk, able counsel and fatherly advice, both in and out of the pulpit, are distinguished marks left behind, which we humbly trust may ever live in the mind of the church and his descendants.

J. D. COCKRAM.

Tuggles Gap, Va.

ALICE AND LEE ROSS.

Little Alice and Lee were infant children of J. D. and Laura Ross. Alice Taylor was born June 12, 1890, and died of membranous croup March 8, 1891. She was a bright and affectionate little thing, and loved by all around her; but the love of parents and friends could not keep her,

for our Father's will must be done. Little Lee was born January 23, 1896, and died of inflammation of the stomach, July 21, 1896. His little life was short, but long enough to endear him to the hearts of his parents, and to be loved and petted by those around him. "The angels gather such lilies for God."

It is hard to give them up, but we know Christ said, "suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." "The Lord giveth and the Lord taketh away. Blessed be his name."

They came awhile on earth to smile,
Then sweetly passed away;
Like early flowers in sunny bowers,
Just blossoming in May.

L.

JOE LAWSON SUMMERS.

It is with a sad heart that I attempt to write you all a few lines in memory of our dear son, Joe Lawson Summers, the oldest son of W. B. and Mary J. Summers. He was born near Reidsville, Rockingham county, N. C., on February 2nd, 1882, and died April 25th, 1900, making his stay on earth 18 years, 2 months and 22 days. He was always a dutiful and obedient child. He desired to live in peace with all. He loved to read the bible, LANDMARK and hymn book. His favorite hymn was,

"The time is swiftly rolling on,
When I must faint and die;
My body to the dust return,
And there forgotten lie."

The doctor said he had la grippe. My dear son often put his sweet little arms around me and said, "Pa, I love you." He would hug his mother and tell her he loved her. He asked me and his mother to forgive him. We held nothing against him. Why he should have asked us to forgive him, I know not—the Lord only knows.

He loved to go to preaching. Elder Oakly was the last one that he heard preach. I was on one side of his bed, his mother on the other side. He put one arm around my neck, and the other one around his mother's neck, and said, "I love my pa and ma." His sister Mattie heard him speak of being baptized. I put my arm around him and said, "God bless you, my dear son." He said, "The same to you."

Just a little before he died I repeated the same words to him. He said, "God bless you." He hugged me, his mother, and his sisters Mattie and Nannie. I heard him say, "O Lord!" That was all I could understand. But I am led to believe that he was praying to him who is able to save and does save his people from their sins. I put my mouth to his ear and said, "Son, do you love the Lord?" He said, "Yes." His mother asked him if he was willing to die and trust him for his Savior. He said "Yes mam."

Tuesday morning before he died he looked up, pointing with his finger, and called, "Daniel!" He seemed like he wanted me to see him. He leaves father, mother, three sisters and one brother, and many friends to mourn his loss, which we hope is his gain.

Dear brethren and sisters, pray for his father, mother, sisters and brother, when it goes well with you.

"A precious one from us is gone,
A voice we love is still;
A place is vacant in our home,
Which never can be filled."

WILLIAM B. SUMMERS.

O. Sipe, Alliance Co., N. C.

BOOK NOTICE.

About twenty-five years since I wrote a book called my "Experience and Reasons for Leaving the Missionary and uniting with the Primitive Baptists," which was soon exhausted, nor supplied the demand. For years since, as a work awaiting my hand and certain opportunity that should bespeak it of the Lord, and not the flesh, it has lain on my mind in unspoken secrecy, 'till lately, when that opportunity came. And now I have a revised and enlarged *Second Edition* of that book, titled "Led By a Way I Knew Not," containing over three hundred pages, in good readable type, and nicely bound in silk cloth, that will be ready for delivery by the 1st of March, 1901, at one dollar per copy, post paid. Money should accompany all orders, which should be addressed to me at Macon, Ga., as follows:

MRS. R. ANNA PHILLIPS,

Macon, Ga.

R. M. D. No. 3 (or Rural Mail Delivery)

UNION MEETINGS.

The next session of the Eastern Union is to be held with the church at North Creek, and commence on Friday before the 5th Sunday in March.

The next Contentnea Union is appointed to be held with the church at Sandy Bottom, Lenoir county, N. C., Saturday and 5th Sunday in March, 1901.

The next session of the Dutchville Union will be held at Cedar Grove church, at Pernell, Wake county, Saturday and 5th Sunday in March, 1901, and a cordial invitation is extended to all lovers of truth.

The next session of the Country Line Union will meet with the church at Prospect Hill, Caswell county, N. C., on Saturday and 5th Sunday in March.

The next session of the Smithfield Union is appointed to be held with the church at Smithfield, Johnston county, N. C., on Saturday and 5th Sunday in March, 1901. Brethren generally, and especially ministering brethren, are invited to visit us.

NOTICE

Change in Price of Loyd's Hymn Books

as follows:

Plain Sheep Binding, 65c each Per doz \$6.50
 " Morocco, single copy, 85c..... " " 9.50
 Gilt Morocco, single copy \$1.15 " " 11.00

There is much improvement in the printing and binding. Do not send postage stamps.

Address ALVIN CLARK, Wilson, N. C.

All orders must be with cash.

APPOINTMENTS.

Elders J. F. Farmer and J. T. Colyer will be at Beulah Saturday and third Sunday in March.

J. E. ADAMS and J. T. COATS.

Chapel, near sister A. A. Barnard's (Roberson county, N. C.), Friday, Sat. and fifth Sun. in March.

L. I. GILBERT.

White Oak Springs.....	March 10
Sugg's Creek.....	" 11
Pleasantville.....	" 12
Rock Hill.....	" 13
Riley's School House.....	" 14
Town Creek at 10 o'clock.....	" 15
Brother John Snider's at night.....	" 15
Abbott's Creek.....	" 16
Saint's Delight.....	" 17
Pine Ridge.....	" 18
Clear Springs.....	" 19
Flat Shoals.....	" 20
North View.....	" 21

Conveyance needed.

E. E. LUNDY.

Hunting Quarter.....Monday and Tuesday after 5th Sunday in March
 Piney Point.....Wednesday night
 Davis' Shore.....Thursday night
 Straits.....Sat. and 1st Sun. in April
 Morehead City.....at night

J. D. VASS.

Durham.....5th Sun. in March
 Chestnut Grove.....Monday
 Raleigh.....at night
 Clayton.....Tuesday
 Salem.....Wednesday
 Beulah.....Thursday
 Upper Black Creek.....Friday
 Memorial.....Sat. and 1st Sun. in April
 Lower Black Creek.....Monday
 Aycok's.....Tuesday
 Nahunta.....Wednesday
 Wilmington.....Sat. and 2nd Sun
 Stump Sound.....Monday
 Yopps.....Tuesday
 Bay.....Wednesday
 Wardsville.....Thursday
 North East.....Friday
 South West.....Saturday
 Maple Hill.....3rd Sunday
 Cypress Creek.....Monday
 Muddy Creek.....Tuesday
 Sand Hill.....Wednesday
 Beaver Dam.....Thursday
 La Grange.....Friday
 Newborn's.....Saturday
 Meadow.....4th Sunday
 Autry's Creek.....Monday
 Lower Town Creek.....Tuesday
 Upper Town Creek.....Wednesday
 Moore's.....Thursday
 Wilson.....Friday

He will need conveyance.

W. B. WILLIAMS and W. H. FLY.
 White Oak.....Wed. after 1st Sun. March
 Nahunta.....Thursday
 La Grange.....Friday
 Sandy Bottom.....Sat. and 2nd Sun
 Newborn's.....Monday
 Meadow.....Tuesday
 Tyson's.....Wednesday
 Autrey's Creek.....Thursday

J. J. HALL.

Lebanon.....Friday before 2nd Sun. in March
 Wheeler's.....Sat. and 2nd Sun. in March
 Flat River.....Monday
 Surl.....Tuesday
 Stories Creek.....Wednesday
 Ebenezer.....Thursday
 Lynch's Creek.....Friday
 Prospect Hill.....Sat. and 3rd Sunday

Brother J. J. Whitfield will convey him.

J. E. ADAMS.

Pleasant Hill.....Tues. after 3rd Sun. March
 Salisbury.....at night
 Flat Creek.....Thursday
 Tom's Creek.....Friday
 Rock Hill.....Saturday
 Sugg's Creek.....4th Sunday
 White Oak Springs.....Monday
 Cotton's Creek.....Tuesday

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 Blood Balm kills or destroys the poison in
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 pains in bones or joints, sore mouth or nose?
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 sore, stop the aches and make the blood
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 CO., Atlanta, Ga. Describe trouble and free
 medical advice given. Don't despair of a
 cure as B. B. B. cures when all else fails.

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Write for circulars and testimonials.

JOHN W. GILLIAM, Principal.

Morton's Store, Alamance Co. N. C.

The next spring session of the
 Bear Creek Association is to meet
 with the church at Bethany (Ca-
 son's Old Field), Anson county, N.
 C., on Saturday before 1st Sunday
 in May, 1901, and hold three days.
 Wadesboro is 9 miles north of the
 place and Morven 6 miles east, and
 those coming by rail will inform
 either brethren N. J. Jones, E. C.
 Jones, or P. Vaughan, Jones Creek,
 N. C., and conveyance will be fur-
 nished.

Done by request of the Associa-
 tion,

J. W. JONES,

Association Clerk.

Boylin, N. C.

NOTICE.

I have on hand yet about one
 hundred of Mary Parker's books,
 "Reminiscences and Letters,"
 which since her death I have re-
 duced to fifty cents. Also my book,
 entitled, "Meditations on Portions
 of the Word." at \$1 and the Hymn
 and Tune book, both round and
 Shape note, at \$1. By the dozen
 \$9. sent at the expense of pur-
 chaser.

SILAS H. DURAND.

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Morocco Binding plain edge, pr doz..	9 50
Morocco Binding-gilt edge, sin copy..	1 15
Morocco Binding, gilt edge, per doz...	11 00

Not less than half dozen will be sold at
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 letter, P. O. money order, or by express to
 me at Temple, Texas.

Address all orders to

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MARCH 15, 1901.

NO 9

Zion's Landmark.

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P. G. LESTER, ASSOCIATE EDITOR, Floyd, Va.

R. ANNA PHILLIPS, COR. EDITRESS, Macon, Ga.

PRICE--\$1.50 A YEAR

ZION'S LANDMARK PRINT

James Harrison
17400

The Purpose of Zion's Landmark.

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

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

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

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

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

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

The Subscription Price of Zion's Landmark.

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

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

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

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

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

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

All brethren and friends are requested to act as agents.

All names and post-offices should be written plainly.

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

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

ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

THAT WHICH THE LORD HATH
PURPOSED SHALL COME TO
PASS.

DEAR BRETHREN GOLD AND LES-
TER:—From some cause my mind
has been much exercised for sev-
eral days upon the purposes of
God. I do not know why I should
be so constantly meditating upon
this, to me, wonderful, deep and
sublime subject, yet it is so. A
kind of irresistible impression
seems to impel me to write, not-
withstanding my great weakness.
I am fully aware of the fact that I
am not able of myself to grapple
with so deep and sublime a subject.
Therefore it is with much fear and
trembling that I approach it. I
think it is with a heartfelt desire
that the Lord may direct my mind
so that I may write so as to glorify
his name, and thereby edify his
saints, believing that when God is
honored through our Lord Jesus
Christ, that the saints rejoice and
are edified.

It was the purpose of God to
speak the earth into existence. "In
the beginning God created the
heaven and the earth." Gen., 1:1.
This proves a purpose to create. In
fulfillment of his purpose he made
the firmament, that handiwork
might be shown. For "The heavens
declare the glory of God: and the
firmament sheweth his handy-

work." That the dry land might
appear, it is written, "And God
said, Let the waters under the
heaven be gathered together into
one place, and let the dry land ap-
pear: and it was so." Gen. 1:9.
"And God called the land earth;
and the gathering together of the
waters called he seas: and God saw
that it was good." 10th verse. This
his purpose carried out. Take into
consideration the fowls, the beasts,
the fishes, the herbs, etc. Then
come to man, and in his creation
we see the plural used. "And God
said, Let us make man in our own
image, after our likeness, and let
them have dominion over the fish
of the sea, and over the fowl of the
air, and over the cattle, and over
all the earth; over every creeping
thing that creepeth upon the
earth." 26th verse. "So God cre-
ated man in his own image; in the
image of God created he him. Male
and female created he them." 27th
verse. In their creation the male
and the female. It is said that
while they were in this state they
were immortal. But God did not
say so, and I shall not. It is also
said that he was made able to stand,
but liable to fall. But God did not
say so and I shall not, for I don't
know. That he did transgress and
fell is certain. If he had never
transgressed and fell, I own that I
cannot trace the purpose of God in

the perfect work of salvation. For if the man had not fallen, I own that I cannot see for the life of me why God should, from before the world, have given any of the fallen race grace in Christ. "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given in Christ Jesus before the world began." 2nd Tim, 1.9. This is an affirmation of the apostle, as the preceding verse shows. This grace which was given in Christ Jesus before the world began, consequently was before the creation of man. If this was according to God's own purpose before the world began, it seems to me there must of necessity have been a purpose in the fall or transgression of the man, without which he never could have been the recipient of this grace; for none but fallen, depraved sinners stand in need of saving grace. I do not think that it is blasphemy to assert that as God purposed grace in Christ Jesus before the world began, that he also purposed that the sinner should stand in need of it.

I am not able to see how the Lord could declare the end from the beginning, and not see and know every event from the beginning. And he by the prophet declares, or commands thus: "Remember the former things of old: for I am God, and there is none else: I am God, and there is none like me. Declaring the end from the beginning and from ancient times the things that are not yet done. Saying, My counsel shall stand, and I will do all my pleasure." Isa, 46:9-10. I am not able to see how he could declare things that are not yet done unless he purposed or predestinated that they should be done. To say that he permitted things to take place that he did not purpose, seems

to me to contradict itself, and makes the creator no higher than the creature. Man purposes and plans, but his purposes fail, his plans are frustrated. Not so with God. He purposes and it comes to pass.

"To every thing there is a season, and a time to every purpose under the heaven." Eccl., 3:1. Is this not according to God's predestination? The Lord's will cannot be frustrated in the least by any event that takes place under the sun, because every event is according to his purpose and predestination, hence it cometh to pass. "A time to be born and a time to die; a time to plant, and a time to pluck up that which is planted." Eccl., 1:2. Who can put off his birth? Not one. If there is a time for man to die, and he by some chance is cut off before his time, who is to die at his time? Can he fill the time if he is cut off before the time? If he passes over time, then what? Who is to take him away after his time has passed? Seeing that he has passed his time, "Yes," says the objector, "but Ezekiah had fifteen years added to his days." Yes, and if you admit that, then you can never kick against God's predestination, and are compelled to honor his purpose and will be compelled to acknowledge the chance system to be false. "For," saith the preacher, "I know that whatsoever God doeth, it shall be forever; nothing shall be put to it, nor anything taken from it; and God doeth it that men should fear before him." Eccl., 3:14.

We have seen that he declares that he will do all his pleasure. Then nothing can be put to it, and nothing taken from it. And it is clearly proven by this that all the idle cant about God being desirous to save all, and some will not let him save them, must be of the

devil, and they that preach it must be the devil's tools. For the above is sufficient to show his sovereignty. "Every purpose of the Lord against Babylon shall be performed." See Jer., 51:29. If against Babylon, why not in all things? It is certainly taught in the scriptures that God worketh all things according to the counsel of his own will, and then we clearly see that nothing in the heights or depths comes to pass without his purpose—no, not the falling of a sparrow or the rustling of a leaf.

The saints are saved according to his purpose and grace. The apostle says, "And we know that all things work together for good to them that love God, to them who are the called according to his purpose." "Rom., 8:28. 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." 29th verse. "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." 30th verse. "But," says the objector, "all good things work together, and not evil things." I answer, "He that purposed the good, also purposed the bad, and he controls both alike." "But," says the objector, "this predestination, calling, justifying and glorifying, refers to the apostles only, and not to the saints generally." I answer, If so, then the apostles are all that are saved, because without these callings, justifying and glorifying, it certainly must follow that none could be saved or are saved. Besides, there were only twelve of the apostles, and the number saved, and consequently were predestinated, called, justified and glorified, is a great number or multitude, that no man could number. So the idea that

it was only the apostles must be of the wicked one, and not of God. In the purpose of God, we are taught the principles of election very plainly in the following: ("For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;) it was said unto her, the elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated." Rom., 9:11,12,13. Are we to believe these verses, and yet condemn God's purpose, election and predestination? Surely not. Then we certainly are bound to reverence God's way of saving his people, or contradict his word. Are we to suppose that his purpose of election in the case of Jacob and Esau differs from his purpose with the rest of the children of men? It cannot be, without denying his right to govern and dispose of his as seemeth to him good.

Again, read Ephesians, 1:11: "In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will." I would ask who worketh things that are not after the counsel of his will? Since God worketh all things, from whence cometh other things? I must confess that if there be things either in providence or grace that are outside of God's purpose, then am I a deceived mortal. I do rejoice that the saints have hope, "According to the eternal purpose which he (God) purposed in Christ Jesus our Lord." Eph., 1:11. For it does seem to me that if we ignore his eternal purpose, we are without hope.

I think there could be no quarreling and wrangling among the Baptists if all would be strictly attentive to the scriptures. For they

certainly do teach the sovereignty of God clearly. His eternal purposes, election and predestination, are stamped upon every page. Our exalted Creator certainly purposed all events, or else he purposed a part and left some to chance; and we know that if it is based upon chance, that it may or it may not be. Far be this from God. There is no chance work in grace, nor in providence. All things have fixed laws, and one law does not annul another, so far as it relates to the works of the eternal God.

"For this purpose the Son of God was manifest that he might destroy the works of the devil." 1st John, 3:8. He did destroy the works of the devil, and thereby proved himself the Son of God. If not, then he has failed to prove his sonship. Then predicate the events of time upon chance, and to my mind we dishonor God, and make his Son out to be an impostor. I know carnal reason revolts at the idea of God's complete sovereignty. But we are to understand that carnality never believes in anything above itself. It is the spirit that reveals Christ as a complete Savior. And that clearly proves the purpose of God.

Every purpose of God is for some wise end. When he says to Pharaoh, "Even for this same purpose have I raised thee up, that I might show my power in thee." Romans, 9:17. Evidently, the purpose of God according to what God in his foreknowledge intended or purposed, was fulfilled in him. Certainly he would not purpose the course of Pharaoh, and leave the rest of men to work by chance. No, no. He declared the end from the beginning. Was not this the end of all things, acts or events? To deny it, it seems to me would be blasphemy. Then if man cannot fathom the

deep things of God, none should ask why or what doest thou!

The Lord saith of the church, or at least to the Ephesians by Paul, "The eyes of your understanding being enlightened, that ye may know what is the hope of his calling, and what the riches of this glory of his inheritance in the saints." Eph., 1:18. Then the saints have the eyes of their understanding enlightened; therefore they alone can see a beauty in the purposes of God, and look for the fulfillment of them all, and God will not disappoint them; if so, then some things will work together for their ill, and not for their good. It is a comforting truth that God purposes, and none can frustrate him.

Let us keep silent and hear the Lord speak of his purposes by the prophet: "The Lord of Hosts hath sworn, saying, Surely as I have thought, so shall it come to pass: and as I have purposed, so shall it stand. That I will break the Assyrian in my land, and upon my mountain tread him under foot: then shall his yoke depart from off them, and his burden depart from off their shoulders. This is the purpose that is purposed upon the whole earth: and and this is the hand that is stretched out upon all nations. For the Lord of hosts hath purposed, and who shall disannul it? And his hand is stretched out, and who shall turn it back? In the year that King Absz died was this burden." Isa., 14: 24-28. Looking at this wonderful prophecy, who can doubt the fulfillment of all the wonderful purposes of God, or question his sovereignty, or deny his predestination? To my mind, if in the wisdom of God, anything visible to mortals, or invisible to them, were to work contrary to the purpose of God, then all that was purposed in Christ would be likely to turn out

to be a failure in what Christ purposed to accomplish. And should his purposes fail in one instance, it follows of course that all might fail, and that Christ hath died in vain.

Oh, how discouraging, how horrible, to think of even a remote possibility of a failure in the complete and perfect salvation wrought out by Christ at such an awful and wonderful cost! What a howl of triumph would rise from the dark dungeon of hell if one purpose of God were to fail! All the demons of that awful abode would rise, and with demonic yells make universal space resound with their shouts of triumph over the conquered Son of God. And we think Christ and all the angels of glory would stand trembling for the safety of the throne of God. If one link in the chain of God's purposes—election, predestination, or of the reign of grace through Christ—could be broken, then farewell to the whole race of man. For all would be forever gone, eternally gone.

But to my mind all things were purposed by the eternal "I Am." And that his purpose is as sure to be accomplished as it is sure that his throne stands. I cannot see, for the life of me, how his honor can be maintained if we teach a probability of the failure of the reign of his grace. And never, to my mind, has one single sinner been quickened to life only by the Spirit of God; and this, it seems to me, is because of the reign of grace. And this grace was given in Christ before the world began. And consequently was bound, in the very nature of things, to have been before there was a man made; and that must of necessity prove that God purposed to make man, and that man would need a Savior, because of his death in sin.

"Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past fathoming out! For who hath known the mind of the Lord? Or who hath been his counsellor? Or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things: to whom be glory forever. Amen." Rom, 11: 33 to 36. Now, if in the wisdom of God all things are for him, it does seem that it is reasonable to conclude that all and every event that taketh place in the heights above, or the depths beneath, or in the lengths, or breadths, either in earth, or hell, are under his control, and that he purposed and foresaw them, and overrules them to his own glory. Or else events are not things. Then, taking this view of the wisdom, power, mercy and love of God, I feel safe in believing and teaching that the God of salvation is a complete Sovereign, and therefore live in hope of his mercy, and that through the efficacy of the blood and righteousness of his adorable Son, that I shall yet praise him who is my "wisdom, righteousness, sanctification and redemption." See 1st Cor., 1:30. Then God forbid that we should glory save in the Lord.

Dear brethren, I have thrown these thoughts together under the most trying circumstances—with much fear and trembling—knowing that I am imperfect, ignorant and short sighted, often wondering can it be that such a creature as I am can be a child of God—saved by grace. I have written my own imperfect views, without consulting any man for his views. I alone am responsible for what is here presented. I desire that if this is published, that none will take offense because of it. I hope that I

have had the honor of God in view, and trust that I have the mind of Christ. My race is nearly run. I shall soon go hence, and shall soon know the reality of these things. I am looking forward to the time of my departure. When I go I expect and believe that I shall meet a satisfied Savior. My hope is to see the King in his beauty, and the whole of the purchases of Christ's blood, which will be a train that shall fill the temple—not one left out for whom he atoned; if so, it will be because of his eternal purpose, which he purposed in Christ before the world began. Then I shall be as the glorified saints, and meditates that all the hosts of heaven will be shouting "Crown him Lord of all!" Then I shall be completely happy, as I stand with the sanctified family of God.

And to his name be all the praise now and in a world which shall never end.

J. C. HALL.

Gogginsville, Va.

DEAR BROTHER GOLD, BRETHREN AND SISTERS:—It has been quite awhile since I last wrote you through the LANDMARK, and perhaps I am presuming too much to write now; but I have for sometime desired to send you a short message and tell you something of my pilgrimage.

I used to hope that I would "Grow in grace and in the knowledge of the truth," as the years should go by, but I feel like I am growing less and less all the time, and my knowledge grows only in that I find myself straying out of the way, and my heart more sin-defiled. My mind is not often so actively exercised and enraptured on scripture subjects as it used to be. I am poor and barren. Why is it thus with me? I am often made to seriously doubt if I am one of the redeemed.

It seems to me that the things that cause spiritual growth and riches in so many others, more often bring me into spiritual poverty and darkness. If I grow, I grow in sorrows, burdens, and doubts. I often decide that my school work and the cares of life take so much of my time and attention that it brings me into this spiritual poverty. This I shrink from often, and grieve over. I get so destitute of faith sometimes I wonder is there anyone on earth like me. I trouble and worry over little matters, even wondering if I must direct mine own steps in these things, and if, after all, we make our own weal or woe in this life; and sometimes the way is so dark and rugged, I don't know how, nor which way to step, and there are so many paths, and so often I don't know which is the right way to take; yet, it seems I must advance. I tell you, dear ones, there is no comfort in such thoughts and condition, but it is distressing beyond my ability to describe.

But I can tell you a thought wherein is comfort: "Salvation is of the Lord," and "He is a shield unto them that put their trust in him."

There is an adage that I often find comfort in, too: "There is a destiny that shapes our lives, rough hew them as we may." I had much rather the shaping of my life be in divine hands than in my own sinful hands; for oh, what a misshapen, deformed thing I would make it! Just see what my mistakes, chopping and hewing has done already—caused me so much trouble and remorse, thrown me into deep pits of distress. I often try to do some shaping, but oh, the sad mistake, the bleeding wounds I make, that only grace, mercy and love can heal! I don't mean by this that we should give way to the promptings of the flesh, and not try to live up

to a high moral standard. This is a natural duty of all men.

Dear brethren and sisters, do you ever get in such straits, make such mistakes, have such a lack of faith? I feel like surely I am alone in this respect. I find so many of the principles I hate in myself yet cannot free myself from. I fear I am often led by the vain things of this world, that the "pride of life" has a strong hold on me, for I am often in the paths of disobedience and sorrow, and that is contrary to the paths of righteousness. The Lord's ways are pleasantness, and his paths are peace. How sweet they are! Sometimes I feel to be "led by still waters, through green pastures, and in paths of peace." Then I think surely I have gotten over the roughest of the way, and I will not get in such dark places again; but somehow I get in them, and it is a new, unexplored one every time, and only the Lord knows how lonely and sorrowful I feel.

I often think of how good and merciful the Lord was to poor me this fall in permitting me to attend so many Associations and enjoy the hospitality of so many dear Baptists and friends. I felt built up physically and spiritually. When I came to my school I had regained my usual health, and I felt that my little hope had been strengthened, and I could say, "Bless the Lord, O, my soul, and forget not his benefits." How often I recall those pleasant days, and I feel like if I should live to be old, it will be a comfort to think back on the days when I mingled often with God's people. I feel like it is good for us to meet in Associations to worship God. Let us keep close together, and in communication with each other, if we are the mystical body of Christ. My circumstances prevent me from going as much as I would like to the dif-

ferent meetings of God's people, yet I feel like I have been blest more than I deserve. I feel like I have been a sluggard in many respects, and the scripture, "Go to the ant, thou sluggard, consider her her ways and be wise," has been applied to me. Where is man's boasted knowledge, when he is referred to the little ant to learn wisdom! Solomon says, "The ant is a small people, yet lay they up their stores while it is summer." And I think if we, in the summer of our years and strength, would, as much as we could, go to the meetings of God's people far and near, and mingle our voices together in praise to his name, and talk of the things of his kingdom, it would be laying up stores in our feelings and memories for comfort in the days when we can't go.

We often go back in our memory to times of joy and peace, or sorrow and distress, and words spoken by some dear child of God—that, perhaps has long been gathered from time to eternity—come up before us and comfort us as much as in the day they were spoken. Right now, words spoken by old brother Brantley are strengthening me to write. I was very low spirited, and he was encouraging me to write, and said, "It is your Father's field, and you have the privilege, and it's your duty to work in it." Also, many dear ones this autumn, while at the Associations, encouraged me and requested me to write oftener. I don't see how they could, when I seemed so dull and barren. I could not talk and express my feelings at all. I often review the whole trip in my mind, and view the congregations at each Association and meeting, and hear the sweet voices. Oh, what a rich store it is to me! Dear ones, I was afraid I was not appreciating it as I should—such a rare blessing to me—but deep down

in my heart I felt like I was being strengthened, and was asking the Lord to bless me with a thankful spirit, such a one as I should possess. I felt like I was a disappointment to many, for I don't have the liberty in expressing myself that I used to, and I feel like I have never had much. But it was a lovely time to me, who had been in the night so long. It seemed I was given a new garment of praise. There are many dear ones I met, especially at the Kehukee Association, I would like to mention, but will not now. I remember you, dear ones, in much love. It is sweet to me to think that for five weeks I attended associations each week, and, as I hope, we were gathered together and made to sit together in heavenly places in Christ, and under the drippings of his sanctuary. Perhaps I shall never be so blessed again. God knoweth.

Dear brethren and sisters, no doubt you expect a better letter than this, but remember that I am a very poor little one, and could not do this well if not prompted by a spirit of love. No, there is no good thing in the flesh. To the Lord be the honor and glory of every good work.

May we all be kept by the power of God, unto salvation, ready to be revealed in the last time.

Lovingly submitted,

EMMA HINES.

Banner, N. C.

FRAGMENTS.

The Lord's people are as little children in their reception of the kingdom of heaven. They are not strong enough to walk alone, nor able to direct their steps, nor wise enough to understand the mysteries of the kingdom, nor do they know how to manage their own will. In everything, and for everything,

they are entirely dependent upon that wise and gracious God who brought them forth into the gospel light, and who alone takes care of little children.

Arguments proving that their will is free, and instructions as to how to profit by that freedom, are lost upon them, as they would be upon a little child naturally. They receive instruction and help as a little child does—from their caretaker. Their knowledge comes by experience—they grow into it—always "through tribulation." Their inner life is full of business which occupies all their attention, and requires all their strength and thought so completely that theoretical teaching does not get below the surface of their minds.

In order that any discussions concerning doctrine should get down to the secret depths of the soul, where their real business goes on, such discussions must have reference to that business. That work is secret from the world—is mostly carried on alone—and is full of perplexities, contradictions, wars and fighting, and terrible anxieties. But it also has some sweet and glorious results, some conclusions of unspeakable peace, and some returns of untold "riches in righteousness," and of joys with which "a stranger intermeddleth not."

The inner life of a quickened soul while here in the flesh, is one of supplication for grace, of pleadings for mercy, of prayers to be saved from sin and self, of earnest cries unto God that the unholy desires of the flesh and of the mind may be crucified, and that God's holy will may be wrought in us, so that we may "live, not unto ourselves, but unto him who died for us and rose again."

Sometimes faith shows us the

fullness of our salvation in Christ, and the righteousness of the law-fulfilled in us by his holy Spirit, and then we "are filled with all joy and peace in believing," so that we "abound in hope, through the power of the Holy Ghost." But all the time the living soul experiences a dying daily; a daily "bearing about in the body the dying of the Lord Jesus, that the life also of Jesus may be made manifest in our mortal flesh;" a daily perishing of the outer man, while the inner man is renewed day by day. 2nd Cor., 4th chap. How well such exercises teach the Lord's people that they cannot trust in themselves, nor rely upon their power over their own wills, to secure salvation either for time or for eternity.

When we are wearied with our own vain efforts to remove evil from our hearts, and to make our thoughts and actions pure and holy, and our souls are cast down within us, then there goes up out of our very weakness a cry unto God to "work in us that which is well pleasing in his sight, through Christ Jesus." That prayer will surely be answered; "the work of faith with power" will surely be fulfilled in us (Heb., 13:21; 2nd Thess., 1:11), and we shall rest for the time in the perfect will of God. Thus we learn that salvation is a revelation and an experience from the first to the last of it, and not our own work.

The especial mark which distinguishes the Lord's people from all others, is affliction on account of sin. They are "an afflicted and poor people." Zeph., 3:12. "They shall loathe themselves." Ez., 6:9. "I have chosen thee in the furnace of affliction." Isa., 48:10. "I will bring the third part through the fire, * * and I will say, It is my people." Zech., 13:9. "They are grieved for the afflictions of Jo-

saph" (Jesus) Amos, 6:6. "They shall look upon me whom they have pierced, and they shall mourn for him as one mourneth for his only son." Zech., 12:10. "These are they which came out of great tribulation." Rev., 7:14. "In the world ye shall have tribulation." John, 16:33. "Think it not strange concerning the fiery trial which is to try you, as though some strange thing had happened unto you." 1st Peter, 4:12. "Knowing that the same afflictions are accomplished in your brethren that are in the world." 1st Peter, 5:9. If we be dead with him, we shall also live with him. "If we suffer, we shall also reign with him." 2nd Tim., 2:11,12. "We must through much tribulation enter into the kingdom of God." Acts, 14:22.

"In meekness instructing them that oppose themselves; if God, peradventure, will give them repentance to the acknowledging of the truth." 2nd Tim., 2:25. Thus the apostle always shows our entire dependence upon the Lord for what we need. While it is our duty to exhort and instruct those who are unruly and oppose themselves to the truth, we are to remember that we cannot clothe our words with any power. We cannot cause the transgressor to repent, nor give him even a desire to repent. The Lord alone can give repentance, and he will do it in his own time and according to his own will.

We sometimes carelessly quote a certain scripture thus: "I will bring the blind by a way that they knew not, and in paths that they have not known." But when that portion has been given to us in explaining our experience, we shall see the need of the words, "And I will lead them," in beginning the second part of that sentence. Not

only does the Lord bring his people, who are blind to any way of salvation for a sinner, from the condemnation of the law to the salvation of the gospel by a way that they know not, but ever after, through all their journey of life, he leads them in paths that they have not known. They are still blind in the sense that they cannot see the way before them, and therefore cannot walk by sight, and cannot direct their steps. So the prophet says, "I know, O Lord, that the way of man is not in himself; it is not in man that walketh to direct his steps."

The paths in which the Lord leads us day by day are paths that we have not known. No one can know to day in what path he will be led to-morrow. He walks by faith, not by sight. And having faith he is able to trust in the Lord wholly, and say, with Job, "He knoweth the way that I take when I am tried I shall come forth as gold."

To lead and to be led always signify inability on the part of the one led, and corresponding ability on the part of the leader. Not only the ability of the body and of knowledge, but also the ability of the will, belong to the leader. A child is led because it is weak in body and does not know where nor how to go. A blind man is led because he cannot see the way. And some men and animals are led, not where they would go of themselves, but where the leader wants them to go.

It has been suggested in proof of conditional salvation, that it depends upon the will of the one led whether he will be led or not. But the figures used in the scriptures to illustrate the leading of the Lord's people, show that the will of the Leader prevails, and that the natu-

ral will of those who are led is crossed and overcome and brought into subjection by the will of the Lord which is wrought in the soul. So that the scripture is fulfilled which says, "Thy people shall be willing in the day of thy power." Israel was led through the deep as an horse in the wilderness, that they should not stumble. Isaiah, 63:13. He led his people like a flock. They would not have gone that forty years' journey through the wilderness of their own will, but the shepherd does not consult the will of the sheep. They go where he wills, and our Shepherd leads his people "forth by the right way, that they may go to a city of habitation." As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings, so the Lord alone did lead Jacob. Deut., 32:11. The will of the young eagles was to cling to the nest, and so the will of the Lord's people is to hold fast to the hope of salvation by works. But the Lord brings them away from that and works in them to will and to do of his own good pleasure.

It is happy for the little child that the favor and salvation of God is not left dependent upon its own will. If left to go according to its own will, how soon it would be destroyed! Happy is it for the little, trembling child of grace that the Father's eye is ever watchful over it, and his hand reached out to lead it in the right paths. "I will guide thee with mine eye," he says. "He leadeth me," the dear child thankfully testifies, "in the paths of righteousness, for his name's sake." And how happy for the child that the comforts which only a mother can give in times of fear and weeping, are among the precious provisions of God's grace and tender care and love! "As one

whom his mother comforteth, so will I comfort you, and ye shall be comforted in Jerusalem."

SILAS H. DURAND.

Southampton, Pa., Jan. 28, 1901.

ELD. P. D. GOLD—My Dear and Beloved Brother in Christ: I wish to tell you of a dear old sister who was received by letter at our last church conference at Lawyer's Spring. Her name is Mrs. M. M. Dees, and she is the only surviving member of old Lane's Creek Primitive Baptist church, and she is 83 years old and lives in her own house alone, some eighteen miles from Lawyer's Spring, hence she sent the church a letter, telling them of her humble hope, and reviewing many events during her long spent life, and mentioned the date of her joining the church and her baptism, and how she had been left alone, and asked the church for fellowship. She is well known by some of our people and was received in love and fellowship.

I visited the old sister on last Sunday at her home in Chesterfield county, S. C., and she is certainly a monument of the goodness and mercy of God. She is in good health, is cheerful, and talks very interestingly of the goodness of the Lord to her. She is firm in the faith of the Primitive Baptists and doctrine of the bible, and is the only known one in that immediate section.

She takes the LANDMARK, and before we left her she gave me the money to send to you to advance her subscription. She has a son who is a Protestant Methodist preacher, and who in years past represented Chesterfield county in the South Carolina Legislature 12 years and 4 years in the State Senate. His name is John Turner. Some of her grandchildren stay with her most of the time at night.

Sister Dees' maiden name was Gueing. She first married a Turner, and after his death she married Mr. Dees, who has been dead some ten years.

May she have the presence of the holy Comforter to strengthen and uphold her during her remaining days, that she may say, "I only wait the appointed time of my departure."

May the Lord bless her and all his faithful children is my desire, for Christ's sake.

J. W. JONES.

Boylin, N. C.

BOOK NOTICE.

About twenty-five years since I wrote a book called my "Experiences and Reasons for Leaving the Missionary and uniting with the Primitive Baptists," which was soon exhausted, nor supplied the demand. For years since, as a work awaiting my hand and certain opportunity that should bespeak it of the Lord, and not the flesh, it has lain on my mind in unspoken secrecy, till lately, when that opportunity came. And now I have a revised and enlarged *Second Edition* of that book, titled "Led By a Way I Knew Not," containing over three hundred pages, in good readable type, and nicely bound in silk cloth, that will be ready for delivery by the 1st of March, 1901, at one dollar per copy, post paid. Money should accompany all orders, which should be addressed to me at Macon, Ga., as follows:

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WILSON, N. C., MARCH 15, 1901.

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EDITORIAL

Brother E. A. Stanfield requests my view of Heb., 4:3 and 12.

The believer only enters into God's rest. The Sabbath is its type wherein no manner of servile work was done. All is freedom—rest—in the Sabbath. All the six days of creation work was done before the Sabbath. It was complete, finished before. Hence there was no work—no labor to be performed—not even to the picking up of wood to kindle a fire—on that day.

What a perfect day this is! How it celebrates a complete creation, and hallows the name of its Maker and praises him, showing finished work!

This is the type of the gospel. Could therefore anyone enter into gospel rest if he has not ceased from his own work? As long as one says, holds, or preaches there is something for me to do, he has not

ceased from his own work—has not believed in Jesus. The way to glorify Jesus is to believe in him—to receive him as the end of the law for righteousness. To receive him proclaims your acknowledgement of the holiness of the law in your condemnation, and the perfection of Jesus in obeying the law for you. Faith says, It is enough—Jesus lives, and he is mine and I am his.

But is it easy to have faith? How was it with the Israelites? Did not they have an exhibition of God's glory? Was not the manifestation of his outstretched arm in mercy and power to Israel, enough to cause them to believe in him? What excuse had they for unbelief in departing from the living God? What proof had they of any power in any false god? Surely they found nothing in Egypt or her gods to cause them to hope in them—and surely they saw, felt and heard enough of God's glorious power to cause them to trust in him. But the trouble was in their own evil heart of unbelief in departing from the living God. They do always err in their heart. That is the worst place to err. Without a right heart one cannot trust in God.

The apostle says, Take heed, lest there be in any of you an evil heart of unbelief in departing from the living God.

One may say he has faith, but if there is nothing to prove it by but his word, the case is not established. He that ceases from his own works is not the one that does nothing. One that neglects this so great salvation hath not ceased

from his own works. To lay aside every weight and the sin that doth so easily beset us, and to run with patience and endurance the race that is set before us, is to serve or obey the Lord.

To sell one's birthright for a mess of pottage, such as to gratify some lust—to become drunken, to defraud, to lie, etc.—is not ceasing from your own works.

To neglect assembling yourselves with the brethren in worship, to become careless about the meetings or visiting the sick, is not ceasing from your own works.

It is very bad to be slack in serving the Lord. To forget to entertain the stranger, or brethren, is not to cease from your own works.

To fail to give or communicate to those that preach the gospel to you, is not to cease from your own works.

How easily covetousness will creep in and keep you from ministering to your pastor. The language of covetousness offers many excuses for this sin. Primitive Baptists must have the law of love in their hearts or they will sin more grievously.

The great, given, saving faith that rests in the finished obedience of Jesus, and glories in his resurrection, lifts its possessor above the domain of earth, and frees him from the lustful, foul embrace of flesh and carnal reason, and places him on the glorious mountain of holiness with clean, pure feet, and heavenly song, and pure language, holy hands, and spiritual vision, as an inhabitant of the land of Judah. "Ye are come to Mount Zion," etc,

What manner of persons ought ye to be in all holy conversation?

What is the difference between soul and spirit? It is set forth by the difference between joints and the marrow in the joints, between the thoughts and the intents of the heart. The thoughts of the heart are the actual cogitations of the heart, whether good or evil. The intents of the heart determine the quality of the thoughts, or decide whether they are good or are evil. None can search this out but God who made the heart, and therefore knows what it purposes.

P. D. G.

ROM., 12:2.

"Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God."

Paul writes, "If any man be in Christ Jesus he is a new creature. Old things are passed away, and behold all things are become new and they are all of God."

In Christ Jesus there is nothing that is not new or holy and pure. For in him is no sin. However vile man is who is not in Christ, yet in Jesus Christ none can be unclean, nor old as decaying or corrupt.

It is by a spiritual, new birth of incorruptible seed that one is born of God and thus is in Christ Jesus.

But is there anything of the corrupt old man yet remaining, and in any way connected with him; that is a new creature in Christ Jesus? If there is nothing except a new creature, and old things are passed away, why could he sin any more? It is true that he who is born of God

doth not commit sin, nor can he sin, because he is born of incorruptible seed. Yet if any man say he is without sin he is a liar, and the truth is not in him. How is this? When a man is born again there is a bringing forth of a new creature, and in contradistinction to this, and as the opposite, there is an old man that is to be put off with his deeds. Then if he is to be put off, he is in proximity to the new man, a foe that is near by, and therefore to be dreaded as a dangerous enemy.

This old man is a citizen of this world, and loves his country with its laws and ways: while the new man is a citizen of the heavenly kingdom, and is absent from home while in the body, and cannot enter heaven until this corruptible body is laid aside. The instructions of scripture are to set forth the necessity of carefulness in the child of God in not being conformed to this world, for the world is no friend of God. The lust of the flesh, the lust of the eye, and the pride of life—these are not of God. The Christian is not to love the world, nor the things that are in it; yet he is, while living, in this world. He is not to conform to the world nor to its principles. He is to deny himself, and ungodliness and worldly lusts which war against the soul. What bitter, unrelenting and deceitful foes they are to the new man! How they do beguile, pulling down even the strong man Samson into the lap of Delilah, fastening the steel coils of ambition, envy and self-will on King Saul, and injecting the viperous poison of the

love of money, the root of all evil, in the soul of such as divine for gain or bread. Balaam loved the wages of unrighteousness, and is rebuked by the voice of man even in a dumb ass.

How these lusts of the flesh promise pleasure, but bite as an adder, and harrow the soul with guilt and shame. The man of God is to shun the appearance of evil—to flee from idolatry, and to put on the new man. Herein lies safety. Put on the whole armor of God, that ye may be able to stand in the power of his might.

Prove what is that good, and acceptable, and perfect will of God. His will is good. It is pure and blessed. It is good, because it is free from evil. It is good because it brings no care to the soul, but a blessing and joy. It is good as giving strength, liberty and confidence, boldness, peace and good will in Christ Jesus.

It is acceptable as that which is always right and pure, and worthy of full and unreserved reception. It is so grateful, worthy and excellent. It is perfect as the will of God.

Now be ye transformed by the renewing of your mind. That renewed mind was given you in the new birth—a mind that has tasted and known these excellent things. By the renewing of this mind therefore, or according to the power of the Lord Jesus in you, are you to prove what is that good and acceptable and perfect will of God. To prove a thing is to be assured by an

unquestioned demonstration of its real character.

Prove all things. He that proves the faithfulness of the Lord and the blessing of his deliverance, as Daniel, who called on his God that shut the lions' mouths so that they did him no harm, proved what a blessed thing it is to call on the name of the Lord. What we have not tried we have not proved. David could not fight Goliath in Saul's armor, for he had not proved it. What we have no faith in we cannot prove to be good and true. It would be sin to try it.

The substance of the matter—the evidence—is in this renewed mind—written in this new heart. By walking this out, according to the faith that is in one born of God, he is to prove. The word of God ministers to this and bears witness. To follow this—to walk in Christ Jesus, as you have received him, rooted and grounded in love—is to be transformed. This is putting on Christ the most beautiful garment of praise and salvation.

P. D. G.

BROTHER GOLD:—If not asking too much, please give your view on the following scripture: Judges, 19:29,30; also 1st Kings, 3: beginning at 16th verse. Explain the two women and the dead and living child. Also the meaning of the twelve tribes of Israel. What do they represent in this our day? Please state if the natural world was ever destroyed by natural water? And if there is any scripture for this present earth to be burned with fire and brimstone naturally? Or is it all spiritually with the

Lord's people? It seems to me I have felt the burning of the old earthly lust I once lived in and enjoyed pass away, and a new world of spiritual things appeared to me.

Your sister in hopes of eternal life,

Laura Powell.

Remarks.

In the days of the Judges there was no king in Israel; every man did that which was right in his own mind.

Men think it would be blessed liberty for any one to do as he pleases, or each one be his own judge for himself, and do that which is right in his own eyes. This would be wretched license, ending in shame.

Men deceive themselves in their notions of freedom. That which is right in a man's own natural judgment, is ruinous. There is a way that seems right to man, but the end thereof are the ways of death. All men are under the dominion of some power, even when they think they are free. Satan works in the children of disobedience, for he is the god of this world. The Lord Jesus rules and works in his people, king of saints, king of peace, and blessed are all they that put their trust in him. Behold, a king shall reign in righteousness, and princes shall rule in judgment and a man (Jesus) shall be a hiding place, the shadow of a great rock in a weary land, a covert, shelter, home from the tempest. The righteous are safe there.

Whatever a man sows that shall he also reap. He that sows wrongs his own soul, and cannot escape

suffering. He that sows to the Spirit shall of the Spirit reap life everlasting. Say ye to the righteous, It shall go well with him. Where Jesus rules there is peace.

In the days referred to by our sister (Judges 19:29,30), there was unheard of corruption. The country was steeped in sin and stinking with crime. A fit message to expose this shame was sent to each tribe—a woman, outraged and killed by lustful brutes in the shape of men, was cut up into twelve pieces, and sent to the twelve tribes of Israel, each tribe receiving a piece of this shocking spectacle. What a messenger of defilement! The tribes were horrified. It aroused them from their sleep among the dead; for it was telling in thunder tones of slumbering, dreadful judgment awaiting that guilty people.

Such a state of pollution called for a sweeping, scathing punishment to drench that land in blood. One tribe especially shields the guilty, and severer punishment is measured out to guilty Benjamin that cloaks the wicked. Next to the commission of great wrong is the sheltering of those guilty. In the bloody war that follows that sin all Israel is a great sufferer, but Benjamin is well nigh exterminated. Great mourning follows. For under the afflicting hand of justice, the people are humbled, and they mourn the loss of a tribe almost extinct.

There is nothing so foolish as sin—nothing so cheating and disappointing, nothing so disgraceful and destructive of noble principles, nothing so blasting of character,

nothing so swift to deprive of strength, nothing that entails such misery. It struck down Adam and Eve in the pleasant garden of Eden, and they were driven out into a world cursed for their sake. It brought down the wrath of the holy and merciful God in a sweeping flood that destroyed every human being on earth, only those in the ark escaping. It called for the vengeance of fire and brimstone on beastly Sodom, which were rained from heaven to the eternal overthrow of the guilty. It stripped the strongest man that ever lived of his strength when his head was found in Delilah's lap. It provoked the wisest man to sin in worshipping devils in Jerusalem. It led Judas to betray the innocent blood, and plunged him down headlong into hell. It called for wrath to the utmost upon Jerusalem, once exalted to heaven. It will call for the final destruction of the world by fire now slumbering under God's long suffering.

What a mercy, what profound wisdom, what almighty strength, what infinite love that provides a Redeemer, a Saviour, in the brightness of God's glory, and the very image of his person, the only begotten Son of God, to humble himself to the shameful death of the cross, that we through his poverty might be rich, who bare our sin in his own body on the tree, and was made a curse for us, who was delivered for our offences, and was raised again for our justification, and who is exalted a Prince and a Saviour at the right hand of God to give repent-

ance and the remission of sins unto Israel; and blesses every one of us in turning us away from our iniquities, and working in us as our king both to will and to do of his good pleasure, and makes us willing in the beauties of holiness, working in us that which is well pleasing in God's sight through Jesus Christ, to whom be glory and dominion forever.

What a glorious liberty when the Son of God makes us free, gives us everlasting life, and eternal sonship in himself; and in this blessed dominion of Jesus each one desires the Lord's will to be done, and walks by faith and not by sight, for the just shall live by faith.

Also, 1st Kings, 3:16. Two harlots are dwelling in one house. Each one has a son: but one is dead. Each woman claims the living son, and neither owns the dead son. One had overlaid her son and killed it, and placed it in the arms of the other sleeping mother, and had taken her living child and claimed it. When the mother of the living child awakes and considers, she discovers that this dead child is not her's, and that the living child is her's. Should not the mother be the proper judge of her own child? If she does not know who does?

They bring their case for decision to King Solomon, whom God had given wisdom equal to all need and every emergency. Now, a case is to be decided that shall impress all Israel with his wisdom, and cause them to fear and honor him as their king. For what so truly controls

Israel as to behold the wisdom of God? How you love those you feel the Lord is with, if you love and fear the Lord! That wisdom is first pure. It was Solomon's judgment that the true mother should have the living child. No bribe could have swerved him. Lions in the place of judgment would have slain the foul spirit that would dare to pervert that judgment. Then this wisdom was pure.

He commands the sword to be brought, and said, Divide the living child in two, and give half to the one, and half to the other. This is to ascertain who the true mother is, and to expose the false mother also. For Solomon knew that the true mother loved her child, and therefore would never consent for it to be slain; while the pretended mother would agree to that division, for there was no peace, nor love in the false mother. Then this wisdom is peaceable, and yields the peaceable fruit of righteousness in them that are exercised thereby.

How quickly this decision brought peace, for the true mother would never consent to the harming of the living child. She would renounce herself and all her claims—she would die rather than see her child divided. So she said to Solomon, O, my lord, give the other woman the living child, for she loved her child, and love will save it. But the lying, deceitful, false claimant said, Let it be neither mine nor thine, but divide it.

What a spirit of death in this compromise of seeming truth, yet

full of devilish wisdom from beneath! False religion says divide the true child. Let the false come in and share with the true. There is no difference. This false claimant apparently was on the side of Solomon, for when he said divide the living child she agreed to this. She did not love the true mother, nor the child, nor Solomon. False religion does not love heavenly, pure wisdom; nor does it love the true church or mother; nor does it love the child of God. Christ is not divided, nor is the true church divided.

One is cut off from his parts, or from the body. He still loves the body, for the severance does not destroy that love. An enemy comes slyly pretending to be a friend, but says, the people I am with also serve the Lord, and you could be of much use with us; come, and let this old body you once lived with go. They do not care for you. They have cast you off: but you cannot forget Jerusalem. Rather let my right hand forget her cunning, you say.

Those that would cast reproach upon the church by saying a confederacy, or uniting church and world, or such as claim everything for religion, or such as claim all the good for themselves, but do not wish the living child to belong to the true mother, or such as pretend to be very righteous in the letter, yet will consent to a separating or dividing those things that God has joined together, or such as contend that all the true children shall not be saved, give evidence that they

are not led by heavenly wisdom. But all that love what God loves, and hate what he hates, or all that are on the Lord's side, rejoice that Christ is not divided, and that all the children of God shall suck of the breasts of consolation, and that all Israel shall be saved.

What do the Twelve Tribes of Israel represent?

Twelve is a complete or full number in scripture. It embodies every principle of grace that is put on Israel as set over and above all the weakness of the flesh. The names of the twelve tribes reflect the beauty and glory of the people whom God loves. The principles of the quickened soul shine forth in Reuben as the Lord looks upon the afflicted, and the husband shows love in this fruitfulness. Simeon is also a pledge that the Lord hears the sighing of the distressed. In Levi also there is gracious display of love in joining the Lord's portion unto him; and in Judah, which means praise, the prevalence of redemption with every grace shall shine forth. In Dan also God's judgment appears in behalf of his people. In Naphtali there is the spirit of prevailing grace. There is also prophecy of increase even to a troop in multiplying Gad. Happiness is also found as Asher comes to the birth. There shall be the reward of the womb as appears in Issachar. Zebulon shadows forth a good dowery with which God enriches Israel.

Still much increase is promised to Israel in Joseph, so that all re-

proach is taken away. Even down to old age God makes Israel strong, and Benjamin the son of the right-hand appears. Hence, in these twelve tribes the strength of Israel is seen. This remains to this day, and will be forever, for whatsoever God doeth is perfect: nothing can be added to it, and nothing can be taken from it.

The twelve apostles of the Lamb sit upon twelve thrones judging the twelve tribes of Israel, and the glory of God is revealed in these twelve foundations of the Lamb, and these twelve judges in Israel and in the twelve gates in the holy city, and the twelve manner of fruit yielded by the tree of life (Jesus), and the fruit ripening every month, show that there is all manner of pleasant fruit and fruit for all seasons or for every one.

Was the earth destroyed by the flood of water in Noah's day? No; the natural world or literal earth was not destroyed, but everything that lived on it, such as man and beast, fowls of the air, etc., were all destroyed, and that is the world that was destroyed.

We can tell better what has been than what shall be; yet that which shall be hath already been.

The earth with its works shall be burned with fire, Peter tells us. See 2nd Peter, 3rd chapter. This language looks very plain. I do not know what is the meaning of any prophecy, or of any scripture, unless the Lord shows me.

What a great thing that our God is a consuming fire, and that this

fire is in Zion and Jerusalem, and our sins are consumed, and our lusts are burned up, and when the chaff is burnt the wheat shall be gathered into the garner tried by fire and purified.

P. D. G.

ELDER P. D. GOLD:—Elder Wm. Pollard died the 24th of Jan., 1901. The family and church are left to mourn his loss, but our loss is his eternal gain. He died without a pain or a struggle, away from home, in Lobo township. He was sick only four days. His last days, and even his last breath, were spent in preaching the gospel. He labored faithfully among the churches here in Canada. He leaves a widow and four children to mourn.

Oh, weep not for him, for he calmly sleeps in Jesus now. Though it is hard to part with him, we would not call him back.

His daughter,

REGINA CAMPBELL.

Cowal, Can., Feb. 10, 1901.

Remarks.

Elder Pollard was a very faithful man. I have been informed that he preached in Canada 33 years, and never missed an appointment, going perhaps every Sunday and Saturday far and near.

He was one of the most gifted preachers I ever heard, and was exceedingly lovely and grand in his simple, plain and truthful character.

Truly, such a man is a blessed gift of God to the churches. When you feel that Jesus is in a man in shining, edifying and comforting gifts, it is such a great comfort and

blessing to those that love him and his cause.

Elder Pollard preached to the very last. His last appointment was a funeral. He had to be lifted into the stand, and he leaned against the wall in the beginning of his discourse, but as he warmed up to his subject he became stronger and preached a precious sermon. On the way to the burial he became too weak to proceed, and died soon without pain, preaching Jesus as long as he could speak. Blessed death!

P. D. G.

A brother suggests that it would be much better, when brethren meet to worship God, to go in the house before preaching time, and sing and speak to each other in the name of the Lord, than it is to be out of doors talking about worldly matters. I certainly consider that it is much better,

I was glad when they said, let us go up to the house of God together. To dwell in love, speaking to one another in Psalms and hymns, making melody in our hearts to the Lord, is good. It seems strange that any Baptist would oppose this.

P. D. G.

REQUEST.

When requesting your post office changed, please state both the old and the new post offices.

MARRIED.

Mr. Young Stephenson and Miss Edie Stancil, February 17, 1901, at bride's father's, by Elder L. P. Adams.

OBITUARIES.

MRS. PATSY GREGORY.

By the request of her son, Bro. C. C. Aydelett, I will write a few words in memory of sister Patsy Gregory. She was born Sept. 1st, 1829 and died October 13, 1900, making her stay on earth 71 years, 1 month and 12 days.

She leaves one son, two daughters, several grandchildren and great-grandchildren, besides the church and many friends to mourn her absence on earth. She had been a widow some years, and made her home with her noted son, Bro. C. C. Aydelett, of Currituck county, who provided lovingly and handsomely for her comfort. My acquaintance with her began in Sept. 1896, when I went to Bro. Aydelett's as teacher for his children. I do not know how long she had been a member of the Primitive Baptist church, but for many years, and her membership was at Elim, more familiarly known as Powell's Point. I suppose the most of her life, probably all, was spent in Currituck county. My memories of her are loving and pleasant. While Bro. and Sister Aydelett took a fatherly and motherly care of me, she was like a dear and affectionate grandmother. We formed a great attachment for each other, and it is sweet to me to know that she loved me. We had many a loving talk together, in which she told me of her trials and sorrows, her hopes and fears, and gave me much good advice. I perceived that she had strong and abiding faith in Jesus and deep love for the brethren and sisters and the doctrine they hold. As her son's house was a home for the Baptists and lovers of the truth, it was her delight to help minister to their comfort and enjoyment. Sister Gregory was very industrious and frugal. No amount of persuasion could induce her to give up working when she was able to be about the house. She enjoyed it.

Bro. Aydelett told me at the Kehukee Association that her health was failing and he seemed to have forebodings of sorrow. Soon afterward I received a letter stating her death. She was taken very ill during his absence. The family, physician and friends did all they could for her. She was willing to go, and said before she died "I shall know my Saviour." We feel that she is now with him.

God gives us but one mother, and when

He in infinite wisdom takes her from us, something goes out of our life that never enters it again, and a certain pitiful sadness comes in, that never entirely leaves us. A priceless gem is a good mother. If she is taken in blooming womanhood, or in tottering age, still it is mother, and rends the heart to part with her.

* Dear mourning ones, I sympathize with you deeply, truly, and from experience, but I would say to you, Lift up your heads; God doeth all things well. Your mother lived out her three score and ten, and died in the triumphs of faith, and, we believe, aye, feel sure, has gone to that "House not made with hands," in that land that needeth not the sun, moon, nor stars to give it light, for the sunshine of the loving countenance of Christ Jesus lighteth the city forevermore.

May beams of that holy light shine on our dark and sorrowful way, to guide us home. In loving remembrance,

ENMA HINKS.

Banner, N. C., Feb. 2, 1901.

HENRIETTA LEE.

Oa, Nov. 1, 1900, the heavenly orb was encircled with darkness, our home was indeed made sad when the angel of death took my dear mother, Henrietta Lee, from this world to a celestial home. My dear mother was born on the 9th of April, 1840, She was the daughter of William R. and Lucretia Tart, and was married to my father, Jesse Lee, in 1859. She was the mother of 10 children of whom 9 survive her. Dear mother had been afflicted 30 years with nervous rheumatism, and six years with nervous prostration. I never saw any one suffer as she did, but she bore it with patience and fortitude. She had one of the most terrible diseases the last months she lived I ever heard any one describe. She described it as a burning in her flesh, as if near a hot fire. Mother would often say that she never knew any one to burn up on earth before. But all the best physicians and children and many friends could do for her could not relieve her.

Oh! it is so lonely without her. Everything reminds me of her. Her cheerful face could be seen when we entered the house. But, oh! what trouble it is when we enter in and see her vacant chair. And, oh! how we miss her gentle voice and smiling face. Her gentleness of manner, sincerity of character and nobility of char-

acter won for her many friends. The untiring love and self-sacrificing devotion to her children and grandchildren made her life and example fit for the master's use. 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. Mother was never connected with any church, but her faith was strong and her heart was in the right place. She was a believer in salvation by and through the grace of God.

No more weary nights of pain and days of suffering are her's, for mother has entered into rest. The memory of her death will forever rest like a benediction on our deeply bereaved hearts. She is only hidden from our mortal vision, but we feel her gentle spirit near us.

Dear mother passed away firmly resting on that faith which had borne her through every trouble and trial, every one which drew her nearer to Him who chasteneth whom he loveth. And now the combat over the victory won, she enjoys that rest which remaineth for the people of God.

May our Heavenly Father give us grace in this hour of trouble that we profit by our dear mother's examples, and may God in his infinite mercy watch over us and bring us home at last.

Her daughter,

AZUBAH.

McKoy, N. C.

MARY KING.

The Lord has visited our community and church at Fellowship and summoned to her heavenly home, (so we believe) sister Mary King. She was born September 8th, 1860; was married to Brother Charlie King, August 8th, 1880; united with the church at Fellowship Meeting House, Johnston county, N. C., the first Sunday in September, 1892; departed this life January 27, 1901. I have known our dear sister from childhood. In youth she was a dutiful child to her parents, and in school was very bright indeed. She grew up to womanhood and was a lady of the purest type. I can say with her equals but few, and her superiors none. I was present when the marriage rite was celebrated, and performed the ceremony on the occasion. I was also present with the church at Fellowship when she related her experience to the church, and was received as above given and the next day baptized, together with nine others, by the

unworthy writer. She adorned the profession she made "by a well-ordered life" and lived to the day of her death without a stain upon her Christian character. To this union there were born seven boys and one girl; four boys and one girl survive her, one of which will never know the love and caresses of a fond mother. At the time of her death Sister King was forty years, four months and nineteen days old. On the occasion of her interment the unworthy writer was present and preached to a large assembly of sorrowing friends, brethren and neighbors, and I wish here to add: That a dearer sister I have never known, and while the stroke was indeed sad to Brother King, yet there is something to console him, that while he is bereft of a lovely and christian companion, we believe one more has joined the heavenly throng above, to chant forever the praises of God, and to range with infinite delight in the "Eden of Love."

May God in his infinite mercy, give to our brother and children faith to kiss the rod with which He has afflicted them, and to remember submissively "That the Lord giveth and the Lord taketh away and blessed be his name."

Sister King was the daughter of William Carroll and Mary, his wife. The father preceded her to the grave, the mother is living and a precious sister indeed, and a member of the same church of which her daughter was a member.

May the Lord bless the bereaved ones, and may we all meet in the "mansions of the blest, where the wicked cease from troubling and the weary are at rest."

J. A. T. JONES.

D. C. SANDLIN.

Brother D. C. Sandlin was born October 1865. His parents trained him up in fear of the Lord and when he came to the years of maturity he was united in marriage with Miss Sudie B. Butler, the daughter of John Butler, of Sampson county, N. C. Not satisfied with his prospects of eternity, he, like some others, joined the Disciples' church at Whoop Pole in Sampson county, and remained there for ten years. He lived near the church at Seven Miles, and attended the meetings with interest, and on the third Sunday in March, 1898, he was so forcibly convinced of his error that he could not rest, and his anxiety continued to increase and from so much anxiety and his condition with his

God he was so troubled that he went to some of the brethren of the church at Seven Miles and told them his feelings. He told them his condition, and they told him the eyes of his understanding had been enlightened and that he had been made able to see his awful state and standing with God, and that he was consigned to the darkest gloom of sinful men. When he returned home he was still so troubled that he had to go back to them again; and told them that the Primitive Baptists preached the truth and that he believed what they preached, for they preached his feelings, and he wanted to go with them. He desired them to call a meeting that week and make a way for the reception of members, which they did, and he came forward and was received into the church on the 8th day of March, 1898, and was baptized by Elder I. U. Westbrook.

I can say in the close that Brother Sandlin moved in life in a way to gain the confidence of all who knew him. He was a man of promise, and a man of quick business tact. He was a hard working man, with vim and hustle. If it had been his lot to live he would have made his mark in this world. He was prompt in business and to attend the churches in his reach. His attachment to the brethren was very warm. He was a kind father and devoted husband. He exposed himself very much and took a great deal of cold, and for a week or so before his death was confined to his bed and was taken with a violent case of pneumonia and lagrippe, and died on the 5th day of April, 1900.

A. WHITFIELD.

Clinton, N. C.

In having your post office changed, always give both new and old post office. When you renew always state name and post office. When you send new name, also state name and post office. When you desire name stopped, always state post office, and you will favor me.

P. D. G.

He that despiseth his neighbor sinneth; but he that hath mercy on the poor, happy is he.

APPOINTMENTS.

P. W. WILLIARD.

Matrimony.....March 20
 Stoneville.....at night
 Shiloh.....March 21
 Pleasantville.....22
 Sardis.....Sat. and 4th Sun. in March
 Pleasantville.....Monday
 Wolf Island.....Tuesday
 Reidsville.....Tuesday night
 Lick Fork.....Wednesday
 Pleasant Grove.....Thursday
 Arbor.....Friday
 Prospect Hill.....Sat. and 5th Sun
 Wheeler's.....Monday
 Flat River.....Tuesday
 Roxboro.....Wed. and at night
 Durham.....Thursday
 Elder J. A. Burch expects to be with him from Wolf Island.
 Conveyance needed when off from railroad.

L. H. HARDY.

Pleasant Grove.....April 4
 Gilliam's.....Fri., Sat, and 1st Sun
 Arbor.....Monday
 Lynch's Creek.....Tuesday
 Ebenezer.....Wednesday
 Roxboro.....Thursday
 Flat River.....Friday
 Wheeler's.....Sat. and 2nd Sun
 Hurdle's Mills Academy.....Sun. at 3 p. m
 Camp Creek.....Monday
 South Lowell.....at night
 Mt. Lebanon.....Tuesday
 Durham.....Wednesday
 Bro. Joe Terry's.....Thursday night
 Cedar Grove.....Friday night
 Prospect Hill.....Sat. and 3rd Sun
 Moon's Creek.....Tuesday
 Cane Creek.....Wednesday
 Malmaison.....Thursday
 Dan River.....Fri., Sat. and 4th Sun

J. D. VASS.

Durham.....5th Sun. in March
 Chestnut Grove.....Monday
 Raleigh.....at night
 Clayton.....Tuesday
 Salem.....Wednesday
 Beulah.....Thursday
 Upper Black Creek.....Friday
 Memorial.....Sat. and 1st Sun. in April
 Lower Black Creek.....Monday
 Aycock's.....Tuesday
 Nahunta.....Wednesday
 Wilmington.....Sat. and 2nd Sun
 Stump Sound.....Monday
 Yopps.....Tuesday
 Bay.....Wednesday
 Wardsville.....Thursday
 North East.....Friday
 South West.....Saturday
 Maple Hill.....3rd Sunday
 Cypress Creek.....Monday

Muddy Creek.....Tuesday
 Sand Hill.....Wednesday
 Beaver Dam.....Thursday
 La Grange.....Friday
 Mewborn's.....Saturday
 Meadow.....4th Sunday
 Autry's Creek.....Monday
 Lower Town Creek.....Tuesday
 Upper Town Creek.....Wednesday
 Moore's.....Thursday
 Wilson.....Friday
 He will need conveyance.

Sister R. Anna Phillips has a revised and enlarged edition of her book published—or being published. See her advertisement of it in this issue of the LANDMARK.

Most of our readers know her gift and style to be rich and very entertaining. No words of mine can add to her gifts. She is a true Baptist, a noble, humble, loving sister, and a gifted writer. It will be money well spent to purchase and read her book.

AGENTS.

Elder L. H. Hardy has kindly proposed to act as agent in obtaining renewals and new subscribers for ZION'S LANDMARK.

I willingly accept his service, and request others also, as many as feel so disposed, to do likewise.

We give the paper to every one who will raise a club of eight new subscribers, or renewals, for the time they subscribe for it. We would be glad for an increase in our subscription list.

If you cannot obtain eight names, send what you can, and retain the expense of remitting to me out of out of the amount you remit.

Our expenses are heavy, and we have but a small margin left after expenses are paid.

P. D. G.

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NOTICE.

I have on hand yet about one hundred of Mary Parker's books, "Reminiscences and Letters," which since her death I have reduced to fifty cents. Also my book, entitled, "Meditations on Portions of the Word." at \$1 and the Hymn and Tune book, both round and Shape note, at \$1. By the dozen \$9. sent at the expense of purchaser.

SILAS H. DURAND.

Southampton, Bucks Co. Pa.

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Any one sending us five new subscribers—with the cash—for the LANDMARK, can have delivered to him, free of cost, a handsome Oxford Bible, with Concordance, Index, Tables, &c., complete, that accompany such bibles. Or for four new subscribers, with the cash, a family bible of plain print, with blanks for family record, &c., without note, concordance, &c.

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Morocco Binding, plain edge, pr doz..	9 00
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J. P. Compton

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

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R. ANNA PHILLIPS, COR, EDITRESS, Macon, Ga.

PRICE--\$1.50 A YEAR

ZION'S LANDMARK PRINT

JHCompton

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The Purpose of Zion's Landmark.

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

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

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

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

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

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

The Subscription Price of Zion's Landmark.

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

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

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

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

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

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All brethren and friends are requested to act as agents.

All names and post-offices should be written plainly.

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

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

ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

JOSEPH.

(Continued.)

DEAR BROTHER GOLD.—I am in very feeble health, and have been for the last month; have not been off the place since my health failed. Don't know what will be the result, but am well satisfied that the Lord will do his will with me, and I am satisfied. I have been blessed to pass my seventy-third year, and been trying to preach Christ over forty-nine years. - Am afraid to say that I am a Christian, yet I have a comfortable hope that by the grace of God I am what I am, yet I am so vile that I often quake and fear.

I have had a great desire to pursue the wonderful subject of Joseph as is described in Genesis, but am so feeble, and my mind so dark and weak, that I fear I cannot hold out to write. But I hope the Lord will enable me to finish this, probably my last piece for the pages of the LANDMARK, and that I may write so as to glorify his name and edify his saints.

In our last we left Joseph and his brethren acquainted, for he had made himself acquainted with them. yet they feared before him, for their sin had found them out. They could but tremble and rejoice. No doubt that they felt to hope that he had forgiven them, yet they could not certainly know that he

had, and that he would continue so to do. Like one who has been made to rejoice in hope, they could not say, I know that this is eternal life, but I hope it is, and I can only live in hope. Joseph told them, "So now, it was not you that sent me hither, but God: and he hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt." Gen., 45:8. It seems to me that in this sense that Pharaoh is to represent the Lord; Joseph to figure Christ. As Christ was sent by God the eternal Father, "And was head over all things to the church, which is his body, the fullness of him that filleth all and is all," so in like manner Pharaoh had made Joseph head over all things in Egypt. Thus it is as far as a figure can hold out with the substance. Joseph was not an Egyptian, although he was in the land and ruled it. He was an Israelite, the legitimate son of Jacob, named Israel. How ignorant Jacob was of what was going on in Egypt! God had not yet showed him what great things he had in store for him. He (God) had purposed, ordained and predestinated that Joseph should go to Egypt, and that Jacob and all his household should see him there in all his honor and glory, and be humbled before him, and be honored before him and of him, and of Pharaoh. Yet how wonderfully mysterious

and glorious he brings it about! But at the proper time, God's time. Joseph said, "Haste ye and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt: come down unto me and tarry not." Gen., 45:9. No doubt this was glad tidings to Jacob. When his sons returned all well and brought him the news of Joseph's glory, Oh, how his heart leaped for joy at the tidings that he was yet alive! Pharaoh said unto Joseph, "Say unto thy brethren: This do ye; lade your beasts, and go; get you unto the land of Canaan; and take your father and your households and come unto me," etc. How kind the tidings! How miraculous are the ways of God! How wonderful are the ways of the reign of his grace. Surely his ways are past finding out. They were to, and did take wagons out of Egypt to convey Jacob and his entire household. "When Jacob heard the news and saw them all alive, his heart fainted, for he believed them not." But when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob their father revived. Poor, doubting Jacob, who had thought that it was perhaps an oversight. But this was Jacob talking; hear Israel speak; how different: "And Israel said, It is enough; Joseph my son is yet alive; I will go and see him before I die." Gen. 45:28. This may figure the gospel when preached in its power and fullness. It brings to the ears of God's spiritual Israel, the Church, the glorious news that Jesus the Christ is alive, and reigns over universal space. Makes them feel that it is enough, and they feel like they will go and see him before they die. That is, will see and enjoy the benefit of salvation made sure to them by Christ in his complete and effectual atonement. And as none of

Jacob's family were left behind to starve, so none for whom Christ atoned will ever perish. God had predestinated that the whole household of Jacob should go where there was bread laid up in store by Joseph his son for them. So also he has predestinated that grace shall reign through righteousness unto eternal life for the bride of his Son; and that through him, and by him, the whole church will enjoy sweet rest in the eternal heaven, with their beloved elder brother and glorified Savior, and all because of the complete and effectual atonement of Jesus, the spiritual Joseph.

Jacob and his household start to Egypt. No mishap befalls them. They arrive. Joseph meets them. O, the joy that fills his heart and that of his father Jacob! This is like mercy and truth meeting together, righteousness and peace kissing each other. The joy is inexpressable. Jacob and all his household bowing before Joseph; all the enmity destroyed; no desire in the hearts of his brethren to be rid of him, but all desirous to honor him, and Jacob rejoicing that he can embrace him for whom he had mourned as dead. What a wonderful display of God's all-abounding mercy and divine sovereignty! Joseph knows his father. Before this God had assured Jacob that he would make of him a great nation. He said, "I will go down with thee into Egypt; and I will surely bring thee up again; and Joseph shall put his hand upon thine eyes." Gen., 46:4.

Though Jacob and his household were in Egypt, they were in no sense Egyptians. They were another family altogether. Jacob could not have had a more comforting promise than that God made him. "I will go down with thee into Egypt." When necessity

causes us to go down into Egypt (darkness), if God condescend to go with us it is well with us. Counting Joseph and his sons were seventy souls. He sent Judah to direct his face into Goshen, and they came into the land of Goshen. This land, though a part of the land of Egypt, seems not to have been settled up by the Egyptians, but in a mysterious way was left for the people of Canaan. The Canaanites were herdsmen or shepherds, and being shepherds, we see that they could not peaceably dwell together, for the Canaanites being shepherds, they were an abomination to the Egyptians. See Gen., 46:34. So it is to-day: the order, doctrine and practice of the gospel church is an abomination to anti-Christ, or to the Arminian world.

The dwelling of Israel in the land of Goshen possibly may be a figure of the following: "Israel then shall dwell in safety alone: the fountain of Jacob shall be upon a land of corn and wine: also his heavens shall drop down dew," etc. Deut., 33:28. And why not? We have seen that God had promised to go down with Jacob and to make of him a great nation. So Jacob was here by God's appointment, and was happy, for none can be unhappy if God is with them to bless.

Jacob is in the land of Goshen. Joseph informs Pharaoh of the fact, and at the right time Joseph brought in Jacob his father, and set him before Pharaoh. And Jacob blessed Pharaoh. Pharaoh asked his age, and he told him, and confessed that "few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage." See Gen., 47:9.

How wonderful that God's people are so much alike in all ages—always ready to own that they are

weak and vile, dependent upon God for every purpose of their salvation. How unlike the work mongers of the present day, claiming perfection, and perfection in the flesh. God's people don't feel nor talk that way. They feel to be vile and totally dependent on God for saving grace. After this interview with Pharaoh, "Jacob blessed Pharaoh, and went out from before Pharaoh." Gen., 47:10. Joseph placed his father and his brethren, and gave them a possession in the land of Egypt in the best of the land, in the land of Ramesses, as Pharaoh had commanded. And Joseph nourished his father and his brethren, and all his father's household, with bread according to their families." See 11th and 12th verses. Thus we see that God was fulfilling his promises to Jacob, as he does to all his Son's household at the present day. None of his purposes ever have, or ever can fail. Jacob lived in the land of Egypt seventeen years, and when the time drew nigh that he must die, he called Joseph and caused him to swear that he would not bury him in Egypt. How like him we are—we had rather rest with our kindred than with strangers. In a short while Joseph learned that his father was sick, and he took with him his two sons, Manasseh and Ephraim, and when Jacob heard that Joseph was coming, he strengthened himself and sat upon the bed. When Jesus, the spiritual Joseph, comes, the dying saint receives strength; of which this coming of Joseph is no doubt a figure. Jacob blessed both the sons of Joseph, but contrary to what Joseph expected, or seemed to wish, for he put the younger before the elder; crossed his hands. Joseph called his attention to it, and would have had it otherwise. But God no doubt guided the hands of Ja-

cob. It may be, for aught I know, that God by this designed to show that the younger son should represent the giving of Christ to the Gentile nation, to enjoy the reign of his grace; while the Jews—I mean his children among the Jews—never enjoyed his reign only by types and shadows. Read the 49th chapter of Genesis and see what Jacobs says of his twelve sons.

"When he had made an end of commanding, he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people." Gen., 49:33. It is my opinion this figures the end of the legal or Jewish dispensation. Joseph, the ever-dutiful son, fell upon his father's face and wept upon him, and kissed him.

Here I must stey for my tears to cease to flow. This brings up recollections that overcome me. To my feelings it is very feeling indeed. It shows the great and mighty display of God's great power and love, uniting his people in love even unto death. Bless the Lord.

Well, the ever-faithful Joseph commanded his servants the physicians to embalm his father, and at the proper time obtained leave of Pharaoh and went and buried him as he had sworn to do, in the cave of the field of Machpelah. Afterward he and his brethren returned again to Egypt. His brethren are very uneasy for fear Joseph will retaliate upon them now their father is dead. But that is not the way of grace. The spirit of grace forgives all past injuries, makes enemies friends, brings aliens together. They prayed his forgiveness. Joseph said unto them, Fear not: for I am in the place of God; but as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is to this day, to save much people alive.

So it is clearly proven that God ordained and predestinated every event that took place in the whole wonderful narrative, from the day Joseph left his father's house until that time and afterwards. If we can believe this, why can we doubt his sovereign will in all things and all events?

But we must now chronicle the close of the earthly career of this wonderful servant of God. The time of his departure is at hand. He tells his brethren that "I die: and God will surely visit you, and bring you out of this land unto the land which he sware to Abraham, to Isaac, and to Jacob. And Joseph took an oath of the children of Israel saying, God will surely visit you, and ye shall carry by bones from hence. So Joseph died, being an hundred and ten years old: and they embalmed him, and he was put in a coffin in Egypt"—not buried in Egypt. The carrying up of the bones of Joseph from Egypt shows that when Christ was raised from the dead, that he brought all his bones with him—not one left behind. The bones represent the whole church, both Jew and Gentile.

The life of Joseph, his forgiving spirit, teaches us, or should do so, how we should act towards each other. We should be ready to bear each other's burdens, and so fulfill the law of God, and forgive each other, and live in love one to another.

I must stop here. If this is published, none will take offense at it I hope. I wish God to have all the glory, if any receive it as truth. This may be my last. Love to all that love our Lord Jesus Christ.

Farewell.

J. C. HALL.

Gogginsville, Va.

ELDER P. D. GOLD—Beloved Brother in Christ: I have been wanting to write to you a long time, and try to tell you of what I have passed through since February last, but much of my feelings and sufferings have been of such a mysterious nature, I feel that I haven't language to express it; but, dear brother, if not deceived in myself, I do truly desire to be thankful to the dear Lord for his great mercy and loving kindness to me, a vile sinner, who is not worthy to receive the least of his blessings, but do feel that he has greatly blessed me, a poor sinful worm of the dust.

Brother Gold, I feel shrouded in darkness, doubts and fears. I fear I am deceived about religion, but I do feel that salvation is of the Lord, and that I can't do anything to merit salvation, but it is grace from first to last. I have thought of you many times since I had the stroke of paralysis in February. O, how glad I would be to see you and hear you speak of the unsearchable riches of Christ! I do feel that you are one of the Lord's chosen vessels of mercy. I do hope if it is God's will he will enable you to pray for me, a helpless sinner. I am so low down I can't express my feelings. I try to pray, but feel that it is all vanity. My cry much of the time, day and night, is, Lord, if consistent with thy holy will, teach me how to pray, and be merciful to me a sinner, for Christ's sake. I wish I could unbosom my feelings to you, but I feel shut in. It has been on my mind to write to you ever since awhile after I received your good letter. I wrote you before that, but thought perhaps you didn't get it. Dear brother, please bear with me. I feel I must tell you some of my travails and how merciful the Lord has been to me, a helpless sinner.

Before I was taken with paralysis, I believe I was shown I must suffer trial and pain, but if not deceived, I feel that the dear Lord showed me that he would deliver me out of it all, and in much of my sickness and great sufferings I felt that I must talk (after I got so I could talk) much of the time concerning the goodness of the Lord to me a sinner. He blessed us with a little babe, who was born May 28, 1899. We named him "Leland Gold." Brother Jimmie Jones came to see me and asked me to add his name also. My desire is that he may be blessed of the Lord, that he may not bring reproach upon either name.

I can walk tolerably well indoors, but I am weak. The dear brethren and sisters have been very kind in visiting me. They have gladdened my heart many times, spoke precious words of comfort, for which I desire to be thankful, first to the dear Lord, who is the Giver of all good gifts. Brother Gold, my feelings during much of my sickness, which has been five months, has been, it seems to me, almost inexpressible—my sufferings peculiar, mysterious and great. I was insensible at first, but after I was blest with some knowledge of my sad affliction, if not deceived in myself, I felt that the Lord was still merciful to me, and what he did was right; and while he saw fit to send the afflicting rod, in his great mercy and loving kindness and long forbearance, I felt that he sent his ministering spirits to comfort me. It seemed to me I could see them around my bedside robed in white, doing the will of the Father, and I thought that was to comfort me, a poor, helpless, afflicted sinner.

Dear brother, my mind was and has been so deeply exercised I can't tell it. If not deceived, I felt and

still feel a great desire that the Lord will give me a thankful heart always, and that I may not murmur at my sufferings.

FRIDAY EVENING.

Dear brother, since commencing my letter I have been too feeble to sit up to write, but I am feeling some better and stronger to day, for which I desire to feel thankful, since I've been feeling so low down and desiring comfort from the Lord if according to his will for Jesus' sake. An aged sister came in to see me yesterday. It affected me much. I could not help crying, and we wept together for joy. I told her I felt like the Lord sent her to comfort me. Brother Gold, I believe the dear Lord blesses his people and enables them to comfort each other; but I fear I am not one for whom Christ died. None but Jesus can do helpless sinners good. Without him we can do nothing. Dear brother, I have been blessed with kind attention from my dear family and kind friends, and the dear brethren and sisters. May the dear Lord bless them for all their kindness to me. I would be so glad you could come to see us, though I feel so little and unworthy of such company. I don't feel worthy to have you abide under my roof, still I can't help desiring your company greatly. I feel that your precious words of comfort would do my soul good. I have not been able to go to preaching in a long time.

Brother Gold, I hope I don't want to ask amiss or do wrong, but if the Lord will I hope he will direct you to stop with us if you pass this way soon.

Yours in hope,

EUGENIA A. HINTON.

SISTER EUGENIA HINTON, Clayton, N. C.—Dear Sister in Christ, as I hope I may claim that relationship with the Lord's people:

though I am such a sinner, so vile, so unworthy, so far behind his good people, which gives me scruples. Seeing your precious piece in the LANDMARK of December 15, 1899, I felt like I wanted to grasp your dear hand. It was a cheering piece to me! It gave me brighter evidence of my own sinful condition. I could not keep back the tears when reading it. To think I had found somebody had gone through the same troubles and trials I had. You expressed my feelings so much better than I can.

For a good while it seems I have been in a foreign land—I felt to be clean gone from the Lord, traveling in the wilderness. It seemed there was a dark cloud over me, with not light enough to get out. I was brought so low down in feelings that I almost despaired of life. I could view death before me. I felt so vile at that time I dreaded the sting of death. O, what a horrible pit I was in, and too helpless to get out. One night after retiring, I had such strange feelings I can never express them. I thought I would die before morning, yet not suffering any pain. I could not sleep. I felt like I was sinking in endless woe. My husband asked me if there was anything he could do for me. I told him no; I thought that nothing but an alwise Saviour could relieve me of my awful distress. My cry much of the time was, Lord, be merciful to me a poor wretched sinner! Lead me in thy truth and teach me, for thou art the God of my salvation. Lord, look upon mine affliction and forgive all my sins. O, keep my soul and deliver me, for I put my trust in thee.

I don't feel competent of guiding my own steps. Like Job, though he slay me, yet will I trust in him. I was so cast down I could not sing. I thought of Paul's comfort while

n distress: we are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed.

One morning a colored boy passed by singing the hymn, "My God, the spring of all my joys." I thought it was so pretty I got the book and tried to sing this lovely hymn, but I could not sing for shedding tears. Then I could realize a wonderful Saviour again; then I could say, "The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid?" O, that I could dwell in the house of the Lord all the days of my life—to behold the beauty of the Lord. O, that I would give more honor and praise to his name. I feel so thankful that there is a higher power to reign over us. If left to the flesh we would be lost. He is our Omnipotent God. He rules in heaven and on earth. We need not resist him. When we obey his voice and follow his commands, then is when we eat the good of the land.

Dear sister, I am afraid I will weary you with my scribbling. I have written more than I intended, and yet the half has not been told. I trust the Lord has guided my pen. Dear sister, I hope the Lord will long enable you to continue writing for the LANDMARK. It is crumbs for the weary pilgrims. Though we be far apart, I hope we are closely united in heart. My love to you and all the household of like faith.

In hope of eternal life,

LAURA E. POWELL.

Whitcomb, Pitts. county, Va.

ELDER P. D. GOLD—Dear Friend and Brother: I must have the LANDMARK, for it is all I read or hear that sounds like the word of God, as I understand it, and can't afford

to be without it, and I don't wish to read it at your expense. I feel surprised, many times, when I read in the LANDMARK that some of its subscribers are one, two, and some even four years behind with their subscriptions. As a rule, the Primitive Baptists are the most honest, and best debt paying people in the world. Why should they not be, claiming what they do, and justly so, too, I think? But we are to be diligent in business, and fervent in spirit, etc.

I have been unwell all this winter. I have not heard a sermon since I heard you preach at Reidsville in January—have not even seen a Primitive Baptist, or spoken to one, except my own family. You can see how much I appreciate the LANDMARK, and am willing to pay in advance for it.

I heard a man preach a sermon here last Sunday, who took for his text, "Prove all things, and hold fast that which is right," is the way he quoted it, when you know it reads hold fast that which is good. Just such as this is all that can be heard at this place, and I have not heard but one of them in ten months before, and I think it will be a long time ere I hear another such. It sickens me.

Brother Gold, I have had many pleasant remembrances of our last meeting together. When I was so sick a month ago, my mind was with you and the brethren all the time. I felt sometimes that I saw you standing before me preaching the blessed Word; and on one occasion I did believe that my departure was close at hand. I felt to examine and inquire how the matter is between me and my God, and I was carried back to Saturday before the 4th Sunday in Aug., 1881, while brother F. J. Stone stood before me, and said, during his discourse from his text, Luke, 1st

chapter. He said, listen at the wonderful power of God, even at the salutation of the mother of our Lord, the babe, even John leaped in his mother's womb for joy. Then is when my own poor little unworthy soul leaped for joy, and sorrow and weeping fled away like the darkness at the rising of the sun. Yes, my dear brother, my mind went back, and I felt for a time that I was willing to give up this world, my dear wife and children, and everything. As soon as I felt thus, I got easy. I feel now that it is only another lesson from the Great Teacher, and that when I am not afflicted I go astray, as the Psalmist said.

Excuse me for this long scribble. I only intended this time to send the remittance, and ask you to come and see me. Wife joins me in the invitation. Pray for me and all of mine, and may the God of all grace lengthen your days of usefulness. May you long continue to preach and print his Word, is the prayer and inmost desire of your unworthy brother,

R. S. WILLIAMS.

Oak Ridge, N. C.

DEAR BROTHER GOLD:—I had intended to tell you some of my experiences last Friday night, and to also ask you something about the text you used on Saturday, but for some reason I could not; but I feel like the Lord guided your mind so that you explained it satisfactory to my mind. This brings to remembrance that the Lord knows what is needful for us. I was enabled to feel the rending of that temple, and to see that there had not been left one stone upon another. I have had strange feelings of late, such as I am not used to having. I thought I knew what it was to be low, and what it was to be high, but I have been in another place

lately. I have been careless, it seems. I could not feel as much interested as before. I could not sing, I couldn't pray, and I knew prayer was needful. Nothing was any pleasure to me. I tried to get out of this mud and walk on solid ground, but was too weak to make a step. I could hear preaching with my natural ears, but could not receive it or think it was for me. I have been wretched. It seems as if Satan has desired to have me, that he may sift me as wheat, and I am afraid when I am sifted it will all be chaff. I think I know that there is a reason for all such feelings. I have failed to do something I should have done, or I have done something I should not have done. The Lord does not punish for nothing. There is a first cause for every stroke he gives us. These are some of my feelings. Do you ever get here? Surely not.

It seems if I was ever blessed with any light it has been taken from me, and given to another. I feel that the Lord preached by your mouth unto me yesterday, and I was enabled to believe. Since that time I have had a sweeter feeling. I feel more resigned to his will. Surely he hath been with me all the days of my life; why should I fear evil, knowing that all things work together for good to them that love God? Now, if I could know that I loved him—could know that I am one of the called according to his purpose! Now in this place the words of Paul are consoling when he said, "We are saved by hope." Hope is all that remains in such dark days as this. I feel like I am so unthankful and unworthy of his mercy and blessings that he would surely withhold them if he was a spiteful God. How glad I am to know that "He remembereth we are dust."

Surely I have learned by experi-

sence (and that is the best lesson) that there is no strength in me. Truly it is not in man to direct his steps. While you were preaching I was made to feel that surely I could trust his unerring wisdom to guide me through this unfriendly world. Knowing that he knew my life from beginning to end, why should I flinch to walk the road he has marked out for me? There was a time I felt willing to endure anything, and ran with patience the race that is set before me, if I could just have a hope of eternal life. After I received that hope, how different I find myself to be. I am a strange mystery to myself. I believe that there is something in me that desires to do right, and to walk in that straight and narrow way, although it be not smooth and pleasant, while we sojourn here. I desire to walk in honor to the Name I profess to know, and to live so that the world may take knowledge of me that I have been with Jesus. I desire to worship him in spirit and in truth. Lord help me to be solemn and sincere in my devotions to thee.

Now, brother Gold, you know that when a person has such desires, and then their manner of life is so contrary to their desires, there is certainly a warfare; hence, two spirits in one person—a good one and an evil one.

Two more questions and I will close. If it is the evil spirit that thinks evil, and not really me, and it is the good spirit that thinks good and not me, then who am I? I answer that I am nothing and less than nothing—simply a frame, or dwelling place for these two spirits to dwell in.

I hope I have not been burdensome to you, for I felt like I wanted to tell you some of my feelings, and now, as I am about to close, I feel like I have done like Ananias and

Sapphira. Sometime, when it is so you can, please give your views on these words: "Gather yourselves together, O, nation not desired." I don't know where it is.

Affectionately,

DELIA A. JARRELL.

Rocky Mount, N. C., Feb., 1901.

DEAR BROTHER GOLD:—I am well pleased with your paper, and your writings especially are in perfect harmony with what I believe to be the Doctrine of Primitive Baptists. I am glad to see that you contend for the old order of faith and practice that was set up by our Baptist fathers. There has been a division of the Baptists in his country, caused by the introduction of new things among us. But we do not want any professed improvements in the church. We are charged with holding to traditions instead of the bible. We have never yet been able to see where any of our "traditions" were unscriptural. We found all these "traditions" among the Baptists when we joined them, and we loved the church then as the "Rose of Sharon" and the "Lilly of the Valley." Our love for the church has not changed, and I don't want her to change. We want her to continue to wear the same dress in which she appeared so beautiful when we were first attracted to her.

One characteristic feature of old Baptists has always been their tenacious clinging to plain, simple, old-time ways and manners of worship. But to our sorrow, it has been plainly manifest in the last few years that some have become tired of the "good old way," and hence they have sought to introduce things in the church that would please the carnal mind, and thereby gain the friendship and applause of the world. But how different are the teachings of our

dear Lord and Savior? "Woe unto you when all men shall speak well of you! for so did their fathers to the false prophets." "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God?" "Marvel not, my brethren, if the world hate you; it hated me before it hated you." "If they have persecuted me, they will also persecute you." Such quotations from holy writ tell us plainly what will be the condition in this life of all who truly follow the meek and lowly Jesus and acknowledge him in all things as a whole and complete Savior.

Why is it that the most of the religious world have always hated the doctrine of old Baptists? It is because they are the only people on earth that advocate and practice a system of religion which gives every particle of the honor and glory of man's salvation alone to God. And why does our doctrine do this? It is because we set forth God as having all the power in heaven and earth, and man, a poor, helpless and lost sinner, is entirely dependent upon God for life and salvation.

Poor, sinful man is so full of pride and vanity, that he is not willing for God to have all the glory of salvation. Our frail, human nature loves to glory in self, and extol the creature instead of the Creator. "The carnal mind is enmity against God." Hence we see clearly why the world of mankind in nature has no love, but rather hatred, for the true church of Christ.

Nothing but the power of God's grace can make us feel that we are poor, hell deserving sinners, and that our only hope of heaven is in the righteousness of a crucified Redeemer; that our best works are only filthy rags, and hence cannot merit the least of God's blessings;

that it is alone through the sovereign grace of God that we are saved or blessed while we sojourn here as strangers and pilgrims.

Man in nature hates such doctrine as this, but it is the Christian's joy and song. The child of God, when in his right mind, feels that he cannot exalt and glorify Jesus enough. As we grow in grace and the knowledge of the truth, the more we learn of our own weakness and sinfulness. The more we learn of Jesus, the more we feel the need of Jesus, and the more we feel the need of him the more we love him; and "we love him because he first loved us."

W. S. SMITH.

Okapilco, Ga., Jan. 28, 1901.

ELD. P. D. GOLD—Dear Brother in Christ: I have been impressed for sometime to write to you and the readers of the LANDMARK of two visions I had about four years ago. I do this because I feel it my duty.

I will commence by telling, as near as I can, just how it appeared to me. I saw myself standing by the side of a fine looking gentleman. This man raised his hand and it came near my face, and pointed southward with his thumb, and I looked down his arm and saw a man at the same time. He said, "This is your grandfather, Ben Herring." And as I looked it came to my mind that while he was here on earth he was a blacksmith and wore leather leggins, and it appeared that he had them on. At the same time I saw a great army of men, and he was standing in the midst of them. They all had books in their hands, and hats on their heads, and it seemed that they were reading. It appeared that they were in perfect order—that no general on earth could rank and file an army as they were. I also saw two squads. In

the first it appeared there were about forty or fifty men, and I understood them to be Freewills. In the second there were fourteen or fifteen, and one woman in the squad, and it was made known to me that they were Methodists, and they all seemed to be cast down and meditating over their condition. I have never seen my grandfather on earth. I suppose he had been dead ten or fifteen years before I was born. This is the end of the first vision.

I will now try to relate the second:

It seemed I was standing alone, and before me there appeared to be, about two hundred yards off, a good looking dwelling. The husbandman had been to a protracted meeting, and brought back with him about forty guests. Then I viewed a spot of ground about four acres, it seemed, that had been set out in trees like an orchard. A portion of them were dead, and a portion was broken down. There were two or three in one corner that were not dead. I took them to be maples, and as I viewed this spot of ground it seemed as if it had been set the second time, and they were all dead but one, and that was in the opposite corner, and that had been set out by the stump of an old dead maple that had fallen down, and by the decay of the old tree the spot of ground had become fertile; by this means it grew up a thrifty tree, but the master said, "Cut it down; why cumbereth it the ground?" Then was given me this prayer, "Bless the Lord, O my soul, let all that is within me bless his holy name;" and he said "write, for these things are true and faithful."

Brethren, I will not try to give the interpretation, but I would that this could go into all the world.

BENJAMIN IVEY HERRING.
Goldsboro, N. C.

PASTORAL CARE.

As my mind has had some thoughts on the above subject of late, I wish to express some of them. The word pastor and the word shepherd is the same office. A shepherd should not throw stones among the sheep. If he does the sheep will scatter. If the shephead attempts to force the sheep, they will scatter, or get careless as to coming up to the feeding place. A shepherd should act kindly toward his sheep, so that they should love him. Even if the sheep get to butting, the kind shepherd should meet them in the most kindly feeling. If he finds them mad he should not give them railing for railing, but he should meet them with some pleasant word. It is said that a soft answer turneth away wrath, but grievous words stir up anger. If the pastor hear that some of his brethren have said something about him, he should take it quietly.

A pastor is called to take care of the church, and take the oversight of them. I think a pastor should rule over them only in love. He should not so kindly toward them as to have the control of them by his good manners. He should know that he cannot drive sheep far, but he may toll them a long way. A good and wise shepherd knows what kind of food his sheep need, and what the lambs need, and how to feed them and when to feed them; he will be sure not to scatter the sheep, but labor to gather more sheep.

The care of the church to the pastor: They should hold up his hands. They should know his needs and care for him. He should be as one of the family. They should love him and administer to his necessities. They should know of his distance to travel and bear his expenses and neglect of his business

at home. They should take all in consideration. If a church should make a mistake, and get the wrong man, I say get clear of him in the best and easiest way they can. I have thought it would be better not to choose a pastor longer than one year at a time.

In great love to the cause of our Saviour have I written the above.

W. B WILLIAMS

Elm City, N. C.

AGENTS.

Elder L. H. Hardy has kindly proposed to act as agent in obtaining renewals and new subscribers for ZION'S LANDMARK.

I willingly accept his service, and request others also, as many as feel so disposed, to do likewise.

We give the paper to every one who will raise a club of eight new subscribers, or renewals, for the time they subscribe for it. We would be glad for an increase in our subscription list.

If you cannot obtain eight names, send what you can, and retain the expense of remitting to me out of the amount you remit.

Our expenses are heavy, and we have but a small margin left after expenses are paid. P. D. G.

In having your post office changed, always give both new and old post office. When you renew always state name and post office. When you send new name, also state name and post office. When you desire name stopped, always state post office, and you will favor me. P. D. G.

ZION'S LANDMARK

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

P. D. GOLD,.....Wilson, N. C.
P. G. LESTER,.....Floyd, Va.
R. ANNA PHILLIPS.....Macon, Ga.
VOLUME XXXIV..... No. 10

WILSON, N. C., APRIL 1, 1901.

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EDITORIAL

Sister Mary E. Vaughn, of Virginia, requests my view of John, 3:5, "Jesus answered, verily, verily, I say unto thee, except a man be born of water and the Spirit, he cannot enter into the kingdom of God."

That which is necessary to qualify a man to enter into the kingdom of God, is being born of water and the Spirit. This cannot refer to the natural birth of woman, for that does not in any sense help one to enter God's kingdom. The birth of woman brings one into the natural kingdom of this world, but it goes no further. To hold that the natural birth of woman in any sense qualifies one to enter into the kingdom of God, is to hold that an unclean thing can enter into a clean place, or assist in that.

One must already be a natural man, that is born of a natural

mother, before there is any necessity for him to be born again. It is the man thus born of woman, and after he is born thus, who must be born of God, or born of water and of the Spirit, in order that he may enter into the kingdom of God.

Observe that Jesus said to Nicodemus, "Except a man be born again he cannot see the kingdom of God." Nicodemus said unto him, "How can a man be born when he is old? Can he enter the second time into his mother's womb and be born again?"

The answer of Jesus teaches that it must be altogether another kind of birth, for that which is born of the flesh is flesh; or if a man could be born a second time of his mother, he would still be flesh. But that to enter into the kingdom of God he must be born of water and of the Spirit.

Some think water here refers to water baptism. Is this true? What does baptism with water refer to? Does it ever in scripture refer to a birth? No. We know, though, that Christ is here speaking of a birth. Water baptism in scripture refers to death, the opposite of birth. "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death. * * * For if we have been planted together in the likeness of his death," &c. Rom., 6:3,5. "If the dead rise not all, why are they then baptized for the dead?" 1st Cor., 15:29.

Then a baptism is not a birth, nor any part of a birth. Baptism does

not put away the filth of the flesh, but it does give the answer of a good conscience to a believer—to one who is already born of God. Saul was already a living child, praying, crying unto God, before Ananias was sent to baptize him, and Ananias said to him, "Wherefore dost thou tarry" or wait? As much as to say, you are already born of God, already you are a believer in Jesus. Now why tarry? Arise and be baptized, and wash away your sins, calling on the name of the Lord. Even as on the day of Pentecost, such as were already believers were baptized. He that believeth and is baptized. The plain teaching of scripture therefore is that only such as believe should be baptized with water.

What is a prominent use of natural water? It is to wash or cleanse. There is in the atonement of Jesus a washing away of filth or sins, as the washing of regeneration, and the renewing of the Holy Ghost (Titus, 3.5,6), which was shed on us abundantly through Jesus Christ our Lord. Then when Jesus washed away our guilt by his holy expiating death, and rose from the dead for our justification, here is the washing of regeneration answering to the purification needful to sanctify the vessels of mercy, and when the Holy Ghost applies these things in quickening the dead, here is that renewing of the Holy Ghost wherein old things are passed away, and behold all things become new, and all things are of God; and this is the being born of water and the Spirit. For one must be born of

water before, or in order to, being born of the Spirit which necessarily follows. For Jesus first atones for his people by dying for them, and redeeming them thus from all iniquity. They are thus begotten again, or quickened unto a lively hope by the resurrection of Jesus Christ from the dead, and the travail follows, ending in a birth, or the renewing of the Holy Ghost, shed on us abundantly through Jesus Christ our Lord; so that as Moses lifted up the serpent in the wilderness, even so must Jesus the Son of Man be lifted up, that whosoever believeth on him should not perish, but have everlasting life.

He is the door by whom we enter into the kingdom of God.

P. D. G.

WHO IS MY BROTHER?

A very dear brother, after reading my article on "Stumbling," in LANDMARK of 15th of February, came to me and said that while he had much enjoyed that article, and believed it the truth, it had given him serious trouble in that he did not love all the brethren; and he said, "Desiring with all my heart to walk in the light and do just what Jesus says for his disciples to do, now teach me how to love these brethren I do not love because their walk is carnal." The tears had sprung into his eyes. I saw the spirit of Jesus in him, and instantly grasped the situation—saw his trouble and the important truth I had left unsaid in that article. This nature and trend of his trouble caused me, as never before, to see

the necessity of the question, "Who is my brother? Who is my neighbor?" Jesus answered and said, "Whosoever shall do the will of my Father which is in heaven, the same is my brother." Mat., 12:50. This distinguishes one as a brother; but the fact making him one is that he is born of the same Father—the Holy Spirit; and of the same mother—the Jerusalem which is above: Gal., 4:26. So I said to him, "But you do love your-brother, and no man need teach you to do so; you cannot help it. Why don't you love this other one? 'Why,' you say, 'because his works are after the flesh.' This proves him not your brother, or the new man born of God; but the old man born after the flesh, who will bring forth after the flesh, and who is as far from being your brother as good is from evil—light from darkness—heaven from earth. And you, as born of God, are commanded to hate sin, whether found in brother, mother, father or self. David said he hated him with 'a perfect hatred;' even as God hated Esau while loving Jacob; and as you will if you have the same spirit: for this is to love the spirit and hate the flesh. By their fruits ye shall know them. The spiritual, or your brother as born of the spirit, will do the will of the Father, or bring fruit unto holiness: the carnal man—your fleshy brother—will bring forth to the flesh," I said. "I see it, I see it!" said this brother, "You have turned my trouble to joy: but go on."

"Then this man bringing forth fruit to the flesh causing you not to

love him, so far from being your brother, is an alien—and enemy to you and to your Father's house; who so far from doing the will of your Father which is in heaven, is in open rebellion doing the lusts of the flesh or carnal mind, and finds no agreement in the Spirit. But your brother of the one [divine Father, hope, calling, life and inheritance, why what perfect agreement and loving unity in striving to do the will of that Father! How you do love, and love to love, the brother who honors that Father and brings good and glory to that mother! And in proportion you esteem him better than yourself.

"And that brother you say you cannot love—but you do love him; you say this because you cannot see him; he is hid behind the old man: let him put off the old man with his deed and put on the new man created in Christ Jesus unto good works that glorify your Father which is in heaven, so that you discern him; and behold how you love him! This is your brother: the other is not.

"While as a neighbor: how blessed to have such! with whom, and whom alone, you may exchange spiritual comforts, joy, hope, sorrows, trials, fears, &c.; with whom, and whom alone, you may borrow and lend of spiritual blessings, feed the hungry, clothe the naked, visit and minister unto those in prison, &c.; yes, and love our neighbor as ourself as having the same spirit of Jesus." "I see it," repeated this brother; "now for fear there may be others troubled as I was, I beg

you to write and explain this to them, that we may be glad together."

Therefore the above is submitted in feelings of great unworthiness.
P.

Friend A. G. Hudson requests my view of Genesis, 6:1,2. It is the case of the sons of God marrying as many of the fair daughters of men as they chose.

The sons of God are the sons of Seth that God appointed in the place of Abel whom Cain slew: for when a son was born unto Seth, then men began to call on the name of the Lord, showing that his name was called upon them, or they were called the sons of God.

The daughters of men are the daughters of Cain, or the descendants of that line. Cain's offspring were men of inventive power and self-willed. Their daughters were fair to look upon, but of that wicked stock. The sons of God saw that they were fair, and chose them wives of all such as they desired. Lust controlled them in their choice of wives. A wicked race springs from these wicked marriages, and violence fills the land, and the flood comes on.

It shall be this way at the end of the world. The lust of the flesh, the lust of the eye, and the pride of life are the reigning sins of mankind. Carnal love of woman—love of money and self-righteousness, or the pride of this vain mortal life, are the bitter roots of sin from

which sprout all the corruptions of mankind.

We are to deny self, ungodliness and worldly lust, and live soberly, righteously and godly in this present world.

Also, he desires my view of the three parables contained in Luke, 15th ch.

The publicans and sinners drew near to Jesus in order to hear him. How good it is to draw near to Jesus to hear him! If one has a heart or true desire to hearken to Jesus, he will draw near to him.

But the Pharisees and scribes murmured saying, This man receiveth sinners and eateth with them. He is called the friend of sinners.

Did Jesus deny this, or object to it? He defended that course by unanswerable reasoning, the only kind he ever used, for he always had the best of reasons for all he ever did or said; and the three parables he uttered as recorded in this chapter, are a direct answer to their objection.

1st, The man having a hundred sheep, if he loss one, will leave the ninety and nine in the wilderness, and seek the lost one until he find it; and then brings it home, and calls his friends and neighbors together, saying unto them, Rejoice with me. Also there is joy in heaven more over one sinner that repenteth than over ninety and nine just persons that need no repentance.

This lost sheep as much belonged to its owner while lost as it did

before, or after it is found. That is the reason he sought it until he found it, and so rejoiced when he did find it. So the children of God, the lost sheep, as much belong to God while lost as before or since they are found. Therefore the Son of Man is come to seek and to save that which is lost, and therefore he seeks it until he finds it. The Lord's portion is his people, Jacob is the lot of his inheritance. He found him in a desert land, in a waste, howling wilderness. He led him about and instructed him, &c. The delight of Jesus is to serve his people, and all heaven rejoices in the glorious work of Jesus.

2nd. Either what woman, if she have ten pieces of silver and lose one, will not light a candle, and sweep her house until she find it, and then call her neighbors and friends together to rejoice with her because she hath found her piece of money. Women love money, and they know how to sweep the nooks and corners, the dark places, until they find what is lost; and then they rejoice, and when women are in a good mood to rejoice they, like men, love to have their friends present to rejoice with them. Even so in heaven there is great rejoicing over one sinner that repents. Money is worth something to its owner. So Jesus has placed a great value on his people. What should a man give in exchange for his soul? Are not God's people of more value than many sparrows? The redemption of the soul is precious. Ye are not redeemed with corruptible things, as silver and gold, from

your vain conversation received by tradition from your fathers, but with the precious blood of Christ. How great then the rejoicing in heaven over the repenting sinner! Will not Jesus then save his heart's delight? Thine they were and thou gavest them me, said he to his Father, and that all that the Father had given to him should come to him.

3rd. The third parable is in answer to the same objection, and in defense of the same blessed doctrine.

A certain man had two sons, and the younger asked for his portion of goods from his father, which was given to him. Soon he leaves his father and wastes all his estate in riotous living, and then begins to be in want and has no friends. He attempts to keep from starving at the low business of a Jew in feeding hogs, and was so impoverished that he would gladly have satisfied the gnawing pangs of hunger with the food of swine; still no man pitied him, or helped him. Under the pressure and great distress of this mighty famine he comes to himself. He had been a long way from himself, and it required a long time, and much suffering, to call him to himself: but when he did come to himself, he said, How many hired servants of my father have bread enough and to spare, and I perish here with hunger. He is brought to his senses or reason. He looks now properly at this matter. He now abhors himself. What a fool I have been, how sinful, how ungrateful to my

father, and how have I wronged my own soul! I will arise and go to my father, and confess all. Now he is humbled. What about that father all this time? What was he doing? did he bestow all his love on that elder son that remained at home, and forget, despise and cast off, and would never more own, remember or receive this erring younger son? How could a father do that? The elder brother—the big brother—thinking he is smarter and better than the other run-away boy, might forget him, and claim all honor to himself, and expect much should be given to him; for he tarried at home all the time, and never sinned, but had always obeyed his father: but the father never could forget the poor, erring, lost boy: and the more that poor boy sinned the more the father loved and pitied the poor boy, and prayed for him; and the more trouble that boy gave his father the more he loved him.

An earthy father is often helpless in his love and pity for an erring, wayward and lost boy, and may die himself of a broken heart on account of a disobedient son whom he could not reclaim; but not so is the God of heaven. He sends the famine, he walks upon the wings of the wind, he loves his people while dead in sin, he sends his well beloved Son to seek and to save that which was lost. He is rich in mercy with the great love wherewith he loved us even when we were dead in trespasses and sin.

The joy in heaven in the salvation of sinners is wonderful. Nor do the murmurings of the self-

righteous ever turn the Father of all mercies from his long suffering toward his erring, rebellious children.

P. D. G.

“WAIT ON THE LORD.”

Whether this is to wait in the capacity of a servant actively engaged in doing his bidding, or as waiting on him in the sense of standing still and inactive as waiting further developments, from his Lord; it is all the same as to serving and in the reward. We who love the Lord are extremely anxious to do his will—to wait on him as required. And yet how far short we fall! What failures we deplore! It is not only our pleasure, but also our duty to wait on the Lord in either sense as his honored servants. But while we want to perform, knowing it also for our good and peace, how difficult to do so! For thus to serve—to wait on the Lord—is in the first place, to “put off the old man with his deeds, and put on the new man,” whose deeds alone are unto holiness, or acceptable waiting on the Lord. And this first is the hardest part of this work. For the old man, always hand in hand with “the strong man armed,” or the evil spirit, is a power too strong to be put off, if we, instead of allowing—by faith—and leaving the new man to go hand in hand, as it were, in Jesus’ name; should take him by our own, and together try to cast him out, and then establish him lord of the house. And what a hard work! a vain hope! and ineffectual strug-

gle! And that when we know—when we boast—that without Jesus we can do nothing:—yes, when we know that we cannot look to, or have one desire toward Jesus, or even have a righteous thought, without the grace of his spirit given prompting it from within. For all of which we will again forget and shall try to do, or be something, or make some woful preparation whereby to induce, influence or claim him who is—who must inevitably be—the Alpha and Omega of all things to his people. Hence, perhaps, the best work, and the first in order for us who cannot wait on the Lord as we would, we should learn to discern the fact, and discard the idea of waiting on him without him. And in which case, in order to wait on the Lord, our first and all-essential equipment—like Gideon’s army of old—should be the name and spirit of Jesus. For these must be the power as well as the promise won—must be the weapons as well as the trophies gained: and must always be first before they can be last; or the last must be first, and the first is last. Thus Jesus is all and all in all.

And this law will apply with equal force in waiting on the Lord inactively, or as standing still, as it were, as waiting some token or revelation from the Lord relieving from this inactivity of hand and tongue. And men to stand thus with folded hands, as it were, and patiently wait in the quiet, silent trust of faith for the purpose of God to ripen and reveal in a mat-

ter—and especially if that matter concern us personally, as it generally does wherein we personally are to wait—you will find a hard work—even an impossible work—without the grace of God given in Christ is therein sustaining you. For instance, you would be avenged of some adversary. "Vengeance is mine, I will repay it," says your Lord, upon whom you must wait. But seemingly your Lord delays; you begin to feel restless—still longer delays, and you become doubtful and distrusting. Your faith is further tried. And now you begin to resist a small still voice within you that says, "My meat is to do my Father's will—let him work according to that will: he knows what is best," and to conclude God's promises are slack—that he has forgotten, or will not appear for such an one as you; and while you do not go directly to the work of avenging yourself, you murmur against God in thought; and doubting his ever appearing in your defense, you complain of your adversary and tell what should be done with him, and try to justify yourself. And thus, if you began the work in Jesus' name, you have spoiled it by departing from that implicit trust, and hence lost your reward by turning to your own defense. For God is a jealous God, and will not share his glory.

Then if we would be true, loyal servants, and truly wait on the Lord, let us learn that one seemingly small, yet really great work is, as found in this waiting, how not to work at all. Also, that in

all work, whether considered great or small, by us, we must take—and that as trusting all strength for performance, and all merit for acceptance, with God—the name of Jesus, and that as all-essential—as paramount over all else; else we miserably fail in all. The Father loves the Son—of all the earth, he alone is pleasing to him. If you would be pleasing to him, hide in that name! The Father has given it you as a hiding place. Hide in it to wait on the Lord; hide in it to work—to pray—to praise—and for acceptance into heaven. It will never fail you. It is all wonderful.

P.

A friend requests my view of the following questions: Did Moses, of his own natural free will, lead Israel out of Egypt, or did the Lord God cause him to do this? Are such as die in infancy redeemed? Does salvation have any works, if so, what are they?

In answer briefly:

When Moses was full forty years old it came into his mind to visit his own people. By faith we are told he chose to suffer affliction with the people of God. It was freely done on his part, when The Lord gave him this view of his people and their blest estate in him.

Why did he wait forty years before he chose to do this? It is strange that the same mind that would keep one in Egypt 40 years, in the luxury and pleasures of earth, would then cause that same person to lead an altogether opposite course of life. Is there not a

cause for it? Surely there is. The Lord makes his people willing in the day of his power.

Are infants that die in infancy redeemed? There is not another name under heaven given among whereby we must be saved, neither is there salvation in any other; so that Jesus redeems them as he does adults from all iniquity. There is no difference.

Is there practical working in the salvation of God? He begins and carries on that work in his people. You hath he quickened who were dead in sins. Being confident of this very thing, that he that hath began a good work in you will perform it until the day of Jesus Christ. Work out your own salvation with fear and trembling, for God worketh in you both to will and to do of his own good pleasure. Jesus says, Without me ye can do nothing. Paul says, I can do all things through Christ which strengtheneth me—working in you that which is perfect through Christ Jesus. Thou wilt ordain peace for us, for thou hast wrought all our works in us. All scripture is given by inspiration of God, and is profitable * * that the man of God may be perfect, thoroughly furnished unto all good works.

P. D. G.

Elder John C. Hall has been sick about eight weeks—very feeble. The Lord grant him and us favor in the preservation of his life, if it is his will.

P. D. G.

ELDER WM. MITCHELL.

This very gifted and lovely preacher passed away from this world of sorrow a few weeks ago. He resided in Ala.,—was preacher for many years, a gifted writer, an editor of the Gospel-Messenger, and a most lovely companion.

In his best days of preaching, I consider him the most gifted preacher I ever heard. Where is the Lord God of Elijah? Where are the young gifts that shall take the places of the old tried ones that have borne the heat and burden of the day? Joseph said, I die, but God will surely visit you, and ye shall carry up my bones. If the Lord is one our side, then we shall overcome. If God be for us, who can be against us? We are a poor and needy people, and must depend alone on the grace of God for deliverance from all evil.

ASSOCIATION MEETING.

The spring session of the Fisher's River Association is to be held with the Little Vine (a new church) one and a half miles west of Dobson, Surry county, N. C., about sixteen and a half miles from Siloam, and fourteen miles from Ararat depot—commencing on Friday before the fourth Sunday in April, 1901. A general invitation is extended to Primitive Baptists.

UNION MEETING.

The Staunton River Union will convene with the Cane Creek church, Friday before the 5th Sunday in March, and continue three

days. All brethren and friends are invited. Those coming by rail will be met at Ringgold or Danville by giving a few days' notice to any of the following members of said church: W. H. Wilson, J. J. Smith, H. J., C. W. and R. L. Dodson, all of Ringgold, Va.

OBITUARIES.

BETTY M'LARTY.

Who died when about 22 years old. These lines were composed by her father, John McLarty.

Forget me not, forget the never,
Till yonder sun will set forever,
And the wind that gently waves
The grass upon my Betty's grave.

I am in sorrow, sore with care,
Since you, my dear, have gone away;
Your place is empty in my mind,
And so it will be while I live.
Forget me not!

Others may the dear forget,
And in this world may take delight;
But I am wounded very deep,
And from the world get no relief.
Forget me not.

Here you have been delighted,
But death has seized upon your life,
The river you have crossed, my dear—
You have told me death was near.

Hard it was for me to stand,
And take my Bettie's parting hand;
But now I must be reconciled—
I hope the call was in good time.
Forget me not!

Methinks I hear thy voice to say,
Be ready for to come away,
For Death is sure to find you all,
And you must all obey the call.
Forget me not!

Now, my dear, you've gone away—
You have left this world of care;
The battle's fought, the victory won,
If with Jesus saved within.
Forget me not!

How can I ask thee back again?
If you are saved—within the vale—
Thy robe is white before the throne—
It was Jesus brought thee home.
Forget me not!

Shortly I will follow thee,
For death is to that here;
And if I meet you, Betty dear,
Parting we will never fear.

Oh, cruel death, that stretches thine
hand,
To call my dear from me away;
But this is common since the fall,
And it was the case of all.

Now I must be still and know
When Jesus calls we all must go;
Our bodies must return to dust,
And then our spirits take their flight.
Forget me not!

GEORGE T. PLEASANT.

The subject of this sketch was born January 24, 1853, was married to Miss Ammerelis Allen February 5, 1874, and died of typhoid fever at his residence near Pernel, Wake county, N. C., on the 12th day of August, 1900.

Mr. Pleasant never connected himself with any church, but he sought to lend a helping hand to church work, and to cherish and defend the doctrine as preached and believed by Primitive Baptists.

Mr. Pleasant was a neighbor in the true sense of the word. No neighbor went to him for a favor and was turned away empty handed if it was possible for Mr. Pleasant to help him. If a neighbor was sick, he visited him and administered to his wants. If he saw it was needful to sit and watch and nurse through the long, still hours of the night, to cut wood at the wood-pile, to summon a physician, or to furnish delicacies for the sick poor, Mr. Pleasant was ever seen showing his faith by his works.

Mr. Pleasant had been a merchant for about two years, and no one believes he ever knowingly deceived anyone about his goods. Believing this, his neighbors patronized his store.

Mr. Pleasant leaves a wife, two children, three grandchildren, three brothers, two sisters, an aged father and mother, and many friends to mourn his departure,

A chair is empty now,
A man we loved is dead;
We trust he's where the Savior is,
Where no farewell is said.

W. J. S.

MAHALA WEAVER.

I will try to write a sketch of mother's (Mahala Weaver's) death. The death of her daughter seventeen months ago caused her affliction, which the doctor pronounced heart trouble, after which her trouble increased by the death of her son, granddaughter and husband. Her son died of dropsy after an illness of nine months; her granddaughter was burned to death, and her husband was killed by lightning three months before her death, but during her severe illness.

She grew worse until the night of October 10, 1900, when she called her son to the bed and asked if he would pray and try to meet her in heaven. He told her that he would do all that he could.

She asked for brother Bass, and when he came she grasped his hand and began to sing—

"Jesus my all to heaven is gone,
He whom I fixed my hopes upon;
His track I see, and I'll pursue
The narrow way till him I view.

"I am going home, I am going home,
I am going home to die no more," etc.

She lived eleven days after this, but this was our last interview.

Her funeral was conducted from Eno church by Elders Holloway and Henderson, after which her body was laid to rest in the family cemetery to await the final resurrection morn.

She has been a member of Eno church a number of years. She leaves three children and a host of relatives and friends to mourn her loss.

Written by her daughter,
ANNIE WEAVER.
Darham, N. C., Dec. 26, 1900.

DEACON ROBERT NUTT.

Deacon Robert Nutt was born in the State of N. C. April 28, 1828, and died in Waverly, Coffey co., Kansas, January 14, 1901, being 72 years, 8 months and 16 days old. On the 20th of December, 1849, he was married to Miss Martha Welch, who still survives him. Unto this union were born eleven children, only four of them

now living—two in Missouri and two in Kansas.

He left North Carolina thirty-four years ago, and settled in Montgomery county, Indiana, living there three years. He then moved to Pettis county, Missouri, where he first professed religion, and joined the New School Baptist Church. He lived with them about seven years, when he became dissatisfied with missionism, and joined South Fork church of Primitive Baptists, and was baptized (his wife thinks) by Elder Luther B. Wright. In 1832 he moved to Coffey county, Kansas, where he made a good home and living, and was respected by all who knew him.

On July 7, 1888, he came to Gilead church, in Miami county, Kan., with a letter, and was gladly received in full fellowship, and from this time on there seemed to be a very perceptible growth in grace and knowledge of the truth—so much so that the church saw in him the qualifications of a deacon, and on May 5, 1894, the church called for a Presbytery, and on Sunday morning, June 3rd, he was set apart to that office, which he filled to the entire satisfaction of the church as long as he lived.

While he was not a fluent conversationalist, he was earnest and honest in his convictions, and would compare statements with the teachings of the Bible, and would accept only that which was truth. He was best satisfied when in the company of his brethren or attending his meetings, which he had to go a distance of 65 miles most of the time to do.

He often stayed with the unworthy writer on his way to meeting, and we would often sit up and talk until midnight on religious topics. A more humble and unassuming man it has never been my pleasure to be associated with. He was well beloved by the church, and will be greatly missed by the church, by his wife, and by his children.

He leaves a wife, 4 children and 22 grandchildren and 10 great-grandchildren to mourn; but we hope not without hope, for we feel that our loss is his great gain. We feel to say to his wife and children, that he is not dead, but sleepeth: and we hope that we with him will come forth in the resurrection, our bodies fashioned like unto our blessed Redeemer, when we shall see him as he is, and join the heavenly

in praising his name forever in eternity.

He was buried in the Waverly Cemetery, but owing to their being no minister closer than sixty miles there was no funeral sermon at the time, he having requested that his body be not kept out of the ground long after his death.

WM. F. HALL.

Remark:—If some Baptists in this country lived sixty miles from their churches, how often do you think they would go to preaching?

P. D. G.

BOOK NOTICE.

About twenty-five years since I wrote a book called my "Experience and Reasons for Leaving the Missionary and uniting with the Primitive Baptists," which was soon exhausted, nor supplied the demand. For years since, as a work awaiting my hand and certain opportunity that should bespeak it of the Lord, and not the flesh, it has lain on my mind in unspoken secrecy, 'till lately, when that opportunity came. And now I have a revised and enlarged *Second Edition* of that book, titled "Led by a Way I Knew Not," containing over three hundred pages, in good readable type, and nicely bound in silk cloth, that will be ready for delivery by the 1st of March, 1901, at one dollar per copy, post paid. Money should accompany all orders, which should be addressed to me at Macon, Ga., as follows:

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Camp Creek.....Monday
South Lowell.....at night
Mt. Lebanon.....Tuesday
Durham.....Wednesday
Bro. Joe Terry's.....Thursday night
Cedar Grove.....Friday night
Prospect Hill.....Sat. and 3rd Sun
Moon's Creek.....Tuesday
Cane Creek.....Wednesday
Malmason.....Thursday
Dan River.....Fri., Sat. and 4th Sun

J. D. VASS.

Wilmington.....Sat. and 2nd Sun. in April
Stump Sound.....Monday
Yopps.....Tuesday
Bay.....Wednesday
Wardsville.....Thursday
North East.....Friday
South West.....Saturday
Maple Hill.....3rd Sunday
Cypress Creek.....Monday
Muddy Creek.....Tuesday
Sand Hill.....Wednesday
Beaver Dam.....Thursday
La Grange.....Friday
Newborn's.....Saturday
Meadow.....4th Sunday
Autry's Creek.....Monday
Lower Town Creek.....Tuesday
Upper Town Creek.....Wednesday
Moore's.....Thursday
Wilson.....Friday

He will need conveyance.

LEE HANKS.

Ridgeway, Va.....Sat. and 4th Sun. in April
Good Will.....Monday
Cascade.....Tuesday
Axton.....Wednesday
Sugar Tree.....Thursday
North Fork.....Friday
Strawberry.....Sat. and 1st Sun. in May
Lick Fork.....Monday
Wolf Island.....Tuesday
Reidsville.....Wednesday
Pleasant Grove.....Thursday
Arbor.....Friday
McRay's.....Sat. and 2nd Sun
Lynch's Creek.....Monday
Prospect Hill.....Tuesday
Wheeler's.....Wednesday
Ebenezer.....Thursday
Stories Creek.....Friday
Roxboro.....Sat. and 3rd Sun

T. C. HART.

Farmville..Wed. night after 2nd Sun. April
Tyson's.....Thursday
Old Sparta.....Friday
Little Creek.....Sat. and 3rd Sun

Tarboro.....Sunday night
 Williams.....Tuesday
 Hopeland.....Wednesday
 Falls.....Thursday
 Elm City.....Friday
 Wilson.....Sat. and 4th Sun
 Contentnea.....Monday
 Chapel.....Wednesday
 Goldsboro.....Thursday

No conveyance needed

J. E. ADAMS.

Marattock.....Tues. after 2nd Sun. in April
 Roper City.....Wednesday
 (Brother Rich Peacock will arrange
 appointment.)

Brother B. Bateman'sWednesday night
 Concord.....Thursday
 Sister Sarah Liverman'sFriday
 Bethlehem.....Sat. and 3rd Sun
 (Elder C. Meads will please arrange
 thence so as to give time to preach
 on North Lake Sat. and 1st Sun.
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Hell and destruction are before the Lord:
 how much more then are the hearts of the
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APRIL 15, 1901.

NO 11

Zion's Landmark.

PUBLISHED SEMI-MONTHLY

—AT—

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James Harrison 1800

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ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

“LOVE HIDES A MULTITUDE OF SINS.”

Though these words are not exact scripture quotation, yet they have, for the past few days, been bearing on my mind, and I feel disposed to offer a few thoughts along the line they suggest.

Solomon has it, “Love covereth all sin,” and I think Paul had reference to this truth when he said love “beareth all things, hopeth all things, endureth all things.” If love does all this—if it “suffereth long and is kind, envieth not, vaunteth not itself, is not puffed up, does not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth”—if it is as “strong as death”—cannot be quenched by “many waters” and “never faileth,” it is of the utmost value to us if we can but possess it.

John says, “God is love,” and Jesus, when questioned by the lawyer as to the greatest commandment, replied: “Thou shalt love the Lord thy God with all thy heart, with all thy soul and with all thy mind, and thy neighbor as thyself.” “Upon these two (upon love) hang all the law and the prophets.” Love is the fulfillment of the law. To “fear God and keep his commandments is the whole duty of man;” and Jesus says, “If ye love me ye will keep my

commandments.” To love and serve Jesus is not to be a servant of mammon. We cannot serve two masters. Neither can we love the world and Jesus, for “If any man love the world, the love of the Father is not in him.” Therefore we are exhorted to “love not the world, neither the things that are in the world.” Our love then should be to God and man above all things else. And we can best love God by serving man, for John tells us, “Love not in word, neither in tongue, but indeed and in truth.” And “He that loveth not his brother abideth in death,” but “he that loveth his brother abideth in the light, and there is none occasion of stumblings in him.” How we begin to stumble when our love “waxes cold.”

We are not only told to “love the brotherhood,” but to love our enemies also. “Love your enemies,” says Jesus. “Bless them that curse you, do good to them that hate you, and pray for them that spitefully use you and persecute you.” For if we love them who love us, we do no more than the publicans—the chief of sinners—and there is no reward for us.

And, brethren, if any of us love and serve in this unselfish way, it is not because we are by nature better than others, but because God has, for Christ's sake, first loved us. John plainly says, “We love him because he first loved us.” No other reason is assigned, and

"Every one (not a part) that loveth is born (already) of God." Then if we feel a spark of this pure love to God—to our brethren—to our enemies—let us take courage in the thought that the devil did not put such love in our hearts and the devil cannot take it out, though he may smother it and cause it to grow cold and us to grow lukewarm. But this love always remains, and "who shall separate us from the love of God?" "Tribulations, distresses, persecutions, famine, nakedness, peril, sword, death, life, angels, principalities, powers, things present and things to come" cannot do it. Can you imagine anything that can? All the devils in hell and all the wicked men on earth are utterly unable to snatch one of these little, loving, trusting ones from the hands of Jesus. They are as secure as God on his throne, for "The Lord Preserveth all them that love him," "and all things work together for their good." Then, brethren, "Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God." "Greater love hath no man than this, that a man lay down his life for his friends." "But God commendeth his love to us word, in that while we were yet sinners, Christ died for us," "the just for the unjust." And this love which God has for his people is no new thing, for it is written, "Yea, I have loved thee with an everlasting love; therefore with loving kindness I have drawn thee." Nor is it on account of their merit, for "in his love and in his pity he redeemed them."

Then, brethren, claiming as we do to be the Church of God—the light of the world—and having a hope of this redemption by the pity of God through the sacrifice of Jesus, how earnestly we should

strive to walk in the new commandment Jesus has given his disciples, "that ye love one another as I have loved you" and not be back-biting and devouring each other. But how did Jesus love us? "As the Father hath loved me, so have I loved you; continue ye in my love." He continued in his Father's love—let us continue in his. Do not depart from it. Do not fall out by the way. To be sure we cannot, as brethren, see alike. Peter and Paul disputed, but we have no account of their becoming enemies and abusing each other. In contending earnestly for the faith, as all true and faithful servants will do one way or another, why not do so by "speaking the truth (as we see it) in love." Some brethren will not, of course, bear rebuke even when given in love, for there are some "false brethren." But all true brethren—though in error—will be won by love and will love you for it. "Rebuke a wise man (in this way) and he will love you," because "Open rebuke is better than secret love."

But when rebuke, contending or debating, makes enemies, the evil that would be remedied is enlarged, and the cause of this increase seems to be the false method of correction. Better let the fly remain on the brother's face than try to kill it with a sledge-hammer. And it seems, too, more love would be manifested and more good accomplished, when Christian character is at stake, to keep ill reports secret. You cannot do this successfully by calling in a dozen or two friends to help you keep secrets. They are not kept in that way. And correcting our brother by either of these methods is not according to love, for "love worketh no evil to his neighbor." When our love for God—as we think—becomes so warm and bright that

it extinguishes our love for our brethren, it is but a flame of our own or the devil's kindling—the glare of a selfish zealot, for “He who loveth God loveth his brother also.”

We—often—if I have fellowship with the Baptists—seek a sign of our sonship; we often look for some evidence that we are Christians indeed and in truth, and not in name only. We look not in vain for this Christian mark—though we may not have it—for the apostle plainly tells us, “We know that we have passed from death unto life, because we love the brethren.” And, too, we would convince the world of the reality of our profession. The badge is readily found if but rarely worn, and has inscribed on it, “By this all men shall know ye are my disciples if ye love one another.”

My brother has a mote in his eye. No mistake about that. But if I did not have a beam in my own I could easily see how to render better service by casting my mantle of charity over him than by advertising the mote. Mote hunting may be a pleasant occupation for the hunter, but quite the reverse for him whose eye is being probed. Better follow the law of discipline Christ has given in Matthew. This would give the brother time to repent, and in doing so the tears of contrition would likely wash the mote from his eye without a surgical operation.

One thing is sure—if we employ the method of cutting off every brother or church that we fail to convert to our views, there will be no end to division, and we would have no use for a mantle of charity if we should ever possess one, for there would, in our estimation, be no sin to hide. And it does seem that the declaring of non-fellowship on the part of some Primitive

Baptists for other Primitive Baptists, on account of difference of views relative to God's predestination, man's accountability, associations, and foot-washing, as well as for many other things, is unwise. The Church of God is a little city, and there are but few men in it. The prince of this world has stormed it, built bulwarks against it, and continues to besiege it. Nor are outward attacks of persecution his only method of besieging this little city, but he throws in handfulls of firebrands of strife, contention and jealousy, and endeavors to raise intestine war against the inhabitants of the city itself. And, brethren, shall we please the devil by fighting each other? Is it not unwise, unfruitful and unholy? And besides, have we not enough enemies on the outside? And are not these enemies ever trying to pull down the walls of Zion? And do you not think that they, too, are welled pleased to see us wasting our strength contending with one another, and forming parties among our already small number? Dear Elders Hassell, Oliphant, Fisher, the editors of this paper, and scores of others that could be mentioned, advise and work for peace, unity and brotherly love, and “blessed are the peacemaker.” “Pray for the peace of Jerusalem; they shall prosper that love thee.”

And it really seems if we have the Spirit of Jesus we will bear the fruit of that Spirit, which is “love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.”

“Let brotherly love continue,” and remember that if we are saved from the doom sinners like us deserve, it is because our sins are hid in Jesus.

“Then came Peter to him and said, Lord, how oft shall my brother sin against me, and I forgive

him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times: but until seventy times seven."

Your brother in hope,

R. H. PITTMAN.

Bishopville, S. C., March 8 1901.

ELD. P. D. GOLD—Dear Brother in Christ; Having promised some of my dear kindred in the flesh, and also in Christ, as I hope, and members of Beulah Primitive Baptist church, to write to them when I returned home a short time ago from a visit to them, I will make the attempt to write them through the LANDMARK, hoping to reach them all, and praying the Lord to guide my pen, that what I may say may be in honor to his holy name, and to the upbuilding of Zion.

My dear kindred, brethren and sisters, I feel like you all are better than I am, for I feel to be a sinner, and cannot live the life I wish to live, for my life seems to be mixed up with wrong doings, thoughts, and wrong everything at times, while I look upon you as living at ease, with nothing to disturb you.

I have had many thoughts about you all since I came home, and have desired to see you all, but the business of this life must be attended to; and there is no dishonor in attending to the affairs of this life, provided we attend to it honorably. But sometimes I fear I fail in doing this, as I am so imperfect.

I wish to say to the members of the church at Beulah, to live in peace and love one another, and if there is anything to disturb the peace and love of each other, to make every effort within your power to remove the cause of disturbance, and live together as brethren and sisters in the Lord. Look back and consider where you were and

what you were in nature, and if you had been left to your own powers in the matter, where would you have been to-day? Then it was the love God had for you that you have been brought to a realization of a hope in heaven. Then we should embrace every opportunity to do what Jesus commands us to do, and live as Godly in this present world as we can. We can never correct the wrongs of others if we are wrong ourselves.

I wish to say to those who I met that are laboring under the burden of Baptism, that you will not receive much comfort staying away from the church, where you feel to be directed in mind. For the Lord has prepared a home for his people, and in that home is the only enjoyment for them. They can honor and glorify God nowhere else. Then it is your indispensable duty to go to the church and relate what you hope the Lord has done for you, and receive the baptism by immersion, and you will receive joy and peace. Though you often feel like you are too little and poor, and fear you will deceive the people if you were to go according as your mind leads you; but this is the only way a true comer can come. When they are disrobed of all self-righteousness, then they have only the righteousness of Jesus, and is not that good enough?

It seems to me a beggar, in the true sense of the word, will not beg till he is forced to. And our nature hates to yield to poverty, but when the righteousness of Jesus is set up in us, it disrobes us of all self-righteousness, and our natural abilities are all gone. Hence, how blessed it is to be poor in spirit (a beggar in the kingdom of God), for when we are brought to our knees to implore God for mercy and strength, we are sure to

receive it. But we are often laid at the rich man's gate, desiring crumbs from his table, trying to suffer out our afflictions, but we do not receive patience to bear them lying there, and thank God that he has delivered his people, and will deliver them, world without end.

I am glad to know I am a sinner at times, and again I feel very badly when I am conscious of sin in my flesh, and I thought for a long time I never could endure such afflictions, for when I would do good evil seemed to control my performances, and I would go so low down in my feelings, I thought death would be a great deliverance to me. Oh, I would so often feel like I had deceived the members of the church, and had by deceit united myself with them, and oh, what would become of me if God was to call me to account for being such a deceiver. I was afraid at times to see some of the members of the church, for I felt like they knew I was a deceiver and not fit to have a name among them. I felt like it was a burden to them to call me brother, and only did so because it was fashion among the Baptists.

But, my dear friends and kindred, these things do not worry me so bad now, for I have found out by experience that in the church and among people of like minds and experiences, is the only home I have. Then I can say, entreat me not to leave you, nor forsake from following after you, for where you are there I want to be, and where you are buried there I want to be buried.

I believe the church of God to be safe; that the Christian is helpless so far as he is concerned; that his salvation is in Jesus, therefore it is not by works of righteousness we have done that we have hope, but our righteousness is of Jesus.

Then Jesus is the head, the mediator. Then we need not fear the devil and his hosts, or anything. The apostle says, "What shall we say to these things! If God be for us who can be against us?" Then, my dear friends, it is our duty to glorify God, and we do it by obeying him.

My regards to the household of faith. My prayer to Almighty God is that they may live in honor to him and his cause. I feel the need of the prayers of the dear family of God, and hope when they have a mind to do so they will pray for me.

Your unworthy cousin and brother.

C. W. BROWN.

Tabor, N. C., March 8, 1901.

ELDERS GOLD AND LESTER AND THE HOUSEHOLD OF FAITH—Dear brethren and sisters in the hope of eternal life through the merits of Christ Jesus our Lord; as it is now on my mind to write something of the dealings of the Lord with me, I will endeavor to do so.

I was born and brought up in the county of Grayson (which is now Carroll), State of Virginia. My parents were Henry and Betsy Simpkins. My age was 74 the 12th day of last August. I was impressed in early life, I hope, by the Spirit of God, and shown that I was a sinner, and often stopped in my journeyings around and felt like I ought to ask the Lord for Pardon. I dreaded the thought of being a Pharisee, though I seemed to be one, in a sense, for I often made promises to God that I would do better. I went on in this condition until after our civil war ended, when my whole soul was stirred within me. It seemed to me that every sin I had ever committed came before me. Something seemed to impress my mind that there was a time I might have re-

pent. It appeared that I had sinned away the day of grace, and that my redemption was sealed. It drove sleep from my eyes. I rolled in my couch from side to side seeking for rest, and could find none. I felt unfit for even the birds that flew through the air to look upon me, for I was often in the lonesome grove in bitter groans, and cries to the Lord. I could not realize how he could be just and suffer as miserable a sinner as I felt myself to be to live. So I went on in this condition and my troubles only seemed to increase.

On one Sabbath morning I went into the grove where I had often resorted, with but little expectation of returning. I fell to the earth, pleading to God for mercy, when large drops of sweat stood upon my brow and flowed from it, which appeared to me to be streaked with blood. While in that condition gross darkness covered me. I was carried entirely out of mind, and the next thing I realized was a beautiful light round about me. Everything around me appeared lovely, and to be praising God. I felt like a prisoner sent forth from the pit. I felt like I wanted to praise him for his mercies. It was the first time I ever felt like I ever did praise him. I thought my troubles had come to an end at that time, but this did not last long with me until fear began to suggest the idea that may-be I was deceived. I felt that I loved the Baptist people above all other people, had a mind to offer to that church for fellowship. At this time there was an arm from Indian Valley church, Floyd county, Va., extended to Wilson's Grove, Pulaski county, Va. Myself and wife offered there for membership on Saturday before the 3rd Sunday in September, 1867 or '68, and to my surprise were received for baptism, Elders

Thomas Dickens and Isaac L. Rigney being present. We were baptized the 3rd Sunday in November following by Elder Isaac L. Rigney, and since that time my mind has been drawn every day towards the brethren. I sometimes feel that I have that love for the brethren that is spoken of in the scriptures, but also often made to doubt its being that perfect love.

Dear brethren, I have passed through many doubts and fears. My little hope is all I have, trusting in him who is able to save all that come to God through and by him.

I trust I remain your brother in Christ.

CROCKETT SIMPKINS.

White Gate, Giles county, Va.

MY DEAR UNCLE LEVI:—Though I have written to you since I got your letter, yet there is something in my mind I wish to say to you concerning the things about which you wrote.

You will read in the 7th chapter of the book of Daniel the prophet of the Lord, and you will find there four distinct and separate kingdoms spoken of. Those are the kingdoms that should rule the world at four different periods of time.

The first of them was the kingdom of Babylon, in which the prophet lived, and which developed its lion power under the reign of Nebuchadnezzar, with whom the prophet served. Nebuchadnezzar ruled the known world and all that had been kingdoms before were made tributaries to him.

The second, or Bear kingdom, was the Grecian kingdom, that arose to the zenith of its glory under Alexander. He ruled the known world.

The third kingdom, the Leopard, was the Roman, that was first pa-

gan and then papal; heathen and then Christian, and spotted all through with its many changes. This kingdom also ruled the world and was strong for a long time under the Cæsars and then the popes, and whose kingly power was taken away by Henry VIII and his successors in England, to make room for the fourth and last kingdom that will ever rise on this earth.

I would like to be familiar with the history of those kingdoms, so that I might write more intelligently of them, but as it is I will have to pass them without further notice.

Now, dear uncle, I am not a prophet, but I want to say some things as I understand them from the inspired servants of our God.

The fourth kingdom was diverse from all the other kingdoms, and if you will notice, the prophet asks for an interpretation of that part of his vision. This would lead us to believe that that kingdom would be more powerful and far-reaching than any of those three that went before.

This, to my mind, is this United States Government, that is gradually but surely working into a kingdom, and taking on its power as it rises. See the centralization of all the powers in this government, and see how those powers will unite to keep from returning to the good old days of republican government that our fathers fought to establish. The very things that caused our fathers to go forth to battle for liberty, are the things that are now fastened upon us by their successors in office. The very principles from which they declared themselves independent, and then many of them died in defending that declaration, are the very principles which are now being fastened on this nation, and the very form of government against

which they rebelled is that into which we are fast drifting. Who cannot see and understand this who reads our Book.?

I do not know the Time, but am sure it is coming upon us, when instead of a President ruled by a Congress elected by the people, we will have a man clothed with kingly powers, and, instead of our being lords as our fathers were, we will be the humble servants. Our chief executive will be law-maker and executor both. No use to say we will not submit, for we will. We have submitted so far to all the encroachments that have been made on our rights, and we will do so again and again, until the last ray of sunshine of liberty is taken from us, and we will be hopeless servants or peasants.

This kingdom will first set up as a form of civil government, with imperialistic aspirations; and every effort will be to expand our territory and have provincial governments under tribute. Great greed for gain will increase as the kingly powers increase, and so much the greater will be the oppression of the poor. This has been manifested in all the country since Mr. Wesley and his early ministers began to preach against slavery. That became the governmental hobby for years, until finally it prevailed. Next came the protective tariff, that has given power and vim to the gigantic trusts of this country and made so many millionaires and caused so much discontent in the nation. This, you see, has also prevailed and now a settled fact forever.

The future acts will be, "Long Live the Trusts!" This centralizes the money powers, and they rule the heads of government." We who are not disposed to submit must submit, for it is a part of the government under which we live

and must live. If we say we will go somewhere else, that place, too, must come under this same government, for it is the fourth beast and will rule the world.

We do not know under which of the kings (for there will be ten of them) the final submission of the world will be reached, but no doubt that each of them will exercise all the power they have in that same direction.

The strike at silver in 1874, which so crippled it that it was never able to regain its strength, and which finally caused it to lose its head one year ago, is also another stroke and long step towards this kingly government.

Thus one step after another our freedom has gone from us, and the necks of the poor are being ground under the feet of the rich, until a man now hardly has control of what he raises at home and uses for the support of his own family.

This kingly government will not only control in the affairs of the nation, but in religious affairs also, for here is the second beast that John saw rising up out of the earth.

This feature cropped out very plainly when Senator Blair introduced his national educational bill in the United States Senate. One clause of that bill said that the principles of Christian religion shall be taught in all schools directed under and supported by said act; and another said that no teacher of any religious denomination shall have the liberty of teaching the principles of their religion. Thus you see there would be a necessity of calling a convention of all the leading religionists of the nation, who would send in their representatives to draw up a creed embracing such principles as they might be able to agree upon as being the principles of Christian re-

ligion. This would be equal to the Council of Nice that gave power to papal Rome, the first beast that John saw rise up out of the sea.

That bill did not become a law, but at the proper time it will awake, for it only sleepeth for a season until the time appointed of the Lord.

Notice another thing which leads on in this same direction: All the schools now have religion in some form or other connected with them. You cannot easily get a public school teacher who does not want to have some semblance of religion in school. The most of our high schools and colleges are presided over by some Arminian preacher, and have some motto to lead you to understand that religion is a part of the tuition taught there. Over the gate of Trinity College you can see these words; "ERUDITIO ET RELIGIO," in large gilt letters. This means learning and religion.

Thus you see the mark of the beast in high places. This thing will continue until it will control our government, and in the eleventh king that shall come up after the ten, it will gain its full power, and the second beast will have taken on all the power of the first beast and will exercise it. He will be even greater and fiercer than the first, but, like the first, will be doing all he does in the name of Christian religion. This eleventh king will tear down and destroy all the works of the ten who shall go before him, and his reign will begin to come about during the reign of the seventh or eighth king, for three of these kings he will tear up by the roots. This principle began to show itself in Atlanta, Ga., not long since, in the person of one Broughton, a New School, or Missionary Baptist preacher, when he attacked the municipal government

of that city. Indeed there are instances now where Arminian preachers take some sensational theme for their text and do not even claim to treat in the bible.

How different from our beloved brother Paul, who determined not to know anything among the brethren save Jesus Christ and him crucified!

But these things are among the things ordained of God, and must surely come to pass. Many things were done when our Lord was here on the earth that no reason was given for their being done, only that the scriptures might be fulfilled. All these things may be done to gradually bring about that which God has appointed—the overthrow of this world of wickedness. This eleventh king, or the kingdom set up by him, will continue to the end of time.

At that time the gospel will have finished its work amongst the Gentiles, and the Jews will have been grafted in. (Read Rom. 11th ch.)

There is much work yet for the gospel to do among the Gentiles. Consider it as traveling South and West. When it came to this country it began to be preached at Newport, R. I., where the first gospel church was organized. From there it has gone out, and as it finishes its work here, as it did in the old world, the churches will become extinct. In the Eastern States there are very few Baptists, but those few are sound in the faith and in doctrine.

In October Elder E. Rittenhouse said to me, "There is more spiritual preaching now with our brethren than at any time before in my ministry. Years ago when preachers came on here to the Associations, they had hobbies and pet theories that they would preach most of the time, but now they enter into the inner life of the

Christian and preach to edifying."

Wherever you see this you will see the children of God united and strong in the faith. It shows that the net has been cast, the fish caught, the good taken and the bad thrown away, until the work of the kingdom is about done there, and the salt (church) is about to enter in in its savory element. Jesus sits in the church as a refiner's fire and as fuller's soap, and he is purifying the sons of Levi, for as the people so are the priests. Thus as the church is purified in the faith and understanding of the gospel, even so must those who preach to them be pure in faith, understanding and delivery of the gospel. It takes sore trials and fire conflicts to bring us to this, but to it we must come. Here in our Southland, and in the more Western country, the church has many, very many, sore trials to pass through before the schisms are all purged out of her body, and we are taught to understand that God reigns, and that we must be still and know that he is God. But this must come also.

As Moab was to Israel (a wash-pot), so are the Arminian denominations to the church of the living God. But they will persecute the saints, and do it in the name of Christian religion. This will take place under the eleventh king of this fourth kingdom, and then The Ancient of Days will come, sitting upon his throne, and the Lamb and his saints shall be gathered to Mount Zion, and fire shall go out of the mouth of the Lamb and consume them. (There gathered against him and his saints). Revelation,

This fire is spoken of by our Lord in Mat., 25:34, &c., where our Lord tells us plainly who are his and how they will be received, and who are not his and how they will be rejected.

Those to whom the Lord spake and welcomed to the kingdom prepared for them from the foundation, could see no good thing they had ever done for the Lord, and received his message with glad surprise. The others had done a great deal for the Lord, and, in another place, they could tell him how they had done many wonderful works in his name and cast out devils. They had been very kind to let him preach in their streets. This is the way the people speak to-day who are converting souls to God and filling up heaven, working for the Lord, &c., &c., but the Lord said, "Depart from me, I know ye not."

Dear uncle, you can take this for what it is worth. If it is the production of a crazy brain, treat it as such.

The Lord bless you and all yours. I desire to be remembered to all your family and our connections. Write when you feel like it.

Your loving nephew,

L. H. HARDY.

Box 53, Reidsville, N. C.

DEAR BROTHER GOLD:—I have just received from the Publishers' Collection Agency, of New York City, an account against me of one dollar for subscription to "The Watchman of Truth," and they say they are instructed to collect. I have written them that I do not owe anything for that periodical, as I have not taken it. A copy was sent me, and I returned it to W. R. Welborn, telling him I did not want his paper, and no more copies came, or but one more, at most. I also explained to that agency some things concerning the personal character of this man who professes to be a Primitive Baptist preacher. I think the brethren ought to know about his crooked ways. He has become a sad re-

proach to the cause, and I want you to publish what I am about to state, if you think it right to warn the brethren of imposters.

Several years ago his letters in the "Signs" and other papers aroused my sympathy, and at my request the friends of this church gave me \$32 to send him. Afterward he wrote me to get a place for his brother to work, which I did, and he remained in it a week or so. I met him for the first time at Warren, Baltimore county, Md. He represented that he had just received word that his wife was at the point of death and he had no money. I told the brethren, who were in session, and they gave him about \$70. What I learned through himself and others afterward led me to doubt his representations at that time, and has convinced me that he is a dishonest man. He has obtained money through false representations made by word of mouth and by letter. I have seen begging letters written both in his own and his wife's name, to friends in Canada, in Maine, and other places. He has sent accounts for his paper to brethren to whom he had sent one or more numbers, which they did not want to receive. And now it seems he has decided to collect accounts by law. I have written the collection agency to put them on their guard, for as the account against me is untrue and unjust, so it may be with many others.

I have many proofs of what I have stated, and it does not seem right to me to let a deceiver go on deceiving unsuspecting and liberal hearted brethren, when a timely word might put them on their guard.

We do not believe a true Primitive Baptist, or, I may rather say, a true Christian, would force a periodical upon a brother, and then

sue that brother at the law for the subscription, though in that case the subscription should be paid. But what shall we think of one who will send a false account to be collected by law, and especially against one who has given him many times as much as his false account? After I had become convinced of his dishonest character, I received a letter from him asking for more help. I enclosed one dollar and told him, in effect, not to write me any more. I have never received a letter from him since.

Your brother, affectionately,
 SILAS H. DURAND.

P. S.—I hope I know the value, the unspeakable blessing of charity as a mantle to cover faults and sins. I believe I know how sweet it is to see it covering from my sight the faults of a dear brother in Christ in such a way that I cannot feel a hard or accusing spirit towards him, nor love him any the less, though constrained by that very love of Christ to deal in faithful, loving kindness with him. I am sure I know how much that sweet mantle of love is needed by me more than by any of the dear brethren. But that precious mantle was never provided to cover the acts of a hypocrite, and shield him from proper exposure, nor to cover even the hypocritical acts of a Christian, so as to shield him from proper reproof and discipline.

S. H. D.

Southampton, Buell's Co. Va., Jan. 11, 1901.

DEAR BROTHER GOLD:—'Tis with a feeble and afflicted hand that I pen down this precious language. I have been right much afflicted for several months, and these verses, that I am about to pen you, occasionally present themselves to me. In the darkest hours of my life (if

possible) they would seem to be on my mind.

Mat. 6:25. "Therefore I say unto you, take no thought for your life, what ye shall eat or what ye shall drink, nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?"

Behold the fowls of the air, for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not better than they? Which of you by taking thought, can add one cubit to his stature? And why take ye thought for raiment?"

Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these.

Wherefore, if God so clothed the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?"

Therefore take no thought, saying, what shall we eat, or what shall we drink? or wherewithal shall we be clothed?"

For after all these things do the Gentiles seek; for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you: take therefore no thought for the morrow; for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof."

Dear brethren and sisters, the Lord promises to supply all our needs, and afflictions are needful. How it subdues our rebellious nature, and shows us our utter helplessness and dependence on the Great Head.

For the Lord is a sun and a shield,

the Lord will give grace and glory; no good thing will be withheld from them that walk uprightly.

If ye be willing and obedient, ye shall eat the good of the land.

Oh, am I one that walks uprightly? I am such a sinner, such a murmurer, and so disobedient, that I fear afflictions are mostly what I need, for that has been my meat day and night for a good while. If so, Oh Lord make me submissive to bow in humbleness before thy chastening rod.

I hope my afflictions will prove a blessing, for through and by them we learn many rich blessings of experience. I want to be humble, and trust in the true and living God.

Brother Gold, pray for this poor little worm of the dust, that she she may have grace given her sufficient to stand the storm of life, and to pray for my enemies (if I should have any), and resist temptations, persecutions and worldly strife, and be enabled to press onward and upward to Jesus. For without him we cannot do anything. Oh, how gentle and submissive he was through temptations, persecutions, etc. This life is mixed with joys and sorrows. As the poet exclaims,

Mixtures of joy and sorrow,
I daily do pass through;
Sometimes I'm in a valley,
And sinking down with woe.

Sometimes I am exalted,
On eagles' wings I fly;
I rise above my troubles,
And hope to reach the sky

But oh, how precious that little hope is to the poor trembling soul; when our souls are filled with grace, we forget our sorrows for a time.

The Lord's grace cannot be bought. "Charge them that are rich in this world that they be not

high-minded nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy.

At times, and often, I'm so despondent, and again feel to say, "The Lord is my Shepherd, I shall not want." For I know that every good and perfect gift is from above, and cometh down from the Father of Lights, with whom is no variableness, neither shadow of turning. Christ suffered; are we any better than Christ to suffer? What availeth our murmuring? for he is able to increase the sufferings of this poor helpless frame of being. Should we not rejoice that it's as well with us as it is!

I trust that in the future I may be enabled to attend church and mingle with the dear saints; but if I'm deprived of such a blessing, pray, dear brother, that I may be visited in my little home by the true comforter. None but those deprived of such sweet privileges can sympathize.

Please pardon all amiss; and again with the poet—

O, may thy counsels guide me,
And keep me while I live;
In death be thou my portion,
And then my soul receive—
To praise my blessed Savior,
And magnify his grace,
Bestowed on such a sinner—
The chief of all the race.

With much love to the household of faith,

Your little sister (I hope),
ZILPHIA C. HERNDON,
Durham, N. C.

Send the LANDMARK to a Primitive Baptist that you feel would be glad to have it for one year, and I will pay the subscription. When you have entered the name on your list, notify me and I will send you

\$1.50. Try and select some one that is little able to pay.

Remark.

The above was sent me recently by a brother that desired to make such a present to someone desiring it but unable to pay for the LANDMARK. If any others feel disposed to do likewise, I will endeavor to comply with their request. Showing such kindness is very acceptable and beneficial to such as appreciate this favor. P. D. G.

AGENTS.

Elder L. H. Hardy has kindly proposed to act as agent in obtaining renewals and new subscribers for ZION'S LANDMARK.

I willingly accept his service, and request others also, as many as feel so disposed, to do likewise.

We give the paper to every one who will raise a club of eight new subscribers, or renewals, for the time they subscribe for it. We would be glad for an increase in our subscription list.

If you cannot obtain eight names send what you can, and retain the expense of remitting to me out of the amount you remit.

Our expenses are heavy, and we have but a small margin left after expenses are paid. P. D. G.

In having your post office changed, always give both new and old post office. When you renew always state name and post office. When you send new name, also state name and post office. When you desire name stopped, always state post office, and you will favor me. P. D. G.

ZION'S LANDMARK

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

P. D. GOLD Wilson, N. C.
 P. G. LESTER..... Floy, Va.
 R. ANNA PHILLIPS..... Macon, Ga.

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EDITORIAL.

"LEST."

That is, lest ye fail of the grace of God to see the Lord, and plant roots of bitterness that cause trouble and defilement.

Therefore, an apostle says, "Follow peace with all men: and holiness; without which no man shall see the Lord. Looking diligently lest any man fail of the grace of God: lest any root of bitterness springing up trouble you, and thereby many be defiled." Heb., 12:14,15.

To follow peace with all men is to study, consider, endeavor, strive, and that continually, by every means of gospel law, love and obedience, to make for the things that give peace to all. So there can be no partiality or selfishness in the work. And thus we attain to holiness; that is, a legal gospel holiness; or holy in the sense of perfect gospel obedience, to which the same apostle refers when he said, "Present your bodies holy, accept-

able to the Lord which is your reasonable service." Rom., 12:1. Showing that practical obedience to the law creates that holiness; without which no man shall see the Lord: hence, in and by which we do see him. And we want to see him in proportion to our obedience to him. So that thus holy, we want to see him—we love his appearances—we desire faith to see when good comes—to see the times of refreshings from his presence—to discern him in others; and especially in our own heart working in us that which which is well-pleasing to God—to will and to do his commandments. For he embodies our hope, love, faith, light and life; wisdom, strength and righteousness, and how could we bear to live this life not seeing him? Therefore, "Looking diligently lest any man fail of the grace of God;" that is, lest failing in following peace with all, and holiness, nor seeing the Lord, you fail of this grace of God, as no more prompting, directing and sustaining you. For as not looking diligently to it, or trusting in it in all your preceding work—your failure proving it—your denial has aggrieved that spirit—the same whereby ye are sealed unto the day of redemption to your body—has quenched that spirit, or its influence in your heart, as that you have, as said, denied—done despite its promptings; and it is now withdrawn as your divine, infallible guide that has heretofore directed you, and prevented troubles springing up from your wrong-doing.

Then, we gather that to follow peace with all, and holiness, is to see the Lord; and to see him as our infallible guide and inward spiritual monitor, as well as otherwise; and then to see him, is to have looked diligently unto him, not only to acknowledge him working in us both to will and to do, or as causing us to love, and wish to attain to holiness, and giving the power to perform; but he to whom we still look lest we stray, lest any root of bitterness springing up among the brotherhood trouble us as the cause, and whereby some of them be defiled. Thus, we do not fail of the grace of God; nor, by faith, of seeing the Lord, who thus gives us the sweet experimental assurance in heart that that holiness or fruit of righteousness that sows peace abroad to all men, shall harvest it at home—that they who follow after and make peace, shall in like manner obtain peace—that to follow peace with all men, and holiness, is to stand with the righteous at the harvest time of "peace sown to righteousness."

But of all in apparent jeopardy here by a "lest," this "grace of God" is by far the most important and to be the most diligently looked after, lest we fail of it; for failing of it we fail of all; as without it we could not follow peace or attain to holiness, or prevent those dire after-consequences. Then our first and most important work in all this, is to look diligently, lest we fail of this grace of God. And which grace is given to every one eternally saved or born of God.

And which grace is synonymous with "God working in you both to will and to do." And that this work, thus willed to be done, was to be performed by the hand of "you," or the person in whom he worked the will; and that it pertained exclusively to practical gospel obedience, is made plain and undoubted by the same apostle when writing to the brethren on this obedience. He says, "As ye have always obeyed, not only in my presence, but now much more in my absence, work out your own salvation, with fear and trembling, for it is God which worketh in you." Phil., 2:12. And which was as much as to say "continue in practical obedience to the law of Christ." And "your own salvation" they were to work out, can be none else than our own which saves us from the terrible results of disobedience to the same in time. It is called "our common salvation" in James, as that each one in common must work his own out. And, among other things, saves us from failing of this grace of God, and the planting of roots of bitterness, &c., together from their evil consequences.

Then having this grace of God, or God in Spirit working in us to will and to do, or as giving us the desire to attain unto holiness as given to love it—and the power—as diligently looking to it—to perform it practically, with impressions and promptings in spirit directing us, it is indeed with fear and trembling that should essay to approach to it, for it is the great

God working in you; hence what a fearful thing to disregard these promptings, as that it is a fearful thing to fall into his hands for such; and it is a fearful thing to turn from or deny his rule to "follow peace with all men, and holiness, lest thus grieving that spirit—thus quenching it by denial—we fail of this grace of God as bereft of it, and left to the darkness and disasters of the flesh we have served in preference. "For every disobedience shall receive a just recompence of reward." Heb., 2:2.

Looking at it thus, how can one deliberately and knowingly deny the inward impressions and promptings of the Spirit, looking to the written law of God? In this case it is "follow peace with all, and holiness." That this is God's law, and that you love, and crave to attain to holiness by obedience, is that it is God's spirit prompting you. Hence, how can one come before it without fear and trembling and looking diligently to God for strength and guidance, lest they fail of this grace as withdrawn? For who would lightly or carelessly be bereft of this heart-monitor?—this infallible spiritual guide?—this only power to perform in an acceptable manner to God?—this, as it were, pillar of cloud by day, and of fire by night, to surely guide and safely lead unto the paths of peace and holiness, without which no man shall see the Lord; and thus be left to darkness and the promptings of the flesh; and thus made void of the will or desire for holiness and the

power to obtain it: for with the divine Spirit goes this "working to will and to do." I repeat, how can one take such a fearful risk as to fail of this grace of God without which he can do nothing? And failing, lest his short-comings be as planted roots of bitterness whereby many be defiled?"

But says one, "I did not know to do this, or not do that, was to deny this gracious spirit-prompting. I only know by the results that I fear I have failed of this grace of God." Then let me beg you to try the spirits—try your own—try your every intention, word and act, as gnaging them by the given rule to "follow peace with all men; and holiness." If they accord with this you are in the right way. For I do assure you that as to holding or losing our peace, or as working out our own salvation, in time saving us from the dire consequences of these "lests," together with all results of disobedience, this is an unspeakably important question—yes, a paramount question; and, from the fact that if you should fail of this grace of God, you will fail of all, and in all as good and acceptable to God. Ah, then, take heed and look diligently lest you fail of it. Remember in taking heed that he he that gathereth not with Christ, scattereth abroad. Then let us remember that not to follow peace with all men is to scatter it abroad and let trouble and roots of bitterness spring up in its place. Then always in starting to say this, or do that, look closely, diligently,

consider if it tends or will work for the things that make for peace—peace to all, generally, and not for this or that particular person involved, while it may disturb another—then look diligently, certainly to the grace or Spirit of God for guidance and strength to perform; for any work you cannot ask God to guide and help you in must be a wrong work. Any word, or act, or general work that follows peace, or tends to make peace with and for all men; and holiness—that is, right in itself as commanded—is a right work. Anything to the contrary is dangerous.

Then I repeat, always think—consider where this work or that step will lead, lest you fail of this grace of God: weigh your motives, search your way as a law—watch and pray so as to retain this grace, and you will never plant a root of bitterness among the brotherhood, as that you have followed peace and holiness, and the grace or spirit of God dwells in your heart.

One of the surest ways to the contrary, and most prolific of roots of bitterness, is to gather up and circulate all the evil reports against the brotherhood. One has doubtless "failed of the grace of God" to do so. And a paradox is, that they who so eagerly gather and circulate these evil reports, do, in words, deepest deplore their circulation. Never touch such things—never take up a reproach against your neighbor or brother, lest you fail of this grace—lest you plant roots of bitterness that bring you trouble; and whereby many thus

provoked and offended retaliate in kind and thereby are themselves defiled.

P.

"And if ye be Christ's, then are ye Abraham's seed, according to the promise" Gal 3:29.

They which are of faith are the children of Abraham. God made promise to Abraham, before the law was given, and in this promise is the covenant of grace or the gospel covenant. The faith of Christ in Abraham was such as made him the father of the faithful, or a father of many nations; for Abraham believed God, and it was counted unto him for righteousness. The scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, "In thee shall all nations be blessed."

Then Abraham stood up anterior to the giving of the law as type of all divine blessings of faith, which is of Christ, and the law was given to show the necessity of salvation by grace. Hence the law is a school-master until Christ come. The school-master merely trains the children put in his charge, so the law does its work of showing those under it their vileness and inability to perform, and every one under it is brought in guilty. But Jesus was made a curse for his people, and when he comes who is made of a woman, made under the law, to redeem them that were under the law, it is that we might receive the adoption or liberty of sons. Here, then, in this adoption, is freedom in this blessed sonship.

Until the coming of Jesus, the heirs were under tuitilage and bondage, and differed nothing from servants; but when Jesus came, and redeemed the heirs, they became dead to the law by the body of Christ, and are alive unto God in and by the resurrection of Jesus; and if we be Christ's, then are we Abraham's seed and heirs according to the promise. Christ is greater than all. Therefore to be in Christ guarantees all the blessings. If God give you Christ, how shall he not with him also freely give you all things? The faith of Christ was prominent and conspicuous in Abraham, who against hope believed in hope—who staggered not at the deadness of Sarah's womb—who withheld not his only son Isaac from sacrifice, thereby approaching in the type to show that God would give his only begotten Son through love to redeem sinners.

The faith of Abraham embraced the promises, and held them, counted those things that be not as though they were, accounting that God was able to raise Isaac from the dead, and he received him in the figure, and saw Jesus. This precious faith sees beyond and above the law which is the ministration of death; looks beyond the dreadful wilderness of death, and beholds the land of promise. It also works by love, and therefore overcomes the world, and lays hold on the hope set forth in the gospel, and receives the end of faith, even the salvation of the soul.

Abraham is called the father of

the faithful because it dwelt so wonderfully in him. To be blest, therefore, so as to dwell in his bosom, and to sit down with Abraham, Isaac and Jacob in the kingdom of God, is to dwell in all the promises of God, and in the fullness of the gospel, in its liberty as free-born, in its fullness as in Christ Jesus. These blessings are freely given to them that are in Christ Jesus, "And if ye be Christ's then are ye Abraham's seed, and heirs according to the promise."

P. D. G.

ELD. P. D. GOLD—Dear Brother: Will you please give your view of 2nd Cor., 5:1. Does that mean that we know we are a child of God? If so, what is the meaning of the 7th verse, and the 24th verse of the 8th chapter of Romans? I hope you will give your views for my edification. I have to confess that I don't know that I'm a child of God. I sometime hope that I am, and then I see so much vileness in myself that I fear that I am not a child of God. Is it possible that God's children have as many wicked and foolish thoughts as I do, and act so many of them? I know one thing, I love the Primitive Baptists. The apostle tells us that we have passed from death unto life, because we love the brethren. It gives me consolation, but if the brethren could see me as I see myself, they wouldn't put any confidence in me. If I am a child of God, I'm the weakest of all. My hope is very small at times. I ask an interest in your prayers.

Your brother in hope of eternal life,

N. T. Cox.

Remarks:

It is by faith we know we have

this building of God. See 4th ch., 17th and 18th vs of 2nd Cor., connecting with this scripture. Our light affliction, which is but for a moment, works for us a far more exceeding and eternal weight of glory, while we look—not to the things which are seen—but to the things which are unseen. All the things that are seen are temporal, will soon perish; but the things which are unseen are eternal. Therefore, if we by faith look to the things which are unseen, these temporal things, such as afflictions, are but as a moment. It can be known only by faith that we have a building of God, a house not made of hands.

The further reason why and how we know it is that in this body, this earthy house, we groan, being burdened. Those who are satisfied with this earthy house, or with self, and do not feel burdened on account of sin, have no desire for a better house, nor any evidence of the same. It is such as groan in this earthy house, this bondage of sin, that cry out, "Oh, wretched man that I am!" that have any true hope of deliverance, or any desire therefor. Such as are plagued with vile thoughts, and when they would do good evil is present, and such as do the evil they would not, are the ones that groan in this tabernacle, and therefore have hope for deliverance. They are the ones that walk by faith. They cannot take one step by sight, nor can they see the hope they have. When they examine themselves there is no sign they can see to encourage

them to think from anything they do that they are Christians. They cannot therefore say they know they are Christians, but can only say they hope they are from such evidence. If in this life only we have hope, we would be of all men the most miserable.

Certain signs follow them that believe. One is, we know we have passed from death unto life because we love the brethren. He that loveth is born of God.

The Lord generally did not tell his people directly they were his children, but usually so marked his sheep that others could know them. His teaching was to make them self-aborrent—watch, take heed, examine themselves, beware—to make the timid hopeful, to stir up the careless and indifferent to diligence, to strengthen the feeble knees, to warn the curious or inquisitive about others to be more concerned about their own case. It is not allowed in the kingdom of heaven for any of its subjects to rest, save in the fullness of a crucified Redeemer.

P. D. G.

Sister Mollie Jordan, of Arkansas, requests my view of Romans, 9:3:4, "For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh, who are Israelites; to whom pertaineth the adoption and the glory, and the covenants, and the giving of the law, and the service of God, and the promises."

The Jews had great advantages over the Gentiles every way, chiefly

because the oracles of God were committed unto them. They were the adopted nation, and the glory of being God's people, had the law, the service and the promises of God. Yet with all this, as a nation they are not the children of God—that is, the children of the flesh are not the children of promise. For they are not all Israel which are of Israel. The word of promise is, Sarah shall have a Son. Jacob and Esau were twin brothers, and the children of Isaac; and still they were not both the children of promise, yet in Isaac shall the true seed be called. The promise is sure to all the seed, but only to the seed. One cannot because he is a natural child of Abraham, claim the inheritance. God, who cannot lie, promised salvation to the heirs of promise before the world began. It is of faith that it might be by grace—that the promise might be sure to all the seed.

Then why does Paul say, I could wish myself accursed from Christ for my brethren (not spiritual brethren), but his kinsmen according to the flesh? They were blinded—they rejected the Lord Jesus. A certain glory belonged to them as the natural descendants of Abraham, and they were Paul's own people.

Paul loved his nation. He was a patriot. He did not rejoice in the downfall of any, but did rejoice with those that rejoiced—did weep with those that wept. He recognized the sovereignty of God, the depths and heights, the length and breadth of whose wisdom and pow-

he could never measure. He also recognized the righteousness of God's way, yet he had great heaviness and continual sorrow of heart for the Jews as a nation. They had persecuted him beyond any other people. They called him a renegade, a traitor; he had turned his back on them they said—had deserted them; yet he still cared for them, had continual sorrow of heart for them, pitied them. If it had been possible he would have been separated from Christ himself for them. Such was his sorrow for them, that if possible he could have wished himself accursed from Christ for them.

What a blessed character Paul was! How grace raised him above all malice, hate or retaliation! Instead of the electing love of God causing him to glory over his blinded natural kinsmen, he so pitied them he could have laid down his life for them.

What effect does grace have on you or me? It has the same effect. If our religion is merely in the letter leading us to carnal striving—if we have that sort of profession that is fleshly, which leads us to seek the mastery, then we cannot pity or pray for them that persecute us. The religion of Jesus makes us humble, so humble that none are humbler. What hast thou that thou hast not received? While it owns the justice, wisdom and righteousness of God in having mercy on whom he will have mercy, and hardening whom he will harden, it still causes those possessing it to pity such as are blind-

ed, and feel as Jesus said, "Father forgive them, for they know not what they do." P. D. G.

We much enjoyed the obituary notice of Elder Wm. Pollard, of Canada, written by Bro. R. Scates. Such men as Elder Pollard are worthy of being held in loving remembrance, and their example followed, as they followed Christ. What a glorious calling is that of a gospel minister! How wonderful that the Lord should place this treasure in earthen vessels! How blessed to be faithful in preaching Jesus the Lord to the comforting of saints, and exhortation to the obedience of the faith, and to the reaping of the consolation of the gospel.

P. D. G.

I will thank those of the brethren and friends who are in business, and who need stationery of any kind, such as letter-heads, note-heads, envelopes, receipt-books, check-books, etc., to send their orders to me. I can do this work as cheap and as satisfactorily as any one, and will deliver free to the nearest freight or express office.

P. D. GOLD.

YOUR CHOICE.

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OBITUARIES.

ELDER WM POLLARD

DEAR BROTHER GOLD:—I write to inform you of the death of our faithful and beloved pastor, Elder Wm Pollard, who died on January 24, 1901, aged within 17 days of 76 years. I will write something about his life and ministry, which you can use your own pleasure about publishing in ZION'S LANDMARK.

He was born in Suffolk county, Eng., February 10, 1825. His parents were Baptists, and firm believers in the doctrine of sovereign grace as held by the Old School Baptists of to-day. His mother was a woman of very depending mind spiritually, but died a triumphant death, rejoicing in God her Savior. When he was about seven years of age he came with his parents to Canada, and when at the age of 22 years he married Mary Jamieson, of which union were born seven children, four of whom, with his aged widow, survive him, and all believers, and all members of this church but one son. Three children died young.

He united with the Baptist church at the age of 24, and about that time there was a division in the church at that town (Dundas, Ont.) and a few members, among whom were my parents and his parents, withdrew from the church on account of the introduction of unscriptural practices and erroneous principles, and among this little despised company the subject of this notice cast his lot, choosing rather to suffer affliction with the people of God than to run with the multitude to do evil, for from his earliest experience he seems to have been firmly established in the principles of truth, such as God's eternal predestination, salvation by grace, alone both for time and eternity, and these things he preached for fifty years.

About two years or less after uniting with the church, he felt strong impressions to speak publicly of the things of the kingdom of God, and though he struggled hard against these impressions, and felt determined not to speak in the name of the Lord, the time came when he was compelled to open his mouth and preach Christ and him crucified, as the only salvation for poor, ruined sinners, the church giving him liberty to exercise his gift, and so comforting and strengthening was his preaching, that in the year 1855 they call-

ed for his ordination, and he was ordained to the full work of the ministry by Elders Gilbert Beebe, Thos. P. Dudley and J. F. Johnson, and was called to the pastoral care of the little church in that place, but this church soon after became extinct through deaths and removals.

About the year 1856 he visited this covenanted Baptist church of Canada, and preached a few times very acceptably for them, and soon after this moved with his little family to Michigan, and was compelled to labor hard to provide for his family. In 1867 he again visited this church, under very peculiar circumstances, that it would take too much space to relate in full, but the result was that he was given a call to the pastorate. The old pastor, Elder Thos. McCall, was getting very feeble, and much desired to have him accept the call, which he did, and has been pastor ever since till called to his eternal rest.

About ten years after coming here he had a call from the Old School Baptist church at Warwick, N. Y., to become their pastor, and felt impressed to accept it, which he did, much to the grief and sorrow of this church, who would not give him up or release him from his charge, and so he consented to retain the pastoral care and visit them at each quarterly meeting (four times a year); but when bidding the church farewell before moving to Warwick, it was the most affecting scene I ever witnessed in a public meeting. Almost the whole church—young and old, male and female—were in tears. After being in Warwick about two years, and this church refusing to take any steps towards choosing another pastor, and his own heart still being with the people here, he returned, much to the rejoicing of this church, and to the sorrow of the church at Warwick, where he was more pleasantly situated in worldly affairs than he could expect to be here. I mention these circumstances in his ministry as being so mysterious, and as he has told me he never could understand why he felt so impressed to go to Warwick, and then was compelled to return. But after returning he ever after felt that this was his home and his rest, and his field of labor, and well and faithfully did he fulfill his ministry in weakness and in strength, in fear and in confidence, never failing in all kinds of weather and roads, in filling his appointments; and during his thirty-three years of pastoral care, I think but two or three times did

he ever fail to fill an appointment from ill health or bad weather—a truly remarkable record, as he had to drive 30 miles to one of his monthly appointments, 16 to another, and go by train and driving 25 to another, and one 3 miles. He has seen almost everyone who were members when he took pastoral care, pass away, about three or four remaining. He has baptized between 150 and 200, and been at the funeral of nearly as many members, besides many others; and although not seeking popularity or trying to please, and being of a retiring and backward disposition, yet his congregations grew as years passed on, till in three of his four appointments I think they could be numbered by hundreds; and he likewise grew in the love and esteem of the church and people among whom he labored so long and faithfully.

His preaching was clear and discriminating, and I think had greater variety in truth than anyone I ever heard, for during over thirty years which I have heard him preach I never heard two sermons from him with any sameness. It was wonderful the many new things he was given to say on the old theme of salvation by grace. He was never afraid to preach the principle of predestination to its fullest extent, as well as salvation by grace both for time and eternity.

I believe he was entirely delivered from either a man-pleasing or man-fearing spirit, and preached what he believed to be God's eternal truth, whether man believed it or not.

He was a faithful, devoted pastor, unflinching in his labor of love for the children of God; firm, steadfast and immovable in the doctrine of God our Savior; faithful unto death, and yet he had not the heart to boast, as it was all from the abounding grace of God toward him, as he was always free to acknowledge, claiming no merit in himself, saying that he could not keep himself for a moment if left to himself. He always realized how poor, weak and sinful he was, and many and precious have been our talks on these things and the power of God to deliver, and during our long intimate acquaintance of over thirty years, there never was a jar or discord between us. I feel that I was unworthy of his love and fellowship, but it was good precious to me, as well as many others. He had great and sore trials to endure as pastor, but the Lord strengthened him as

his day. His love, care and anxiety for the welfare of the church, and the weight and burden it was to him, I believe but few realized. I think he was worn out in the service of his Master, and he could say with the apostle, I have fought a good fight; through the grace of God I have finished my course with joy. And we hope he has received the crown of life, even eternal joy for ever in the presence of Jesus.

He was taken sick away from home, at one of his appointments, with la grippe and gangrene of the foot, and being very weak and worn out before, he sank very quickly, but his wife and two sons and one daughter were with him before he died. The writer was with the night before he passed away. I believe he suffered very little if any pain. He did not seem to feel like he suffered at all, or but little, and for 12 or 14 hours before he passed away, was in a kind of doze or half sleeping state, and appeared as if preaching in his mind, and his hands and lips moving. When he did speak a sentence distinctly, he said plainly, "We love him because he first loved us." He was like a tired child sinking to rest, and without a struggle or groan he gently fell asleep in Jesus, to awake, as we hope, in his likeness, and be satisfied.

I hope you will excuse this somewhat lengthy obituary notice, and yet to me it seems I have but glanced over his work and the amazing grace of God as manifested in his life and ministry.

His remains were taken to his home the same day he died, and he was buried on Saturday, January 26. A very large concourse of people followed his remains to their last resting place. Elder Cornell, of Ohio, came on by request and attended the funeral, preaching very acceptably and comfortingly from the words, "And we know that all things work together for good to them that love God," etc. Rom., 8:28-29.

May the Lord be with us all in this our time of trouble and sorrow. I might just say in connection with the foregoing that since the death of our late beloved pastor, at a largely attended meeting of the church, Elder W. I. Cornell was given a unanimous call to be pastor of this church, and has accepted it, and expects to move here in May. May the Lord bless him and strengthen him in his labors among us,

and keep us all by his grace, is my earnest desire.

Unworthily your brother in hope,
R. SCATES.

BYRD T. JENNINGS.

Mr. Jennings died in his 86th year, in Greensboro, N. C. He had for many years been a reader of the LANDMARK, and loved the doctrine of God our Savior. I have known him for years—first when he lived near Danville, Va. He was a constant visitor at our meetings. He was a lover of good men. While he sought to do right and loved the right, yet he felt he was a vile sinner. He desired to die part and be with Jesus. He often related his experience, or gave the reason of his hope. He said on Sunday evening before he died, he desired the words "A vile sinner saved by grace" marked on his tombstone, so every one could see it. He died without a struggle—fell a leap in Jesus. Blessed are such in their death.

P. D. GOLD.

APPOINTMENTS.

L. E. EVERETT.

Morehead City.....2nd Sunday in April
Newport.....Monday
White Oak.....Tuesday
North East.....Wednesday
Ward's Will.....Thursday
Yopp's.....Friday
Stump Sound.....Saturday
Wilmington.....3rd Sun. and night
Sister Davis'.....Monday night
Maple Hill.....Tuesday
South West.....Wednesday
Cypress Creek.....Thursday
Cuddy Creek.....Friday
Sand Hill.....Saturday
Beaver Dam.....4th Sunday
Sandy Bottom.....Monday
Kinston, Court House.....At night
La Grange.....Tuesday
Mewborn.....Wednesday
Will need conveyance.

J. D. VASS.

Maple Hill.....3rd Sunday in April
Cypress Creek.....Monday
Muddy Creek.....Tuesday
Sand Hill.....Wednesday
Beaver Dam.....Thursday
La Grange.....Friday
Mewborn's.....Saturday
Meadow.....4th Sunday
Autry's Creek.....Monday
Lower Town Creek.....Tuesday

Upper Town Creek.....Wednesday
Moore's.....Thursday
Wilson.....Friday
He will need conveyance.

LEE HANKS.

Strawberry.....Sat. and 1st Sun. in May
Lick Fork.....Monday
Wolf Island.....Tuesday
Reidsville.....Wednesday
Pleasant Grove.....Thursday
Arbor.....Friday
McRay's.....Sat. and 2nd Sun
Lynch's Creek.....Monday
Prospect Hill.....Tuesday
Wheeler's.....Wednesday
Ebenezer.....Thursday
Stones Creek.....Friday
Roxboro.....Sat. and 3rd Sun
Surl.....Monday
Flat River.....Tuesday
Mt. Lebanon.....Wednesday
Durham.....Thursday
Oak Grove.....Friday
Raleigh.....Sat. and 4th Sun
Clayton.....Sunday night
Bethany.....Monday
Union.....Tuesday
Cross Roads.....Wednesday
Chapel.....Thursday
Beulah.....Friday
Memorial.....Sat. and 1st Sun. in June
Lower Black Creek.....Monday
Wilson.....Tuesday
Upper Town Creek.....Wednesday
Lower Town Creek.....Thursday
Skewatky.....Sat. and 2nd Sun

J. E. ADAMS.

Mason's Point.....Mon. after 1st Sun. in M y
Tiny Oak.....Tuesday
Rose Bay.....Wednesday
Beulah.....Thursday
Goose Creek Island.....Sat. and 2nd Sun
Cedar Island.....Sat. and 3rd Sun
Hunting Quarter.....Sat. and 4th Sun
(Brethren arrange between 3rd and 4th
Sundays)
Nelson's Bay.....4th Sunday 4 p. m
Davis' Shore.....Mon. and Mon. night
Straits.....Tues. and at night
North River.....Wednesday
Morehead.....Thurs. and at night
Near Brother Fell's.....Friday
Newport.....Sat. and 1st Sun. in June

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ASSOCIATION MEETING.

The Pig River Association holds its spring session at Morgan's church, in Bedford county, Va., Friday, Saturday, and 1st Sunday in May.

NOTICE.

I have on hand yet about one hundred of Mary Parker's books, "Reminiscences and Letters," which since her death I have reduced to fifty cents. Also my book, entitled, "Meditations on Portions of the Word," at \$1, and the Hymn and Tune book, both round and shape note, at \$1. By the dozen \$9. Sent at the expense of purchaser.

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PRICE--\$1.50 A YEAR

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ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

LOVE.

"We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death." 1st John, 3:14.

"By this shall all men know that ye are my disciples, if ye have love one to another." John, 13:35.

One to another. This is charity. One might speak with the tongues of men and angels; have the gift of prophecy; understand all mysteries, all knowledge; might have all faith to remove mountains; bestow all his goods to feed the poor and give his body to be burned, and have not charity (love to the brethren), and it would profit him nothing. 1st Cor., 13th ch. The Father loved his children before the world began, and fixed the arrangements for their salvation, and yet if this is not made known to them they are not profited by it.

Christ Jesus our Lord came to make known to his people the love of God for them. He is the manifestation of that love, the charity of God to those whom he loved. To make this love known he must enter the depths of our misery and wretchedness, and have all our griefs. This is called "the pains of hell." They got hold on him. His people were there, and where they were he went. This is the way the lost could be found. He

came to seek and to save that which was lost. To accomplish this, we behold him in every place where his people are. Thus he wades through all the slum and filth of our corruption, so that the billows well-nigh went over him; but by his righteous life and victorious death, He washed away all this sin with all of its evil consequences, and brought in everlasting righteousness. What love to move the Innocent to become the daysman of the guilty and to go into the very prison-house of death for his enemies. Not only enemies by natural descent, but by wicked works as well.

"Oh for such love let rocks and hills
Their lasting silence break,
And all harmonious human tongues
Their Savior's praises speak."

This is charity or love to another. A man might die for his friend, but who would die for his enemy? Christ died for his enemies. God hath commended his love towards us in that while we were yet sinners Christ died for us.

Here is the pattern of all good works.

One says, "I love the church, I love the brethren, I love their doctrine, their order, &c." This is good, but to have love to the church is better. Come out from the world, go home to your brethren and tell them of your love for them. Don't

wait to find perfection in yourself nor in them, for there is no perfection in the flesh. Tell them how great a sinner you are, and they will see that you know something of the wonderful salvation in the Lord Jesus Christ, and that sweet fellowship for which you so much hunger will flow out. Thus your love for the brethren will be love to them, or it will be charity. If we wait until we get good enough to add something to the church by our being members, we will likely keep waiting, or be of little use to the church when we get there. The addition comes the other way. We are the ones who feel the need of the addition, and the church will add much to us. The riches of God's grace are there; there is the presence of Jesus, whom we so much love; he is to us the shadow of a great rock—an oasis in the desert—the fountain of living water. This is the land of his especial care, and his eyes are always upon it, from the beginning of the year even unto the end of the year. His shelter for the little ones is here. Here we received the answer of a good conscience towards God. Here the light of each member helps us along the benighted pathway of this terrible wilderness, and thus united these little ones with such lights become a city, which is set on a hill, and it cannot be hid. Here the pure language of Canaan is heard, and we become more familiar with it and those who speak it. Here the banner (love) of King Jesus is held aloft and unfurled to the sweet breezes of living faith, and we are led to look to him anew for all blessings. Here we not only grasp the hands of the saints, but we feel the sweet streams of love (one to another) flow out and rejoice that we are blessed to be made fellow-citizens of such a good land.

The silver trump is blown here telling that the wedding feast is ready. The table is spread, the beast is slain, the wine is mingled, the maidens are crying, wisdom's voice is heard from the highest parts of the city saying, "Whoso is simple let him turn in hither and eat of the bread I have prepared and drink of the wine I have mingled."

Well might we walk about this city, consider her palaces, mark her bulwarks, tell her towers, and tell it to the generation to come.

Is this charity?—this wondrous love to man? What more can we ask? Does the world say it is unpopular, slow, behind the times, unfashionable? So let it be. It is the gift of God to his people, the full assurance of their eternal inheritance.

How long will the world last us! Suppose we owned it all, and all its fashionable circles were within our grasp, together with all the good wishes and praises of men, how long would they last us? We must soon die and become as water spilt upon the ground, and then the world with all of its fullness will fade away. If we owned it, it would be lost to us and we to it.

But the precious blessings vouchsafed to us by our blessed Jesus will never fade away. In it we go on from glory to glory. To-day a little is given unto us, and to-morrow a little will be given. Just as we need, it shall be given. The young lions do lack, and suffer hunger; but they that seek the Lord shall not want any good thing. What a promise! Oh, glorious Lord, thou art our great Deliverer, and in thee is the fullness of life. Glory be unto thy precious name forever and forever!

In the house of the Lord is this wonderful love manifested in the

spirit. The flesh cuts no figure here. He rises up sometimes and causes us trouble. He makes us listen to and believe things against our brethren which are not true. It is with this carnal principle that satan has to do, and he embitters the mind and makes us prejudiced against one another, and causes us to reason falsely on our brethren's case.

Thus we are taught that the strong man still lives, and that the stronger has only bound him. Just give him a little rope, and he would be like a wild deer on a vessel's deck, and would kick the whole crew over-board if they got in his way. Has this old man been changed? Is there anything lovely about him? He is only reduced from a tyrannical master to a bound servant. Give him the same liberty he had before and he will be the same devil he was before. No love in this, nor charity for the brethren. He believes all that is said against them, and sets himself up as some great one, Simon Magus like. Well, he is not worth notice, and yet we will notice him, for he is not only with our neighbor, but he cuts a prominent figure in our own experience; but we hate him, and would flee from him as we would from a viper, for he is even more poisonous. He finds many excuses why the way of God should not be followed, and often calls him a hard master, Judas like, and would just as soon betray the children of God unto death as Judas did our Lord. Oh, my soul, come not into his path, nor listen to his counsel: for he is full of dissimulations and strifes, yes, even conspiracies.

The spirit of God's people is full of love to one another; ready to forgive, hates lying and vanities, and loves truth and soberness; is full of mercy, and considers one's

self lest he be tempted. With this spirit they are called "the lillies," and the Bridegroom feeds among them. He eats with them and they with him. He took our nature and drank the bitter cup even in death.

Here he eat and drank with his people once for all, and gave us his life and food from heaven to eat. Man did eat angel's food. They eat with Christ the Lord of the house. What a glorious feast! All things are now ready and we enter in. All the world, the flesh and the devil cannot disturb this feast, for (in spirit) the children have entered in and the door is shut. They are shut in and the others are shut out, and none can open but the Lord, and he will not open to those whom he has not known.

"Eat, oh friends; drink, yea, drink abundantly, oh beloved," is the word that goes forth, and the spirits of the saints are revived, for they feel that the Lord is near, even in the midst of them.

Love fills every heart, and the eyes are filled with tears which drop down as the honey pressed from the honey-comb, as the saints drink water from the wells of salvation.

Bitter cup, do you say? Oh, my soul, how sweet to walk where Jesus went, even if it be among enemies within and without, perils by land and by sea, amongst bonds and afflictions, and even death! I feel to-day to say, Thy will be done, O Lord, my Strength and my Redeemer.

Yours, in a blessed hope,

L. H. HARDY.

Box 53, Reidsville, N. C., Feb 28 1901.

ELDER P. D. GOLD—Beloved Brother: A few nights ago, in my sleep I saw something formed on the ground at my feet. It was like unto a frame of a gate, a common

wooden gate, a large gate, such as we commonly have. The frame of it was four square, and made of common wood, such as slats or lathing, about the length and width of lathing. When the frame was completed there were several slats fastened across it, but did not think to notice how many. This gate was made without hands or tools. I saw it formed and finished. But saw no hands. I saw it covered with some kind of fuel, but saw no hands. I can't tell what this fuel was. It was very light and dry, like straw or hay of some kind. And as I stood looking on, behold, a flaming fire took hold of it. Then it rose about 6 or 8 feet in the air, and then it all fell to the ground, and was consumed in a moment. And such a fire my eyes never beheld, while it lasted, but that was only for a moment; did not see any smoke that I remember. Then there appeared before my face a small-sized man. He was a little bent, holding his head down. I stepped away to him to see what was the matter. I saw blood dropping from his nose. I thought it was the richest, strongest, reddest blood I ever saw. But the drops of this blood were few and small. I don't think I saw more than a dozen drops. Then I turned away in great haste to get cloth and some water to wash the blood away. I got some water, but no cloth. Then I took my bonnet off my head and wet the skirt of it in this water, and when I turned around to go to the man, behold, he was gone.

Now, brother Gold, if you can see any spiritual light in what I have told you, show it to me. If you see no light in it, I shall take it for granted there is none, and so will pass it by as all other false dreams. Brother Gold, when I awoke the first thing that came in

my mind was, The day that should burn as an oven, and Jacob's house is a fire, Joseph's house a flame, and Esau for stubble. I have thought a great deal of your remarks on Jacob's and Joseph's house. It seems that I can't be satisfied about it. Would be so glad to hear you explain it again.

Brother Gold, hinder me not, but let me speak a word to brother Jones while I am speaking to you.

Please give your views on this creature that was made subject to vanity.

Brother Gold, if mortal man was made a fit subject for immortal glory, why was the plan of redemption laid before the foundation of the world, when there was nothing to redeem? Where was the Lamb of God that stood as a lamb slain—not that he was then slain, but should be slain and was? What was all this for? Was it for naught? I think not. I think the very creature that God made in his own image was the creature that was made subject to vanity. I think the fall of man was the glory of God. The scripture does not say the creature was made vain, or was vain, but only subject to vanity. God said the creature was made subject to vanity—not ceatures, but creature. What creature can this be? It can't be a dumb creature that shall inherit the glorious liberty of the children of God. Then it must be the creature man, or the creature woman, or the creature serpent. For they were all that could speak with human voice.

I don't think that Adam would ever have been like God, to know good and evil, any more than a beast, in a spiritual sense, for he did not know good nor evil, until the spiritual eye was open, which was too late for poor man.

P. H.

DEAR BROTHER ISAAC JONES:—

Please give your views more fully on the resurrection of the two bodies. You told me that the speckled bird and the dove were two, yet they were one. For it was Christ and the church—the dove was Christ and the speckled bird was the church. That has created more anxiety in my heart about my dream than I had before.

Please write and let me hear from you soon as convenient. That dream was a great mystery to me, and I have desired, with great desire, some spiritual light of it. I always thought there was something in that dream; but said little about it, until I heard brother Lester's remarks on Jacob's cattle.

Now, my dear brother, let me hear from you and you will comfort my feeble mind.

A weak and feeble sister, if one at all.

PERCY HAM.

DEAR BROTHER AND SISTER GOLD:—I have been wanting to write to you at times ever since the Black Creek Association, but felt so unfit in every way to interest you, who I esteem as the salt of the earth, and, too, I feared that I had already wearied you with my imperfect thoughts; but I have suffered until I feel willing to make the attempt, though at present I feel to be as an empty blank, and know if I write anything that proves comforting, spiritually, to you, it will be of and by the Lord, and not of myself.

Brother Gold, I don't know why it is, but I am requested to write for publication by a goodly number of those I esteem as the Lord's people, and have been for sometime, and strange to say, before these requests (if my memory serves me right) were told me so much, I would try to beg the Lord, day after day, if his will, I wanted him to prepare and enable me a

poor ignorant, sinful being, to talk and write concerning the goodness of the Lord and his merciful dealings with his children, to his honor and glory, and to their comfort; but alas, I often fear I know nothing that is right in his sight, who is pure and holy, just and righteous; I vile and sinful, weak and ignorant; but, blessed thought, Christ is the fitness, wisdom, knowledge and understanding of all his children, from the infant to the adult, surely he is able to make wise the idiot; for the wisdom of this world is foolishness with God.

Dear loved ones, some nights ago my sufferings were peculiarly strange and trying to this worm of the dust—so much so that I tried to beg the dear Lord to quiet the storm and give me some sleep, if it could be his will, and in my slumbers I was encouraged to hope the Great Physician heard my feeble cry. I dreamed (if it be a dream) that you and sister Gold, one of my little boys and I, were to travel on the water. It seemed that the child started just ahead of the rest—he went in front dressed in white. It seemed he was soon placed on the vessel—I will call it a float, as it had not even a railing around it. It seemed I was soon placed on there with him. The bottom of the vessel I thought was a smooth flat, and I saw no seats at all. Remember my son, it seemed, went in front, and it seemed went to the edge of the float in front of us all, As I thought. You and sister Gold were placed on there soon after I was. It seems you both were seated, but the seats were invisible to me. I thought I was standing on my feet leaning against an invisible prop, between you both and my little boy (Derveer). The waters seemed transparent. I looked; it seemed I saw the waves coming to-

ward us. It seemed that my son's robe commenced lengthening, and I didn't know but the beautiful waters might overflow our little vessel, it seemed so very frail; but not so; they passed over the floor we were on, but did us no harm. It seemed that my feet did not even get wet.

Brother Gold, I can't tell it all; but it seemed while we were traveling my little boy left the front of the vessel and walked on the water, staying near us all the time. After he left the vessel I seemed to lose sight of him as my child, but looked at him as he seemed to travel with us. It didn't seem that there was any confusion at all during the voyage, nor it didn't seem that we landed.

In connection with these things, it seemed that the following words came in my mind: "My Father is at the helm," and these words, "Upheld by his Omnipotent hand." Deut., 6th ch.

Dear loved ones, I hope in the Lord. This beautiful morning finds us able to be up, for which I hope I desire to be thankful. Last night after retiring, I was meditating over my impressions to write, and my great sufferings in connection with it, when these words came in my mind, "Is there a sheep in all thy flock I would disdain to feed?" Dear ones, I was so impressed with the language I told it to my husband. After a short silence on his part, he remarked, "Do you know of one?" Surely it was an unexpected question. I replied, "I hope not." O, how it melts me (a poor worm of the dust) to tears to think of these things, which are so deep and mysterious, glorious and grand, and I, filled with ignorance and vileness. But oh, brother Gold, I have suffered no tongue can tell on account of these things during the past two or three years,

if not deceived. I have felt so deficient, it seemed to me in every way, to do what I felt was required of me; I also feared I might crowd out better matter, there are so many my superior in these things. My family has witnessed so much of my strange and alarming suffering, that my husband and my oldest child advise me to write, or obey other duties that I feel are shown me. I suffered for some time with an impression to try to return thanks at the table. My daughter said she would catch me in the act secretly, she thought. I finally told my family I felt that I must obey, and have been trying in my weak way, until my dear husband joined the church at the water-side the 1st Sunday morning in December and was baptized, in company with Bro. Page and his wife. Dear ones, you who are acquainted with the circumstances I feel will rejoice with me. I would like to tell you more about it, but must pass on.

If memory serves me right, I have had an impression, or desire, for more than twelve months to send for an elder of the church, and some of the brethren and sisters, to pray with and for me in my afflictions, being much impressed with the language of scripture contained in James 5:13,14,15, but for some cause unknown to me, the dear brethren and sisters would come and go, and I failed to express my true feelings, until last Saturday night I told our dear pastor, Elder Gardner, that I must tell him some of my impressions of mind, for the inexpressible fear and unaccountable dread that seemed would almost crush me at times, had become so continual, I was fast failing in health and strength, as I couldn't eat nor sleep much, and it seemed that I was shown that I was suffering for disobedience, and

that the evil spirit was my companion, and the devouring sword my just punishment. Several came in that night, and brother Gardner told them some of my feelings, and after reading the 5th chapter of James and making some comments, he asked all present who felt so impressed to join us in prayer in behalf of the unworthy writer. Dear brother Gold, I was raised from a bed of languishing, pain and torture, and sweetly strengthened; the awful fears within were gone. I was blessed that night with refreshing sleep. I had been in bed a week or more, nearly all the time, with those strange attacks of indescribable sufferings. I was well enough Sunday morning to witness the baptism of the dear loved ones, which, if not deceived, made my dear companion a husband and a brother, and brought to pass in reality, what I felt the dear Lord had shown me some years ago would take place in his own good time. And when they or we were singing the hymn, "How happy are they who their Savior obey," and my husband standing in the water for baptism, what I feel had been shown me came fresh to my mind. Right here, dear loved ones, I broke down in tears of rejoicing, for I had viewed him years ago standing in the water for baptism, though at that time he seemed to be an enemy to the Primitive Baptists. "Bless the Lord, Oh, my soul, and let all that is within me bless his holy name," for his wonderful works to the children of men, and especially his loving kindness to me a poor sinner.

Dear ones, the following words have been on my mind much of late: "Resist the devil and he will flee from you," "Get thee behind me, satan," "Seek and ye shall find," "Knock and it shall be opened unto you," "Ask and ye

shall receive," "Ye are hid with Christ in God," "Saved as by fire." Dear ones, while my trials seem to have been great, if not deceived I have a precious hope that my frail life is kept by the power of God through faith unto salvation, ready to be revealed in the last time; and I do believe I have feasts that the world knows not of. Help me to pray for a thankful heart and a meek and lowly spirit.

Please forgive all errors and my long scribble. Brother Gold, you don't know how glad we would be to have you with us sometime. I hope, if the Lord will, you can preach for us in passing. May the dear Lord continue to bless, strengthen, and sweeten old age with his precious love, and enable you both to pray for me and mine, and may the grace of our Lord and Savior, Jesus Christ, rest and abide with us and all the true Israel of God, now and evermore, for Jesus' sake.

Your afflicted sister in hope of eternal life,

EUGENIA A. HINTON.

Clayton, N. C., Dec. 5, 1900.

DR. A. H. JOHNSON—My Dear Brother: As Paul was comforted by the coming of Titus, so was my heart made glad by the coming of your dear letter. How consoling and sweetly encouraging, giving the hungry soul many cheerful flights from earth to heaven.

While reading your letter, I was humbled to know that one like yourself, who is so full of love and truth and sincerity, would condescend to write to one so vile as this poor worm of the dust. I feel a deep sense of my unworthiness to be granted such a privilege, but the Lord be praised that he has put it in your heart to write something that to me is as the dew to the thirsty plant. If the blessings

I receive came as I deserve them, truly they would be more limited; but I hope I feel grateful that it is with the spiritual eye, as I trust, I can view the end of the Christian course, as glorious and victorious, under the leadership of Jesus, the guiding Star, who lovingly and gently leads his people through the changing scenes of this life, causing them, like Noah's dove, to "flit between rough seas and stormy skies," after giving them a foretaste of that home beyond this vale of tears.

While God lives and reigns we ought to rejoice. Since Christ has died and ever lives to make intercession for us, we have grounds for unceasing joy. While the throne of mercy is accessible, let all the saints rejoice in all the promises of God, which are exceedingly great and precious, and are all yea and amen in Christ Jesus to the glory of God. We know that beyond this clamor of flesh and clay, there are joys that we cannot attain unto, where there is no disturbance, but all is harmony and love.

May we adorn ourselves with Christian apparel (which, as you said in your letter, does not consist in the plaiting of hair, &c.) but humbly confessing our faults, and cleaving wholly and trustingly to the Lord, who will abundantly pardon our short-comings, and enable us to march out of Egypt and ride victorious over the enemy and his hosts, and fill our souls with gladness and joy from on high.

Had we no sorrow we could have no joy, and no cloud we would not so enjoy the sunshine. In one sense our sufferings are the fruits of sin, but in another they are produced by love, for "Whom the Father loveth he chasteneth, and scourgeth every one he receiveth."

God has ordained that the pilgrimage of his chosen people to the heavenly Canaan shall be through much tribulation. From the beginning they have been a poor and afflicted people, often oppressed and persecuted. We read of the apostles being put in prison, but even while there they sang praises unto God. How strange it must have seemed to those outside to hear them praising God at the hour of midnight! I imagine they felt the love of God in their hearts, and were praising him for what he had done for their poor souls, as well as to count them worthy to suffer persecution for his name's sake, thus showing that no matter what the surroundings of a child of God may be, if Jesus is there all is well. May he ever be our help in time of need, our strength in time of weakness, our joy in sorrow, our comfort in grief, our life in death—our all in all. Sometimes I rejoice to know that this time-life is short. If it were not for looking to the end I should be most miserable.

O, my dear brother, if we are only admitted into that kingdom of perfect love, there we shall be pure. If I am taken there, this heart will never ache with sorrow and suppressed love. I say suppressed love, for sometimes my soul is so filled with love and praise while listening to or reading from the pen of some old, tried watchman, telling the sweet story of Jesus, that I feel like falling at his feet and telling him that I love him for Jesus' sake.

The world thinks it strange the love God's people manifest for each other. The Savior said, "By this shall all men know ye are my disciples, if ye have love one to another."

Now, I hope I have said nothing to cause you sorrow. When I arose

this morning my heart was heavy with grief, for what I knew not, but my first words, or thoughts rather, were, "Lord be merciful to me a sinner." I feel better since writing. It is an imperfect scribble, I know, but it only betrays the imperfection of the writer.

Willie is well again. Dear old sister Reed was buried last Tuesday. Elder Gold was called by telegram and made sweet and appropriate remarks (before the body was carried from the house) from this text: "Father, I will that they also whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me." Only one inmate of that house is left, the only daughter of sister Reed, she being brother Reed's third or fourth wife, I forget which. At any rate, sister Laura Reed is his last wife's only living child. She is as sweet, humble and pure as her parents were. She will remain in the home left her by her parents, and get some homeless old lady to share it with her.

Yours of the 15th inst. acknowledging the receipt of papers, has just been placed before me. Also a letter from sister Jarrell, in which she said: "I have had another letter from Dr. J., and it is so full of truth and love I wish you could read it."

I have another paper containing the experience of Elder A. N. Hall (no relation to J. C.) which I will send for your perusal, but I would like for you to return it to me, as he was the first person I ever heard preach, and I was impressed even at the age of five years, with his Godly walk and honest eyes. The papers which were sent to you last week you can dispose of as you wish.

Now, my dear brother, do not count pages with me, for I am a little weak worm of the dust, and

at times I feel too vile to pen my thoughts, and often when I have placed them on paper they are not worth reading. It was my intention to say something about the practice of feet-washing in this letter, but I fear you have already tired of this. However, I will say it is practiced to some extent by the Primitive Baptists in this State, usually after the communion service, but occasionally during visits of members to each other. To my regret, it is not practiced by the body with which my name is now enrolled; but the dear brethren and sisters who first received me into their fellowship practice, and it was my privilege to join in the service once since my baptism. Their house of worship is about 28 miles from here, which made it inconvenient for me to meet with them, hence my membership was moved to a church about 7 miles from here.

I am glad you like Elder Hall's writing. He is one of my favorites. Is this right to love one brother better than another? If so, I can't help it. Write soon.

Affectionately,

E. A. BURTON.

Winston-Salem, N. C., March 18, 1901

THE WISE COUNSEL OF ELD. W. M. MITCHELL.

[DEAR BROTHER GOLD:—The following verbatim copy of a letter from our beloved brother Mitchell to me is submitted to you, for it is too excellent to be "put under a bushel," and those who come after "this generation" may learn the wisdom of his words of counsel.]

DEAR BROTHER BARTLEY:—I thought I would ask you if O. M. Welborn, of Princeton, Indiana, is a church member. He has in kindness written me a few times in the past, short notes. He seems to

be a very kind and modest Christian man, but never addresses me as brother. I think his wife wrote me several years ago, and I regarded her as a devoted and warm-hearted sister and church member. I regard them both very highly, but have never seen either of them.

I suppose you are acquainted with Elder J. W. Richardson, of Petersburg, Indiana, whose proposition for Old Baptist Convention is in January Gospel Messenger. There is an Elder Richardson in Texas, an excellent brother I think, but this J. W. I know nothing about, and do not remember to have seen anything from him in the Messenger until January, '99, though he may have written, but I have not looked up the old files of Messenger for his name.

As to the "Proposal" of Elders Kirkland and Richardson for P. B. Convention and its object, I am not at all in sympathy with it. In my opinion, it would be a bad example, and breed more strife than it would ever settle.

It seems that one object is, to amend the old London Confession, and insert something in it to meet the "new issues," not foreseen or provided for in it. But would it not soon be discovered that the amendment needed more amendments than that which it amended?

I am so weak and ignorant that I cannot think that any religious council of preachers that ever has been, or ever will be formed voluntarily, and outside of either church or bible authority, can be of any real service in settling differences in doctrine and practice among Primitive Baptist brethren.

It is true it is quoted that "In the multitude of counsel there is safety." But unless this "multitude" is composed of inspired counselors, even the "holy men of God," who have spoken in God's name as

moved by the Holy Ghost, of what avail will their counsel be to the church of God? I hope the Kirkland proposition will be a failure, and all others of like character.

I was glad to receive your December letter; and since then I have read with much interest and approval your comment on Psalm 110: "Thy people shall be willing." I felt that you must truly have been "pressed in spirit to testify" of the power of God.

May the Lord open the blinded eyes of his people, and give them an inheritance among all those who are sanctified by faith in Jesus Christ.

The 10th day of this month was my 80th birthday, and it seems marvelous to me that the Lord has so mercifully preserved me in the furnace of affliction these four-score years.

Excuse this pencil-writing. My eyes are dim and painful. My dear, aged and afflicted companion joins me in sending Christian regards to Sister Bartley and yourself.

Yours,

W. M. MITCHELL.

Opelika, Ala., Jan. 12 '99.

Many years ago, when dear Elders Mitchell and Respass were in their vigor, and in the midst of their faithful and useful gospel ministry, it was my blessed privilege to visit them several times, and to visit churches and Associations with them and bear them preach the unsearchable riches of Christ. The Spirit of the Lord was upon them, and made them "able ministers of the new testament, not of the letter, but of the Spirit." So I do heartily add my personal testimony in approval of what has been said of each of them as faithful and true servants of the Lord Jesus, in whom alone they

gloried, and were ever ready to say with Paul, "By the grace of God I am what I am." "Help, Lord, for the godly man ceaseth."

Your brother in sorrow,
D. BARTLEY.

ELD. P. D. GOLD—Dear Brother in Christ: Our years are going by one by one. Soon our race will have been run—our labors ended. What will the end be? My only hope is in the sovereign grace and mercy of the blessed Son of God. In a life and profession of over 40 years, I cannot find one single act to commend, but oh, so much to condemn! How true, and what blessed comfort, the words of Paul, "But according to his mercy he saves us," etc. The one theme then will be not unto us, but unto thy name be all the glory, for thou wast slain and hast redeemed us by thy blood out of every nation, kindred, tongue and people. "Oh, what will it be to be there," freed from sorrow and sin, where there is no night!

But I will not trouble you in reading my scribble, as I am the least and poorest of my Father's house. We are all reasonably well, and hope this may find you and yours the same.

With much love in the Lord to you and sister Gold, I am, I trust, yours in Christ,

P. W. SAWIN.

P. S.—Remember us to sister Greenwood.

Sheloville, Ky., 1901.

In having your post office changed, always give both new and old post office. When you renew always state name and post office. When you send new name, also state name and post office. When you desire name stopped, always state post office, and you will favor me.

P. D. G.

ZION'S LANDMARK

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

P. D. GOLD Wilson, N. C.

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

R. ANNA PHILLIPS..... Macon, Ga.

VOLUME XXXIV..... No. 12

WILSON, N. C., MAY 1, 1901.

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

EDITORIAL.

CRUMBS.

Brother J. T. Brown desires my view of Mark, 3:28-29.

Is it God's people that commit the unpardonable sin? I think not. Perhaps they often fear they have done so, and no one else fears it; yet how could one ever be saved whose sin is never forgiven? The blessed man is the one whose sins are forgiven. The good, comfortable words to Jerusalem is, her iniquity is pardoned. He shall bless every one of you in turning you away from your iniquities. Jesus is exalted to give repentance and the forgiveness of sins to Israel.

Besides, the people of God have not the desire to do that which the characters guilty of this unpardonable sin commit, namely, to accuse Christ of being in league with Beelzebub, the prince of devils. Jesus came to destroy the works of the devil. There is no concord between Christ and Satan, and the Lord's people do not believe there

is any fellowship between light and darkness, sin and holiness, God and the devil.

and Elias and the prophets are all placed where they belong and all glorify God.

A friend requests my view of the Transfiguration, as recorded in Matt., 17:1-5, and Mark, 9:2-7.

The design of that is to glorify Jesus. The disciples had not understood Jesus to be the one set forth as the only one able to fulfill the law and the prophets, and be crowned Lord of lords and King of kings. The disciples considered Moses or the law and the prophets as equal with Jesus. Hence Peter, when he saw Moses and Elias in glory, said: "It is good for us to be here. Let us make three tabernacles, one for Moses, and one for Elias and one for thee," not knowing what he said. His thought was to worship Moses and Elias as well as Jesus.

The appearance of Moses and Elias talking with Jesus in glory about the manner of the death of Jesus, showed the transcendent importance of that death—that he is the Prophet, Priest and King—the Lord, the Lawgiver and Judge—and he will save us. His glorified appearance revealed to them his divine character as the brightness of God's glory and the Son of God, and only begotten of the Father, full of grace and truth. The voice of God on the excellent mount confirmed all this, as he said unto them, "This is my well beloved Son. Hear ye him. Worship him."

In the revelation of Jesus, all things are put in their proper heavenly order. Moses and the law

Brother Cary A. Cox requests my view of Matt., 15:26-27.

This is the case of the Gentile woman entreating Jesus to heal her daughter who was grievously vexed with a devil.

How did this Gentile heathen woman know that Jesus would consider her case? Her daughter was grievously vexed with a devil. Would Jesus deliver such a one as that? Jesus was a Jew. The Jews considered the Gentiles as dogs. Was not all this in this woman's way? Is it meet to take the children's bread and cast it to dogs? Surely these obstacles were thrust in her way. But faith was in her, the faith of God's elect. What will not that overcome? Every difficulty that carnal reason, unbelief and the devil can thrust in the way will meet the soul that seeks mercy of Jesus.

To the first answer of Christ, "I am not sent but to the lost sheep of the house of Israel," which seems to shut her out, her conduct is wonderful. "Then came she and worshipped him saying, Lord help me." Christ's answer to this is, "It is not meet to take the children's bread and cast it to dogs." Her answer to this is, Truth, Lord, yet the dogs eat of the crumbs which fall from their masters' table." Then follows the answer of Jesus, "O, woman, great is thy faith. Be it unto thee even as thou wilt." With such faith this woman

could not desire what was wrong. Her faith was thirsting for just what Jesus had in store for her. Therefore she obtained all that she desired.

Brother A. L. Owen requests my view of Matt., 22:2.

This is the case of the kingdom of heaven being compared to a certain king which made a marriage for his son, and sent forth his servants to call them that were bidden to the wedding, and they would not come. Again he sent other servants saying, "Behold, I have prepared my dinner, my oxen and my fatlings are killed, and all things are ready: come unto the marriage." But they made light of it, and went their way. The remnant took and slew his servants. He took and slew those people. Then he sent his servants into the highways and gathered together as many as they found. But one was there without the wedding garments, and he was cast out.

The first ones called were the Jews. They were destroyed as a nation. Then he sends his servants to the Gentiles—the gospel is preached to the heathen. But one is found there without the robe the king furnished. He is cast out into outer darkness.

The gospel is free. All things are ready, but naturally man has no heart to come. Men love the world, and if left to their own natural feelings they will not come to Jesus. Each one that comes must come in the name of the Lord, and

be clothed with the robe of divine righteousness.

The gospel is free in the sense that each one brings nothing in his hand on which he can claim salvation, nor can any one render any reward. It is not according to our works; but each one that comes to God must come by faith, for without faith it is impossible to please God. It is of faith that it might be by grace: to the end the promise might be sure to all the seed.

Brother R. Yeats requests my view of Luke, 6:26: "Woe unto you when all men speak well of you; for so did their fathers to the false prophets."

False prophets are very popular, for they flatter men, and preach that which is pleasing unto them; therefore all men speak well of them.

When you hear a man preach and his preaching condemns you, and yet you know he is telling the truth, and you love that truth, and hate yourself as a sinner, and loathe yourself, then that preaching profits you; but if you hate that preacher because he never says any good thing of you, then you are shown to be against the truth.

The gospel never suits a carnal man. Therefore, if carnal men are pleased with what is preached, it is proof that the preacher is a false teacher.

Brother Yeats also desires to know this: If brother A owns a 300 acre farm, and employs brother B to oversee said farm, to what source

shall brother B look for his wages? Shall he look to brother A or to the hands!

Remark: If men hire a preacher, that preacher will look to the men who hired him to pay his salary. If the Lord Jesus sends his laborers into his field or vineyard to labor, these overseers will receive of the Lord according to their labors. The pay is partly in afflictions, greatly in strength to endure hardships, and often in secret joy of heart. The Lord will put it in the hearts of the flock to give as they are prospered, and the overseers shall not lack.

The overseer whom the Holy Ghost has set over the flock takes the oversight thereof, not for filthy lucre, but of a willing, ready mind, a mind the Lord hath prepared, to feed the flock of God—not to lord it over the flock, but to be an example. He feeds cheerfully. He gives that which the Lord hath given him, and the flock love him, and they desire also of their carnal things to minister unto him.

Brother N. E. Paul requests my view of James 1:27.

James writes much concerning the manner of behaviour of the children of God. He teaches that they should show their faith by their works, and that by works faith is made or proven to be perfect.

Love is the golden law in God's kingdom. Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to

keep himself unspotted from the world.

The fatherless and widows are needy and desolate. Visit them in their affliction. Do not go and say, If you had lived right you would not be so destitute as you are, or so troubled. Do not tell them to do as you, work and take care, and then you will not be needy. Do not give them a lecture on prayer, or what they should do, and then they will have something. But give ye to them what they need, if you can.

Visit them in their affliction. You must come down where they are. Be in affliction yourself.

Also keep yourself unspotted from the world. Keep thyself pure. Let your conduct be upright. This is pure religion and undefiled before God and the Father. For the principle causing you to live this way is heavenly, and causes all those possessing it to serve God in truth. Love is the life of true religion. He that loveth is born of God, for God is love. His people are an afflicted and a poor people. God hath chosen the poor of this world, rich in faith, heirs of the kingdom which he hath prepared for them that love him. Now, if we do not love our brother whom we have seen, how can we love God whom we have not seen?

P. D. G.

DEAR BROTHER GOLD:—Will you please give your view of the passage of scripture which reads, "And except those days should be shortened, there should no flesh be saved: but for the elect's sake those

days shall be shortened." Matt., 24:22.

I would be glad, if you can see the way clear, for you to come to Benson and preach. I have not heard a sermon in three years July next. I am in my 88th year of age, was 87 the 25th day of last January. Am very feeble—not able to get about much, and can't go to preaching. I live a very desolate life here. There are but few Primitive Baptists here, and I do not meet them often. I am filled with doubts at times, so much so that I have no hope, yet would not exchange it for the world. Then at other times I feel to have a brighter hope. I often think of the hours I enjoyed at Dunn with you and other brethren who came there to see me. You or brother Woodard or brother Lester can give me your views on the above passage. I named the other two, but I want your view, too.

Yours as ever,

CYNTHIA STEWART.

Benson, N. C., March 26, 1901.

Remarks.

Our dear aged sister Stewart has been blind naturally for a good many years, yet her eye of faith is clear, and that inward vision is excellent. She is one of the solid, old-fashioned Baptists, a mother in Israel. How ought such to be prized!

I publish this among other reasons that our brethren near Benson may know where she is, and visit her. Much regard should be shown to the aged members. Old people naturally feel feeble, and suffer much from decay, and no doubt imagine they are a burden and in the way, and that people are tired of them. If the younger, abler

ones will show them special kindness, it will cheer their lonely, sad hours.

When one first receives a hope in the Lord, he perhaps thinks, "as I grow older I will learn more of the workings of grace, and the way of providence, and have a clearer knowledge of the Bible, and learn how to resist the devil, and my last days will be my best days; for the path of the just shineth more and more unto the perfect day." Perhaps he has in his mind some Baptist that has not acted discreetly, has not kept his body under, and has brought upon himself dreadful trouble, and thinks now I hope to be more prudent and watchful, that I may escape these fearful things.

But this one after years grows old, and if such an one has not acted lewdly, and wrought folly, yet sorrow has come into his soul. He feels like a withered branch—dried up—the famine is in his land. He remembers so many of his follies, sees that he has not lived at all as he should, so that his life appears to him as a failure, and wearisome months or years are appointed unto him. But those days will have an end. Weeping may endure for a night, but joy cometh in the morning. The Lord loves his elect people, and for their sake he will shorten these days of evil.

In the literal case that sister Stewart refers to, the destruction of Jerusalem was foretold by the Saviour. This occurred soon after his crucifixion. Jerusalem had

stoned the prophets, and killed those sent by the Lord God unto them, and last of all they crucified Jesus the Son and heir, in order that they should have the inheritance themselves; and God would destroy that city, and scatter that nation. God sent a Roman army there soon after, which besieged Jerusalem. The Jews were blinded, and crowded into that city thinking it could not be destroyed. They miserably perished. Such suffering has never been known on earth, either before or since that time, as came upon the wicked Jews who said, "Let his blood be on us and on our children." Such was the severity of that suffering that none would have escaped destruction among the Jews, or no flesh would have escaped destruction, if those days of suffering had not been shortened; but for the elect's sake those days of suffering were shortened. God loved his elect people, and for their sakes he would lessen or shorten the days of suffering in this city, in order that some might live and not all be destroyed. It does not have reference to the salvation from eternal death, but present deliverance from the doom that then hung over the Jewish people. No doubt many blessings of a temporal sort come on mankind on account of God's elect, who are the salt of the earth.

The Lord added 15 years to Hezekiah's life—that is, he lived 15 years longer than according to the course of nature he would have lived. So here, according to the operation of the laws of God in

nature, the rage of the Roman army, when it broke upon the infatuated Jews, would have consumed them, but for the restraining, merciful power of God, who shortened those days of wrath, that some of the Jews might escape that awful destruction.

God does his pleasure. Sister Stewart's husband, named Jacob Stewart, was killed by a man a good many years ago. Sister Stewart asked Elder James Wilson if Jacob Stewart's time to die had come. He replied no; Jacob Stewart's time to die had not come. But, he said, the time for Jacob Stewart to die had come. If left to him he would not have appointed that as his time to die. But it was the time appointed for him to die.

We often feel that so great are our trials that we cannot endure them, but God shortens the days of suffering. He stays his rough wind in the day of the east wind. He restrains the remainder of wrath that his elect may find deliverance. He knoweth our frame. He remembereth that we are dust. He will not suffer us to be tempted above that we are able, but will with the temptation make a way of escape. In the midst of wrath he remembers mercy.

How often has he shortened our days of suffering, and in countless ways, too.

There is one thing God's people do not question. They do not question but that he has an elect people. Laban learned that God blest him on account of Jacob, for Ja-

Job was the Lord's elect. God would not suffer Laban to harm Jacob, and also blessed Laban for Jacob's sake.

Christ is the head of the elect, but there is an elect body as well as an elect head, and God loves that elect body with an everlasting love. That elect was always elect. There is no time when it was not elect, for it is according to God's foreknowledge.

Sister Stewart, you love this doctrine, and I feel that you are embraced in it, and are safe in it. But you have trouble. All God's people have their troubles in this world, but God will so shorten these days of trouble that all Israel shall be saved, now and forever, or at present and with an everlasting salvation, or there is a present deliverance, or a merciful providence keeps and delivers us here in time, for God redeems our life from destruction now.

P. D. G.

Brother T. K. Murray requests my view of 2nd Thess., 2:11, "And for this cause God shall send them strong delusion that they should believe a lie."

Paul here in few words foretells the coming of the Man of Sin. John enlarges on this character as he records what was shown him, or what he was moved to write as found in Rev. This is the same that John saw.

The epistles often refer to errors then existing, or misunderstandings then prevalent among the brethren, and, correcting them,

stand as warning and instruction in all time to come.

It is evident from this 2nd chapter, that the brethren had misunderstood the time of the coming of Jesus the second time. This second coming stands in contrast with his first coming, as that when he came first he bore the sins of his people, but in the second coming it will be without sin, he having put away their sins in his first coming, and in the second coming it will be to take them to himself in glory.

Now Paul says (v. 3) 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. What a character! That man of sin, the son of perdition. He is not a literal, natural man, but he is to be revealed. Paul describes his character. There was a hindrance then that prevented his coming, but that should be taken out of the way. What is it that then hindered? That man of sin. What is his character? He 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.

Now is there a child of God that for a moment feels to arrogate to himself any such power or sanctity? Is there any mere natural man in the world, with an ordinarily sound mind, that would dare to claim this holiness? No. It is one specially possessed by the devil that would thus exalt himself in the place of God, and claim to be

God's vicegerent on earth, assuming the power or right to forgive sins, to receive the confessions of men, to limit forgiveness to those only that confess their sins to him or his allies; that claims the right to change times, seasons, laws or ordinances. No child of God in his proper mind dare to thrust himself into such a position. Each feels unworthy to take the lowest seat while in his sound mind. All feel that Jesus alone is the High Priest of our profession, and that the Holy Ghost takes the things of Jesus and shows them to us. None feel worthy to be called Rabbi, or master, or father; but all are brethren in the household of faith.

There was a hindrance to the revelation of that wicked one, that man of sin. He appeared claiming temporal power. But there was a Romish political power then hindering. But the heaven had begun to work in Paul's day. He calls it the mystery of iniquity. What a dark, bloody, destructive, cunning invention of Satan in his subtle wisdom! Pride is at the bottom of it. Lust of power rules in the heart of man, and satan is the king of all the children of pride. This corrupt, devilish lust disguises itself under the cloak of religion, and thus finds greater opportunities to exert itself, and a larger field for its operations.

Soon the pastors of such churches as those at Rome, Antioch, Jerusalem, &c., where the membership was wealthy and numerous, began to feel their power, and to claim superiority. Why should not the

pastor at Rome be the papa, father or pope, as Rome is the mistress of the world, the eternal city? By decree of the Emperor Constantine, who himself professed Christianity, no one could hold an office unless he became a church member. You can easily understand how popular religion would become then. In a short while the pastor at Rome is clothed with great power, and exalts himself, has the keys of Peter, binds or looses whom he pleases, is God's vicegerent on earth, exalts himself above all that is called God, poisons the fountains or takes control of the minds of men, manufactures sentiment, controls the world. The devil gives him his seat and great authority. For he comes after the working of Satan with all power and signs, and lying wonders, and has power to work miracles in the sight of men, and men worship this Beast with all deceivableness of unrighteousness in them that perish, because they receive not the love of the truth that they might be saved.

And for this cause, or because they do not receive the love of the truth, God shall send them strong delusion that they should believe a lie, that they all might be damned who believe not the truth, but had pleasure in unrighteousness.

These lies of satan have taken possession of the nations of earth, and all the world wonders after this mother of harlots, that has made the nations of the earth drunk with the wine of her fornication. For she sits upon many

waters, or rules many nations. All the world wonders after this beast, and cries out great is Diana of the Ephesians. If you expose these delusions you are called uncharitable by these worshippers of falsehood, and are hated by them, and your names are cast out as evil. But rejoice that your names are written in heaven, and God has kept you from the mark and worship of this Wicked One.

What strong delusion possesses these worshippers of this whore? What power this wicked one has over the nations of earth! God has sent them strong delusion. They are drunk with this delusion.

But we are bound to give thanks always to God for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: whereunto he called you by our gospel to the obtaining of the glory of our Lord Jesus Christ.

This is eternal life to know thee, the only true God, and Jesus Christ whom he sent. False religion is trusting in anything else but this.

But the masterpiece of the devil's inventions is described in what I have here been writing about, and what John more fully depicts in the Book of Revelation. Whoso readeth let him understand. How important to read and understand the scriptures, to trust in God for wisdom, and keep yourself from idols.

P. D. G.

ELDER WM. L. BEEBE.

The senior editor of the Signs of the Times, Elder W. L. Beebe, fell asleep recently.

He had long been a preacher of the righteousness of Jesus, was a lovely brother, gifted in the ministry, and useful in his day and generation, telling to the generation following, this is our God, and shall be forever.

P. D. G.

Mr. J. A. Clark has a large number of orders for Lloyd's Hymn which he cannot fill until he receives the books. He sent an order for them more than a month ago, and they have not yet been received.

As soon as they are received he will fill the orders.

P. D. GOLD.

UNION MEETINGS.

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

The Contentnea Union is to be held with the church at Tyson's, Saturday and 5th Sunday in June.

The Toisnot Union is to meet with the church at White Oak Saturday and 5th Sunday in June.

The Black Creek Union is to be held with the church at Aycock's, Saturday and 5th Sunday in June.

ELD. P. D. GOLD—Dear Brother: I have been sick nigh unto death. Have not been out of the house since Tuesday after the 3rd Sunday in February.

I was very much interested in reading the LANDMARK dated Dec. 15, 1900. Elder Durand's views on the common salvation, the church letter, your editorial on the Priesthood—it matters not how diversified our experiences are, they all lead to salvation by grace. I know I have an experience that differs from any that I have ever read or heard tell of, and I know it has led me to know that salvation is of grace. What a blessed thing it is when one can truthfully say, "By the grace of God I am what I am." I am in my eighty-first year. Pray for me that I may hold out faithful to the end. Farewell.

JOB SMITH.

Loco, Onslow Co., N. C., April 4, 1901.

DEAR BROTHER GOLD:—Will you please say to my correspondents that I cannot answer their letters yet? I have been with my sister for the past five weeks, who has been very near to death's door, and is yet very low, so that I cannot now write; but if any have a word of comfort, I would gladly receive it, and I hope in the future to be able to send letters to all to whom they are due. No one knows what trials I have undergone of late, except him who knoweth all things. So sorely have I been tried that I felt that I could fall at the feet of the Lord's dear people and beg an interest in their prayers to bear me through my trials. I feel to know that if the blessed Lord was not a great deliverer, I would faint by the way.

Pray for me, Bro. Gold.

LOUISA A. EDWARDS.

Polkton, N. C.

ASSOCIATION.

The New River Association will meet with the church at White Oak Grove, in Floyd county, Va., on Friday before the 1st Sunday in June.

AGENTS.

Elder L. H. Hardy has kindly proposed to act as agent in obtaining renewals and new subscribers for ZION'S LANDMARK.

I willingly accept his service, and request others also, as many as feel so disposed, to do likewise.

We give the paper to every one who will raise a club of eight new subscribers, or renewals, for the time they subscribe for it. We would be glad for an increase in our subscription list.

If you cannot obtain eight names send what you can, and retain the expense of remitting to me out of the amount you remit.

Our expenses are heavy, and we have but a small margin left after expenses are paid. P. D. G.

NOTICE.

I have on hand yet about one hundred of Mary Parker's books, "Reminiscences and Letters," which since her death I have reduced to fifty cents. Also my book, entitled, "Meditations on Portions of the Word," at \$1, and the Hymn and Tune book, both round and shape note, at \$1. By the dozen \$9. Sent at the expense of purchaser.

SILAS H. DURAND,

Southampton, Bucks counsy, Pa.

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ZION'S LANDMARK PRINT

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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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.

SLEEP ON!

Sleep on!

We saw thee suffering, and we saw
Thee patience sweet and strong;
But now pain's last, long hour is past,
And Jesus' blissful rest, at last
Shall dreamless sleep prolong:
Sleep on!

Sleep on!

Dear brow and hands and wearied feet
Were needing rest, we know;
And we, who loved them all so well,
Who clung unto them, even when
The river's spray was felt, and then
Turned back alone, we still can wait;
For well we know, that, further on,
Past all suff'ring of the "here,"
Past heart-ache's touch and sorrow's tear,
A fair, sweet form, at Heaven's gate,
Will welcome home each one:
Sleep on!

Sleep on!

We'll softly tread and whisper low
Within the rooms you've hallowed so,
And though we never can forget
The face so loved from childhood's years,
The tender voice, which even yet
Seems whispering, "*this is not for tears;*"
Yet we would not disturb the rest
A Father gives, "who knoweth best."
But "Jesus wept," so we may weep,
Our tears will not disturb the sleep
He giveth "His beloved:"
Sleep on!

DEAR BROTHER GOLD—And all the dear brethren and sisters in Christ: I have been requested by several good brethren to write again, and will make the attempt, if the Lord will be my helper, for I realize more and more the older I get, that without him I can do nothing. But, dear brethren, if you knew how weak, poor and ignorant I am, you would never request me to do such a thing, for I feel to be the poorest of the poor and vilest of the vile. But, brethren and sisters, there is one great consolation to me—to know there is a Supreme Being that knows everything, even to my very thoughts, which are full of sin, but I do believe I have a few good ones sometimes. The Lord knows that my desires are good, but when I would do good evil is always present with me.

What a wonder it is to me sometimes to know how the Lord has so abundantly blessed me, and I so disobedient; but bless his holy name, he has been a merciful God to me. I do have a sweet hope sometimes that he has pardoned my many sins, and has prepared a place in heaven for me. When I believe that I will meet my beloved companion that fell asleep in Jesus last February, there we can sing praises around the throne of God unto our great Redeemer forever

and forever. Oh, how happy we will be!

I feel sometimes that I long to go and meet my dear one, and dwell with Christ. And then sometimes I want to stay here with my my little children until they are all grown. But thy will, oh God, be done, not mine. He has promised to be a husband to the widow and a father to the fatherless, and his promises are sure. I believe he has promised to provide for myself and little children; and, my dear brethren and sisters, I want to tell you why I believe it. My husband was sick nearly two years before he departed from this life, and last fall was one of the most dark times of my life, the burden that was on me was so heavy I never could bear up with it. I felt like one more small weight would sink me, but my merciful Father would always relieve me of some of my burden before he would add more, in that he knew just what I could bear. And oh, how I tried to keep my troubles hid from my sick husband and my father, who was visiting us at that time.

I could not see for my life how we would be fed and clothed; but the blessed Lord knew. I would say so many times, Oh, Lord, what will become of us! and whenever I did there would be a still small voice within saying, "The Lord will provide;" and, my dear kindred in Christ, I can never be able to tell how I loved that voice, and the one I believe with my whole heart spake those words; and I want to love him more and more. Those precious words were sweet to me, and would always revive me for a little while; but oh, so soon would I be down again, and the very breathings of my soul were a prayer to God asking him to be with us and have mercy on us. I felt to be sure if I was a Christian

it would not be with me as it was. I was full of doubts and fears about my little hope. It seemed so little I thought surely I am mistaken about the whole matter. I had only caught the shadow and missed the substance; and one night I retired in great trouble, feeling to be almost friendless in this world, and that the Lord was clean gone forever. After weeping for sometime over our condition, and trying to beg the Lord to be with me and my dear sick one, who was already asleep, I at last fell asleep and had one of the most comforting dreams I ever had in my life. I would like to tell it to you all, but it would make my letter too lengthy. It strengthened my little hope more than I am able to tell. I awoke my husband and told him my dream, and also told him that I would have troubles and trials here, but that I would be happy sometime. I did not have a doubt at that time. I could go on and bear all the troubles and trials that the Lord saw fit to put on me with so much more patience than before, and sometimes rejoicing in them. Mr. Luper's sister was with us sick at the same time, and it seemed to me that I could feel the very presence of the Lord with me while going from bed to bed administering to their needs as far as it lay in my power. And oh, how I felt to be blest! I could say as David, The Lord is my Shepherd, I shall not want, and surely goodness and mercy shall follow me all the days of my life, and I shall dwell in the house of the Lord forever. I felt like surely I never would get so low any more, but, my dear friends, I have been almost as low since. I have waded through deep water, but the Lord was with me. He has promised never to leave nor forsake his people. He provided for us all along, and has provided for

myself and little children up to the present time, and I trust and believe that he will still provide. I get very low sometimes, and the way seems very dark; but I never forget those comforting words, "The Lord will provide." I feel sometimes that I want to praise him aloud, and if I had ten thousand tongues, I could not praise him enough. But, brother Gold, I have a little hope of praising him to my satisfaction sometime. When it is his will to take me from this world of sin and sorrow, I hope I can lean my head upon his breast in peace with him and all mankind, and breathe my life out sweetly there.

I want to say to brother A. M. Denny, that I have often thought of the comforting sermons I heard him preach while around here, and especially the one he preached at Mill Branch. May the Lord be with you and bless you with that holy food that none but he can give to feed his children with. Brother Booker and yourself requested me to write again, but I don't feel that any of you will receive one word of comfort or consolation from what I have written, for I feel as an empty blank. Bro. Denny, you asked me to pray for you, and oh, how little it made me feel, to think that one of God's servants should ask one that feels as small as I to pray for them. I don't know whether I have ever had the true spirit of prayer or not. I know I call on the Lord many times a day, and also at dead hours in the night. I often awake myself saying, "Oh, Lord, have mercy on me," and if it is not in the right spirit, why should I call on him so much in my sleep? I do so much feel the need of him that I can't help begging to him, and the older I get the more I feel that he is all I have to go to,

Brother Gold, if you see fit you can publish this, and if not, lay it aside, and all will be well with me. May the Lord bless you for being so kind as to send me the LANDMARK. I don't feel like I could do without it.

I want you all to pray for me and my little children, that God will lead, guide and protect us, and be a husband and a father to us. And, dear brethren and sisters, I would that you all could have a mind to remember our little church at Mill Branch, and also our much loved pastor, Elder Wm. Fly, who, I believe, is a pastor indeed. He has been a father to me in my sad bereavement, and I love him, I hope, for Christ's sake.

I dreamed one night that brother Fly was dead, and a little infant was in the pulpit in his place preaching. I could see the likeness of brother Fly in the little child, but I thought the old man was dead. I thought I loved the little infant better than anything I ever saw.

May the blessed Lord be with us all, and keep us in the right way, is my prayer, I hope, for Christ's sake.

Your unworthy sister, if one at all,
MATTIE LUPEE.

Rocky Mount, N. C.

DEAR BROTHER GOLD:—I see that appointments are published for me, and if the Lord wills I shall try to fill them.

I feel a consciousness of my great weakness to declare the doings of the Lord, and the older I grow the more I can truly feel this. I know I love self less, and I believe the glorious doctrine of grace is sweeter to me than ever before. Of all the creeds of earth, there is only one despised sect to defend the glorious doctrine of grace, How loyal

should they be to each other! Oh, how heart-rending to see the "undefiled dove" working for the destruction of each other? God's people are born of the same parentage, and their interest is one, and why will they magnify each other's faults, and make mountains out of molehills? Why are we dividing to-day, trying to search out what God's word says is unsearchable? We need more forbearance, and more of that charity that hides a multitude of sins. We are too ready to pass resolutions of non-fellowship over minor points. If the brethren are agreed on the essentials, non-essentials should not divide them. The good brethren in this country dearly love the glorious doctrine of election, predestination, specific atonement, effectual calling, the direct operation of the Spirit in quickening sinners into divine life, independent of human means; the preservation of the saints, the resurrection of the dead, and final glorification and eternal happiness of all the redeemed. They believe that the Primitive Baptist church is the visible organic kingdom established by her blessed Savior, and that she should be separate from all human organizations as auxiliaries to the church.

While many dear brethren use the expression, "conditional time salvation," they do not mean that they live independent of the Spirit, but they do believe that grace has prepared the church here as a home for the Christian; grace has given to the church all of her laws and ordinances; grace gives the hearing ear, the seeing eye, the understanding heart, and causes the conscious soul to love God's holy name, and to hate sin, to hunger and thirst after righteousness. The ministry of the word is of grace. But we do not believe that a Chris-

tian can live in rebellion against God's law and enjoy that sweet rest that he will find in obedience. He is not paid for doing, and does not feel that he deserves the blessings he receives. When he is made to feel that sweet communion with Jesus in walking in the path, he can praise the Lord for it. He never praises self. He does not feel that he can live alone; he needs Jesus every day and hour. The manna he receives to-day will not do to-morrow; he needs the blessings of God continually.

"They that believe in God should be careful to maintain good works." It is the duty and privilege of each child of God to obey his Lord.

God's people all believe here, so far as I know, that God is a sovereign over all worlds, and that he overrules even the wicked acts of men to the accomplishing of his purpose. His relation to righteousness is causative, and his attitude to sin is overruling.

I think all of the Lord's people can agree on these principles, and can feel in their very souls that when they disobey God's commandments they suffer the chastenings of the Lord. Then why will we divide? Non-essentials such as mere customs should not divide us. If we had a sufficient amount of love in our hearts, would not the strife cease? My daily prayer is to see God's people get closer together. I fear there is too much preacher jealousy or striving for the mastery. Oh, if we could be content to be little children—yea, to be the very least, and at the feet of Jesus.

I don't want to die with enmity in my heart for God's children. Not long since, while lamenting over the barrenness of the Lord's people, the thought was suggested, "Can't you forgive from your heart every wrong word or deed to you?"

The answer, "Yes, I can blot it all out." My whole being was filled with ecstatic joy, and I was perfectly happy and felt that I could from my heart confess all my wrongs.

I know that we are imperfect creatures, and we can't bring a clean thing out of an unclean. We expect too much of each other. I do pray that the sweet day may soon come that Zion's children will dwell together in unity, and that we may examine ourselves and strive for the things that make for peace.

We all shall soon lay our armours by, and let us spend our few remaining days in laboring for the peace of Jerusalem, and praying to God to guide us in the way of peace. I do want to see the dear old Baptists living nearer to God in faith and practice.

Let us not use bitter expressions against each other—it is wrong. We are all brethren. Let us be kind and gentle, and avoid extremes, and be ready to always submit to the brethren rather than division.

May the blessings of God be with us all, and may we have the Spirit to guide us in the way of all truth.

While on my tour I will gladly receive subscriptions to the LANDMARK or any other Old Baptist paper.

Yours in gospel bonds,

LEE HANKS.

Pelham, Ga., April 16, 1901.

DELIA A. JARELL—Beloved sister in Christ, and a new creature, whose clothing is of wrought gold, and whose raiment is of the matchless needle-work of the Holy Spirit, a more beautiful and non-soilable clothing than ever has been, or ever shall be, woven by the angels that are nearer to the throne of our

eternal God. Your letter of the 18th ult., to sister Burton, came to me last Friday. Since reading it my soul has been filled with an indescribable feeling of love to you. Seldom has a letter, written by a person that I have never seen or heard of before, so filled my heart and mind. This is not to be wondered at, when you speak from heart experience, as the reign of grace in all the hearts of the children of God has much the same appearance, although there are diversities of gifts, and diversities of operations, the Holy Spirit himself dividing severally to every man as he will. Many, very many, are the afflictions and trials of the dear children of God; and they, too, have their besetting sins. This, too, increases their afflictions and chastisements.

As steadfast as the word spoken by angels, so steadfast is the fact that every act of our transgression and disobedience receives, at the hand of God, a just recompense of reward; yet, my dear sister, I do not think that all our chastisements come to us from our disobedience to the commandments of our Lawgiver, the Lord Jesus Christ. I think that many of them flow out of his own eternal and unchangeable love for us. You know that whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth, and that it is also written in his unerring word, "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried by fire, might be found unto praise and honor and glory at the appearing of Jesus Christ."

To my mind, my sister, these truths teach the fact that some, at least, of our trials and afflictions come to us from the love of Jesus to us, to do us good; as when we emerge out of our trials and afflic-

tions, it is as an iron tonic is to our natural strength, to our increase and strength of faith. This I conceive to be what Newton meant when he sang:

I asked the Lord that I might grow
In faith, and love, and every grace—
Nigh! more of his salvation know,
And seek more earnestly his face.

'Twas he who taught me thus to pray,
And he, I trust, has answered prayer;
But it has been in such a way
As almost droye me to despair.

I hoped that in some favored hour
At once he'd answer my request,
And, by his love's constraining power,
Subdue my sins, and give me rest.

Instead of this, he made me feel
The hidden evils of my heart,
And let the angry powers of hell
Assault my soul in every part. *

Yea, more, with his own hand he seem'd
Intent to aggravate my woe;
Cross'd all the fair designs I schemed,
Blasted my gourds and laid me low.

"Lord, why is this?" I trembling cried;
"Wilt thou pursue thy worm to death?"
" 'Tis in this way," the Lord replied,
"I answer prayer for grace and faith.

"These inward trials I employ
From self and pride to set thee free;
And break thy s. hemes of earthly joy,
That thou mayst seek thy all in me."

We are not, then, at all times, to write grievous things against ourselves while the spirit of meekness overflows our hearts, but to remember, and act accordingly, that it is written, "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing has happened to you; but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy."

And permit me also to say to you, my precious sister, that the rejoicing and the joy here spoken

of is yours. Then, dear tried one, pray—

"Oh, for a strong, a lasting faith,
To credit what th' Almighty saith!
To embrace the message of his Son,
And call the joys of heaven our own."

I put my amen to all that you said in your letter; but, at the same time, thought that you should widen it somewhat after the manner that I have said above. It brought up to my mind an experience I had many years ago. I was attending a lady friend of mine who was severely injured by being thrown out of her carriage. I was doing all I could for her in the way of medical relief, while, also, I tried to administer the balm of the sweet promises of the gospel of eternal love. She was a member of the Evangelical German Methodist church, yet I believed she was born of the Spirit of God, a new creature in Christ. One morning when I called upon her I found her bathed in tears, sobbing as if her heart would break all to pieces. I asked her what was the matter. She told me that a certain church member called upon her the evening before, and told her that it was because she was so terribly disobedient to the commands of Jesus that she was thrown out of her carriage, as God was angry with her. Instantly I put forth the sentiments that I have written in this letter, which she eagerly devoured, and which wreathed her face with joy.

You said, "I wish I could write like him." In thus saying you have taken my heart out of me and killed me with love. I am a poor withered worm of dust, very near to the time when my body shall be dissolved into its native dust; but I hope (and that is all I can say) that when that event takes place I shall bathe my weary soul

in seas of heavenly rest. Is not that your hope also my precious sister! It is hope that maketh not ashamed, as the love of God is shed abroad in our hearts by his Spirit freely given unto us.

As I finished a page or two of this letter I received another letter from sister E. A. Burton. It is full of the truth as it is in Jesus, yet I fear to try to answer it, as I do not think that I shall ever be able to answer some questions of her's about Jacob and Esau.

Will you send me the copy of the LANDMARK that you spoke of? The editor did not send me a copy.

I would rejoice to receive a letter from you, even if you have to frown on me for what I say in this letter, as the frowns of a friend are better than the smiles of an enemy.

In love,

DE. A. N. JOHNSON.

Detroit, Feb. 2, 1901.

DEAR BROTHER GOLD—And all the brethren and sisters: It is through much weakness I attempt to write, yet I have been impressed to write in time past; but I did not write then, and thought I could write some other time, so I have waited until now.

The older I get the more I feel my weakness. To-day I feel somewhat impressed to write, and it is said in the scripture, Quench not the spirit, but try the spirits. So I will endeavor to try my impression, if the Lord will strengthen me through and enable me to write.

From my childhood I had serious thoughts about death and eternity, but would hope that the good Lord would take me to a happy home after death, and so I went on living and hoping for many years. I thought the Lord loved only them that did good, so I would try to do the best I could, and thought the Lord would save me for my good

works, and I thought I was a good boy, for I had the praise of the old people of being a very good boy. My mother was an Old Baptist, and had been for years before I was born, and was highly esteemed in the church; and I thought, and do yet think, she was a Christian, and I thought if I obeyed her, and did as she commanded me, it was good enough, and the Lord would save me; and if I failed to do anything she told me to do, I would see trouble over it. So I see she was my leader at that time, but all through the providence of God, and so I went on from time to time. Sometimes I would have a dream that would trouble me very much, but it would pass away. At last I had a dream that has never entirely left me, but comes again, and in this dream I had hope, and I lived upon that hope through all my troubles, until the day that I saw my Savior nailed to the cross; but it was many years before my deliverance came. I went on in darkness, and could not see the way, yet I felt that there must be a change, and I did not know how that change was to be performed. I would beg the Lord to show me the way. I would hear people talk about conviction and repentance, but I thought that my sins had increased until they were so great that if ever I was convicted of my sins, that I must come near to death, and I would be on a bed of affliction for months and years, for my sins had become very great to me; for the things that once seemed very small to me had become great in my eyes. I would beg the good Lord to convict me, for I thought that I could suffer anything in this world that I might be happy after death, and would oftentimes say in meditation, though I was suffering much, Lord, I will suffer anything that my soul may be happy after death, if I could

know that it was for my sins, even my body burned to a stake or my flesh trimmed off my bones.

I always loved the Old Baptists, and thought they were the people of God, and it was the only true church in the world. I would go to hear no others preach but them, and sometimes I would catch a crumb, and then again they would condemn me. I did not hate them because they condemned me. I only felt the worse, for I felt that the truth had condemned me, for I did believe that they had preached the truth, and so I thought I would stop going to preaching, and see how my life would be, for I got no better, but worse, by going, for the things that I had hoped in they told me could not save me—that it took the blood of Christ to save sinners, and I felt that surely I was a sinner, and how that blood could be save me I could not tell. So I felt to be more in darkness and further out of the way.

I would sometimes have a dream that would encourage me a little, but soon my sins would rise against me, and hide that dream from me. At last the Missionaries held a protracted meeting near where I lived, and the man and his wife on whose land I lived were both members of that church, and they asked me to go. They had talked with me on the subject of our belief some few times, and they seemed to think well of me, and I loved them, and so we went, and I found them the most loving people, seemingly, I ever saw, and they preached what I had been trying to do, and told me if I would continue to do that the Lord would save me for my good works, so I took part with them, and believed as they told me, and we had a good meeting, I thought.

Well, the meeting closed, and I was not a member. So I went on

trying to do the best I could, and would go to the regular meetings when I could, and did not hear a Baptist preach but once in three years that I remember. Finally I attended another protracted meeting at the same place. We had a good time, I thought, until the close of the meeting, and I had done all to join but to give them my name, and that night I was cut off so that I could not go any further. I thought they were good people, but I was unfit to be with them, so I could not give them my name. I was cut off by my unworthy feeling, so that I could not go any further. The preacher went back on me very badly for my failure, but I could not help that. I did all I could, so they (the Missionaries) need not think hard of me for not joining them, for I would if I could; but my conscience would not let me. Three or four of them kneeled around me at a time, and prayed for me, as they called it, but none of it moved me, for it did seem to me that my heart was hardened, and my eyes were perfectly dry, and I would sit there and try to beg the Lord to soften my heart that I might shed tears, but to no avail; and they left me just in that condition, and meeting closed, and I went home a very sad man, for I thought that I had done all that I could do, and had done nothing but brought myself to the place to see that I was a complete failure; and I took my bed that night with a most sincere desire of the Lord to show me the right way, and that he might show me in a vision, or dream, or in some way as it pleased him; that night I dreamed that I came in the presence of a man, and I owed him a debt; it was a just debt and I wanted to pay it, and thought I had the money to pay that debt, and ran my hand in

my pocket for the money and offered it to him, and I saw that it was counterfeit, for it was slick as glass, and I said to the man, I owe the debt and know it is just, and I thought I had the means to pay it with, but it is counterfeit—it will not pass; so all disappeared; and when I awoke next morning I thought of my dream, but I could not make anything of it, and thought my wishes and desire were all to no avail. I went on to my work heavy laden and much cast down, for I felt to be as one forsaken. My work was pulling fodder. After breakfast my wife came in the field where I was to help me and to be with me, for she knew I was in much trouble, and she was too, so she came to be with me, for us to talk and pass off the time. Very soon she said to me, "I had a dream last night, and I want to tell it to you and see what you think of it." She told the dream, and I interpreted it the best I could for her, and then I told her my dream; and while I was telling her my dream, it seemed it was interpreted to me, and I said, "I do owe a debt, and unless the Lord has paid that debt for me, I can never pay that debt, so I need not go to the Missionary church to try to get anything to pay that debt with, for I shall not get it, so I shall not go any more."

I went on carrying a burden for some few days. I do not know now how many days it was, but not long. I was chopping grass in my garden, and it was the darkest hour in all my life, and I was lamenting, grieving and mourning over my case, when I believe the Lord showed me my helpless condition, for I saw myself as a block of wood lying before me, and then it was changed to my hoe thrown down on the ground. My wife was with me in the garden helping me

to chop grass, and I said to her, I am as dead as that hoe. What can that hoe do lying there? Though it is a good hoe, unless some one takes it up and works with it, it will lie there and rust out; and so it is with me, and unless the blessed Lord takes me up and works in me both to will and to do of his own good pleasure, there is nothing good that I can do, and I am lost and ruined forever; and oh, such feelings I had I can never tell! and there I lost, it seemed, the hope that I received by a dream that I had many years before, and this was the dream that I spoke of: I dreamed of judgment. I thought I heard a trumpet blow in the east, and it blew three times, and I looked and saw a cloud in the east coming up in the shape of a rainbow, and that trumpet blew in the centre of the cloud, and when it blew they commenced a song with the sweetest tune I ever heard, and I was watching the cloud and listening to the song until the cloud stood still, and then my attention was drawn to the earth, or on the people that were gathering from every direction in one place; and Christ appeared among us all on the earth, and there was a large building, and it seemed that all of Christ's people had something in their hands to put in that building, and I had the same as they had; but I could see them going and putting theirs' in, and I was troubled because I had not put mine in; but I had to wait for command to put mine in that building. At last I was permitted to put mine in, and then my troubles were all gone, and I saw Christ stretch a rod between the people and divide them, and this cloud that I saw rise out of the east came down and shut the wicked behind the cloud and the Lord's people were in front of it, and I was behind the cloud,

and could see that it looked most shining bright, as far as I could see, but I could not see upon the level of the cloud, and so I awoke. And by this dream I had hope that the Lord would save me in the end.

G. R. WEAVER.

“PRAISE YE THE LORD.”

DEAR BROTHER GOLD:—I desire to write a few thoughts that have passed through my mind to-day. It has been a day of sorrow with me from several causes, but not from any special cause; and while I meditated on my troubles the above text was presented to me, and seemingly a conversation began, and I thought I saw some of the reasons why we should praise the Lord, and some of the reasons why we should not praise men.

But while I write on these things, I do not have reference to any one person as being unworthy of any praise, but I refer to every one that ever has lived or ever will.

The angels said, “Thou art worthy to receive glory and honor,” etc., and we feel this is true. All the prophets and apostles spoke of the only one who was holy, just, and true, and I am sure God’s servants say the same thing; yet we know there is a nature in us that loves and seeks the praise of men, but I feel sure one of the most dangerous and hurtful things that has ever been given man is too much praise. It has caused trouble in many ways. It is liable to destroy the usefulness of our best gifts. I have known of a good many troubles arising among brethren since I have had a hope, and most of them started from the pulpit, and to my mind mostly from what one might call a pet preacher. Most of us have our choice, of course, among the gifts that God has given us, but O, how dangerous to speak

too highly of any preacher, for, as I have before stated, anyone is liable to be exalted; and the greatest trouble with one in such a state, he does not seem to realize that he is exalted until he has said or done something to his hurt, and often to the hurt of others; then, of course, the poor one falls. Then you will hear someone say, “Oh, well, that is no more than I expected, for he has been exalted for sometime,” when may-be he was one that helped to puff him up with a little fleshly praise.

An humble one has no desire to be praised, and an exalted one can’t bear it. So we see it is so much better to praise the Lord only. Of course we are taught to esteem God’s servants highly for their work’s sake, but let us take heed how we show our esteem for them. We should not make them feel that they are greater than anyone else, for that is wrong, and not according to scripture, “for he that is least is the greatest,” and all of us feel this when we are clothed and in our right mind; but none of us feel so when we are exalted.

I have almost thought hard of the brethren on certain occasions because they did not say something encouraging to me in regard to what I had preached; but I have seen that all such feelings are fleshly. Another great danger is that if any preacher is thought or spoken more highly of than another, it is “jealousy,” and to my mind this is one of the meanest principles of the flesh, and I believe it is in every man, whether he manifests it or not; and it seems to me to be growing among us in some sections. And, brethren, I say it in the best of feelings, but you know it is so, that one preacher can give us more trouble when he gets out of order than a dozen lay members, for everyone has some

pet members, and when he gets in trouble they try to sustain him, and no doubt they they feel they ought too, for perhaps they have been partly the cause of his wrongs by praising him too much. So we see many times the poor fellow loses his life by that which he loves and seeks for—"praise"—when that alone belongs to God. One writer said, "Do not err, my beloved brethren; every good gift and every perfect gift cometh down from above, from the Father of Lights," etc.

So if one is more richly gifted than another, he only has that which he has received of God, and therefore does not deserve any praise.

David said, "Let everything that hath breath praise the Lord," and there is a sense in which everything does praise him. Every knee shall bend to him in the sense that his great and almighty power cannot be denied. But the Lord's people not only praise him for his power, but for his love and mercy as well. And there never will be any danger of praising him too much, either in thought, word or deed.

Finally, let me say I have dealt very plainly on these points, but it is in love, I trust, and if there is anyone who desires any praise and thinks it ought to be given him, I leave you where I found you—in God's hands, who has declared that he will not give his glory to another, nor his praise to graven images.

Brother Gold, if these views are not according to scripture, please don't allow them to be published; but if you think they are, do with them as you please. I trust I desire the welfare of Zion.

With love and best wishes to you and to all the saints, I beg to be yours in hope,

W. A. SIMPKINS

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 XXXIV No. 13

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EDITORIAL.

"Now faith is the substance of things hoped for, the evidence of things not seen."

This is the inspired, bible definition of what faith is—not of its author, nor of the power which produces it, nor of what it does; but of what it is. The domain of faith is above or out of reach of the domain of sight or senses. We walk by faith, not by sight. That is, to walk by faith is not to walk by sight. For the things of faith are not within reach of natural vision, or natural reach of earthly power. They are not attainable by human effort. The things of faith are things hoped for, therefore they are not in possession; for we do not hope for that we have in our natural or literal possession. Faith is the substance of things hoped for. The things hoped for are not any carnal or worldly things, but they are heavenly or eternal things. They are not such things as a carnal nature ever wants

or could desire. One must be born again before he could desire things of faith.

Faith is not a shadow, figure or type. It is not a speculation, notion, theory or dogma. It is not that which will be greater sometime than it is now or has been. It is substance of heavenly things. The law was an image or shadow of good things to come. The law could never make such as came unto it perfect, for it made nothing perfect. Faith never deals with anything that is not perfect. It is substance, divine, eternal reality, and the very substance of that which every one that is born of God hopes for; and it is the evidence, witness or proof of that which is not seen. Then what a wonderful thing faith is! It is the just man's income or support—that by which he lives. Without it there is no coming to God, nor pleasing him; but with it the world is overcome, and witness that one is righteous is obtained. There is nothing too hard for faith to do, for to him that believeth all things are possible. All that have ever had this faith have a good standing—have obtained a good report, are owned in heaven as of the seed royal, as of the children of God. It is the correspondence of the children of God with that spiritual world by which they receive of the blessed fullness of Jesus. Faith works by love. While charity or love is greater than faith or hope, yet charity or love owns faith to be of the heavenly family, and always honors her in all her doings.

Love thinketh no evil, and faith beholds and owns only what is truth.

The things that faith does are always above nature or natural performances. Look how it guided Abel in his offering, and what witness he received by it that God had respect unto him, and then unto his offering. Noah did by faith what no man had ever done before, or will ever be able to do again. He did that which condemned the world, and by which he obtained witness that he was righteous.

Among all the performances of faith recorded in Heb., 11th chap., there is not one thing done naturally, or as a carnal or natural man does things. Then faith must be substance of heavenly things, or of things hoped for.

Not one of the things faith did when Jesus was on earth was as a natural man does anything. Those that had faith owned Jesus, and received him as God's Son sent into the world; owned him as the just one foretold by the prophets, and as coming from heaven; received him, embraced him, loved him, worshiped him, and trusted him. Faith never questions the power of Jesus to do right, or ever fears he will do wrong, nor does it ever question his power to do as he pleases to do, nor does the soul blest with the faith of Jesus ever claim any worthiness, or that blessing should come because of any good or meritorious thing he has done. It deals alone with divine power, and rests in the divine will;

sees the wonderful, unlimited power of God, and trusts in that. It says, Lord, if thou wilt thou canst. It says, If I may but touch his garment I shall be whole. It says, But speak the word, and I shall be made whole, or I know, O Lord, thou canst do everything, and no thought of the heart can be withholden from thee. Creature help or effort is perished in the thought or expectation of him whose faith is in God. He has been translated out of the darkness of the flesh into the spiritual world, and deals now with him who is risen from the dead, and has all power both in heaven and in earth.

As long as one trusts in an arm of flesh there is no faith, nor substance of things hoped for. When one passes into the agony of death as the wages of sin, and thus feels that he receives the due reward of his deeds, then he acknowledges the justice of God in his condemnation, and God reveals his Son full of grace and truth, the end of the law for righteousness to every one that believeth. Jesus shines in glory, and the soul receives him as his Lord and hope, and faith acknowledges him as the Lord, and that soul trusts him. The power, therefore, that is manifested, is God's power and wisdom displayed in Jesus. This is God's power unto salvation. How free this one now is in the faith of Jesus! There is, therefore, now no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit. Because the law of the Spirit of life in Christ Jesus

hath made him 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 the flesh—sin—condemned sin in the flesh. Of course if the law itself could not help the sinner, or do anything to justify him, the sinner himself could do nothing to that end. But God laid help upon one that is mighty, whom he made strong for himself. Jesus comes in the likeness of sinful flesh and for sin, and Jesus condemned sin in the flesh—not only in heaven, but in its own stronghold, in the flesh; so that sin shall not have dominion over you, for ye are not under the law, but under grace. Now faith beholds, owns, loves and dwells in all this blessed truth of Jesus crucified and risen, the Lord our righteousness. Faith is the substance of all these blessed things hoped for, for we never hope for that we do not love or desire, nor do we ever hope for that we have no expectation of ever receiving.

Faith dwells and operates in the spiritual world, even the heavenly, or in the gospel kingdom—not in the legal kingdom. It hath no place in earthy kingdoms. Faith says the work is already finished, Christ is already come in the flesh, has already been crucified, is already ascended into heaven. The word of Faith which we preach is nigh thee, even in thy mouth and thy heart, saying, If thou shalt believe in thy heart that God hath raised Christ from the dead, thou

shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.

The faith of Jesus puts his strength in you by putting you in his strength. Your standing is thus in him, and the life that you now live in the flesh you live by the faith of the Son of God. What a life of joy, peace and hope this is! What a pure life, a holy life, and complete life is the life of faith!

The faith of God never fails nor blunders, nor misleads. It has never blundered. It has never come short of triumph. There is no sin in faith. Surely then this faith is the gift of God!

How do I know I have it? Jesus is precious to him that believeth. It is the knowledge of Jesus, trusting in him, serving, obeying him that proves that we have faith. This faith shows what it is by what it does. It works by love, it purifies the heart, it overcomes the world.

P. D. G.

“NOT FOR YOU TO KNOW.”

Even the apostles who had walked and talked with Jesus more than three years, were, apparently, more concerned about the kingdom of Christ as established and affecting them nationally or naturally, than spiritually. They, like we, wanted their church and doctrine to make a good time for them in this world. No matter how much Jesus had said to the contrary, they still hoped his kingdom would be na-

tional, and that they would reap glory and benefits from it for this life. Two of them had already requested a place of high personal honor—one on his right, the other on his left hand—believing he would establish and mount the national throne of Israel. Ah, me, how mistaken! We, too, want to reap timely benefits in connection with this kingdom. We want it a time of honor and rejoicing—a season of spiritual self-assertion and triumph in body to the convincing dismay of the world. Ah, me, how mistaken! How we shudder to face the fact that “if in this life only we have hope, we are of all men most miserable;” and that from the fact experienced by us that as killed to the love of sin; as dead to the world and all its pleasures and benefits as fleeting vanities, we can enjoy them no more: then truly if our hope was confined to this world and life we would be of all men most miserable. And still we would not as the church appear to the world as its filth. And that when we know that to be a friend to the world is to be an enemy to Christ. James 4:4. Therefore, the very fact that any professed church has the friendship of the world is proof it is not of Christ.

Then, while the lesson is plainly written, how hard to learn that the church is “chosen in the furnace of affliction?” Is. 48:10—that “in this world you shall have tribulation”—that this life in this mortal body is God’s time or season of trial by affliction, while all their

peace and hope is in Jesus Christ. Blessed is he that abides—whose hope, as an anchor, has entered into that within the veil above, not below. For as Jesus was, in this world, so shall be his disciples: no worldly pomp or display was sought by him. See him hated, reviled, defamed, and with his disciples ignored as the off-scourings of all things; and then his trial and tragic end endured so meekly and silently: no worldly ambition here, and because "My kingdom is not of this world, else would my servants fight." John 18:36. Then neither should we, as his disciples, or church, scramble for worldly place, preferment, or anything.

But if we cannot have this or that right here and now, how prone we are to wonder and enquire when will be God's time or season for them? When will there come a time of refreshing from the Lord? When will the time come for Zion to arise and shine in that the glory of the Lord is risen upon her? When will this long cold winter season pass from the church? When will come the time of spring or the summer season, when the long imprisoned revelations shall burst their icy bands and burst into bloom with the singing of birds, etc.? When will the Man of Sin be taken away? When the time for Babylon to fall? When shall this or that prophecy be fulfilled? How long before all the kingdoms of the world shall become the kingdoms of our God? When is the time of the end—the restitution of all things? Then, personally, while

we read "all our times" are in God's hands, we still would ask of the time and season for this or that event that must come; for instance, shall it be a time of light and joy or a season of gladness, when I die.

Jesus answered all such when, before his ascension, his disciples asked him, "Wilt thou at this time restore again the kingdom to Israel?" he replied, "It is not for you to know the times or the seasons which the Father hath put in his own power." Acts 1:6. Then why should we waste time and neglect our own immediate work—which, if well done, would keep us well employed—to look after that God only can do?

The holy, almighty, all-wise—the Lord God omnipotent reigns; let us leave these times and seasons in his hands, and do the work he has commanded us—what our hands find to do, and trust him to do his work.

I looked out over this turbulent world, ploughed as it were by the heavy thunderbolts of God's wrath, his unusual judgments falling in famine, plague, pestilence, sword, dire disasters, war and rumors of war, and sorely dismayed, searched a time or season to favor Zion in vain. Then the above thoughts came, and stayed and comforted me."

"It is not for you to know the times and seasons" in God's power, but that Zion's God reigns, and not a sparrow falls without him. "Say to Zion, THY GOD REIGNETH." That is enough. P.

A SEALED WORD.

Brother A. W. Ambrose requests my view of Dan., 12:5-7.

In the 14th ch. of Daniel he is told of mysteries he understood not, and said, O, my Lord, what shall be the end of these things? Daniel desired to know the mystery. It is the nature of God's people to desire spiritual knowledge. But they are altogether dependent on the Lord for understanding. He gives them some understanding, but there are mysteries in the Bible that are sealed or closed up. "But thou, O Daniel, shut up the words and seal the book, even to the time of the end." This means that none can know until the time of the end what this means. Another mysterious expression is the phrase time, times and half a time. I have no understanding of what this means. The Book of Daniel is full of sublime, solemn mysteries. He did not understand all of them himself.

He must wait and so must we. God said to him, Go thy way until the end be. That is, he should depart, his body return to dust whence it came. The end is the accomplishment of what God has purposed. Daniel should rest in the grave until then. In the end of the days he should stand in his lot. He must wait until then.

Much was accomplished in the death and resurrection of Jesus, and in the removal of the former or Jewish dispensation, and the bringing in of the gospel dispensation. That is, the twelve hundred and ninety days. But blessed is

he that waiteth to the thousand, three hundred and thirty-five days. That is, to the end, when Daniel and all the redeemed family of God should stand in their lot in the resurrection. But how long this time is I know not, nor what shall come to pass I know not. During that time the mystery of false religion or wickedness shall run its course, and the mystery of godliness shall be accomplished. The things uttered by the apostle John, as recorded in Rev., shall all be fulfilled. Those that read and understand are blest.

The wicked shall do wickedly. This is a time when God's witnesses prophecy in sackcloth, and are dead in the streets of Sodom, in the sense that the nations of earth worship the beast and false prophet, and do not hear the true witnesses.

It is a time of great wickedness. The denominations of the world, as well as the world, are controlled by the love of money. Pride and extravagance rule—money is worshipped. They suppose that gain is godliness. They worship the beast. Roman Catholicism is increasing. Its spirit is manifest everywhere. Look how they worship Easter, claiming Christ arose from the dead on that day, when the day of Easter is not any certain date. It comes in March or April according to the moon. All that worship it are under the moon, or in the dark. Christ arose from the dead on a certain day, but no man knows when that day was. But Easter is not a certain date at all. The apos-

bles never observed any date as the day of Christ's crucifixion or resurrection; nor have they commanded us to do so. Paul says, I am afraid of you. Why? You observe days, etc. The Catholics fixed Easter, Christmas, etc., and the whole world is wondering after this beast with seven heads. A truly wise man has only one head. The church has only one head, Jesus, but this mother of harlots has a great number—seven heads. Look at the different things taught, showing different heads, confusion, contradiction; and ten horns, showing her great persecuting power; and a great red dragon, showing bloody persecutions causing great distress.

But how good that all God's beloved Daniels, his chosen people that trust and serve him, shall be hid and rest in peace until the time of the end, and then shall stand in their lot, having gotten the victory over the beast, and his name, and the number of his name.

P. D. G.

ELDER JOHN C. HALL.

Many hearts shall have sadness mingled with joy at the announcement of the departure of that very bright, noble and faithful servant of God, who peacefully fell asleep April the 21st, without an apparent death struggle even.

Those of the friends of truth that best knew brother Hall loved him most. Such was the brightness of his gift that it hid all natural defects, for we all have them. I regard him as one of the most

useful, faithful and lovely Baptists of my day. I scarcely know which feeling is stronger, the disposition to weep at the loss of such a gift, or the joy at the thought of his supreme happiness in Jesus.

He had preached about fifty years, and was about seventy-three years old. He had rounded up a lovely and useful life, fought a good fight, and finished his course; and now rests from his labors, and leaves behind him the odor of a good name to linger in the hearts and memory of the children of Israel.

P. D. G.

"A Reader of the LANDMARK" requests my view of Psa. 113:6-9, and Rom. 9:15-18.

In writing my impressions of the meaning of scripture, I desire to declare, as much as in me is, what is the true meaning of God's word. I do not seek to follow after popularity. Men who seek popularity seek a deceitful bauble—a snare. If one declares the truth, while he will not be popular with the world because the world is wrong, yet the praise of God will follow and honor him. They that seek popularity shall lie down in sorrow. They that seek the truth shall have the praise of God following them.

In the first scripture referred to the glory of the Lord God is set forth, "Who humbleth himself to behold the things which are in heaven, and in the earth."

The heaven of heavens cannot contain the Lord God. His glory is above the heaven. There is

nothing he has created so glorious as he himself is. His glory is uncreated. Will he then condescend to regard such as feel and know that they are vile sinners, such as feel that they are not worthy of the notice of man even—not worthy of the least of all God's mercies? "He raiseth up the poor out of the dust, and lifteth the needy out of the dunghill: That he may set him with princes, even with the princes of his people. He maketh the barren woman to keep house, and to be a joyful mother of children. Praise ye the Lord."

The Lord's doings are marvelous in our eyes. He does those things we are not expecting. Naturally, when people feel that they are worthy, and are first and chief, and are doing good things, they look for promotion from the Lord. But he sends the rich empty away, and the wise in their own conceits he fills with confusion. But to the humble, such as feel they are vile and not worthy of any mercy from the Lord, such as are expecting banishment from his presence, the Lord grants such mercies and compassion that they are astonished and marvel at the loving kindness of the Lord. For to make the beggar inherit the throne with princes is a most wonderful work.

How great was the surprise of Sarah when in her old age and her womb was dead, she became a joyful mother, and kept a house of freedom, peace and liberty, after Ishmael was cast out! How joyful was Hannah's portion as she gave birth to Samuel, the great prophet,

and obtained witness that she found favor of the Lord!

The Gentiles were as a woman forsaken in her youth, a desolate widow, until the set time to visit them, when God made them a joyful mother of children, for more are the children of the desolate than of the married wife. The Gentiles are now the joyful mother of children, and keep house in the name of the Lord, and dwell with Abraham and Isaac and Jacob in the kingdom of the Lord, and such praise the Lord.

The other scripture sets forth that God will have mercy on whom he will have mercy, and whom he will he hardeneth—that he raised up Pharaoh for the purpose of showing his power in him, and that God's glory might be made known in all the earth. God has the right as the creator, owner, upholder and preserver of all worlds, to have mercy on whom he will, and to harden whom he will, and to raise up Pharaoh and harden his heart, and show forth in him his own glorious power, and proclaim his own blessed, righteous name in all the earth.

The proud oppressor, such as Pharaoh, who ruled and burdened Israel with hard bondage, and who lifted his hand against God, was raised up or exalted to be King, in order that God might show his power and glory in saving Israel, and destroying Israel's enemies.

Who will find fault? None but the enemies of God. He giveth not account of his matter, but is-

rael knows that his judgments are righteous altogether.

P. D. G.

MY DEAR BROTHER GOLD:—I see that you have made a mistake in the place that our Union is to be held. It is to be at Flat Swamp. The LANDMARK has it Briery Swamp. You will please correct this in your next paper.

Why not come and preach for us at our little town again? Or do you have other sheep to feed that are not of this fold? We would be glad to see you and hear the Golden bell ring once more. I feel like they have heard me (here) until they are worn out with my sound, and a change is good, I think. Sometimes we like (or I do) a change of diet, or at any rate the manner of serving it. I like a good cook—one that can give the same food served in different ways. Don't you?

Affectionately

G. D. ROBERSON.

Robersonville, N. C., April 29, 1901.

Remark.

I was misinformed about the place of holding the Skewarkey Union.

Brother Roberson is a good cook. He can bake, fry, roast, stew, broil or hash a piece of mutton or beef much better than I can, and so cook it that it is good to the bone, and the marrow is excellent. I am not afraid of any that eat when he cooks suffering.

Besides, when a family have a good cook they do not want a change. I hear great complaint hereabout when a good cook leaves a place. When the food suits it is not apt to make one sick, and when the good old cook we are used to

brings in a well-seasoned, smoking dish, we eat with relish, and bless the Lord who has given us so good a cook.

P. D. G.

THE RESURRECTION AND THE LIFE.

Friend J. T. Turner requests my view of John, 11:25, "Jesus said unto her, I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live."

Does one while dead believe in Jesus? If so, there is something not dead—the faith is not dead. The faith of Christ never dies. It is the most active, acting, overcoming, irresistible power that finds no impossibility. The creature man dies, but not so this faith.

Jesus is himself the resurrection and the life. He that believes in Jesus therefore has the resurrection and the life, and even if he were dead he shall live. It is not possible for death to hold such under its power. The power of this resurrection is shown in the resurrection of Christ, who is become the first fruits of them that slept—that slept under the first or legal dispensation; but when Christ arose from the dead the former things were done away, and the people of God who were under that former dispensation no longer are dead or asleep, but are risen in Jesus in the sense that they are quickened together with Christ who is their life. In this sense he that liveth and believeth in Jesus shall never die. The greater is of course above the less. In the gos-

pel there is no death. Though the Adam or creature bodies of the saints die, and return to dust, yet he that is born of God never dies. He that liveth and believeth in Jesus shall never die. This new man, this greater man, this wonderful man, is the citizen of the heavenly country, and beside him or in comparison with him the natural man or the old man is counted as of the earth earthy, and that life is but a vapor.

There shall be a resurrection both of the just and the unjust. This refers to their bodies. The wicked shall be raised in shame and everlasting contempt. Sin will then show its horrid deformity and vileness. The righteous shall appear in glorious bodies like the Lord Jesus.

Christ, who is the resurrection and the life, shall raise the dead. For he is judge of both quick and dead.

But how blessed to know Jesus and the power of his resurrection, and the fellowship of his suffering! How blessed to have Jesus, who is eternal life—not a Saviour that is far off, but one near us, even in us, the hope of glory.

P. D. G.

Elder James M. Ellis, of Gilmer county, Ga., is eighty-five years old, has been preaching fifty years, has sent me an order for several copies of LANDMARK to be sent to churches he is serving. He desires the brethren and friends to read the LANDMARK. He has sent for these papers at his own expense. It looks like he desires the truth to be known.

P. D. G.

ELDER P. D. GOLD:—Please find inclosed \$2. The good Lord has greatly blessed me that we have our home paid for, and hope that in the future we can be more prompt with you.

I wish I could send you some new subscribers, but there are no Baptists in this county. If there ever was a sermon preached in the county I never heard of it. I live one hundred miles south of Indian River church. We have a fine, healthy county, an easy place to make money, and I would like to correspond with any Baptist that has a mind to visit here. I live 9 miles south of the magic city of Miami.

Yours in hope,

J. F. BURTASHAW.

Larkin, Dade Co., Fla., April 18, 1901.

Remarks.

Brother Burtashaw is a faithful Baptist. If any brother is led to visit or correspond with him, he can rely on what brother Burtashaw states.

P. D. G.

CORRECTION.

The Skewarkey Union is to be held in June at Flat Swamp, and not at Briery Swamp.

NOTICE.

I have on hand yet about one hundred of Mary Parker's books, "Reminiscences and Letters," which since her death I have reduced to fifty cents. Also my book, entitled, "Meditations on Portions of the Word," at \$1, and the Hymn and Tune book, both round and shape note, at \$1. By the dozen \$9. Sent at the expense of purchaser.

SILAS H. DURAND.

Southampton, Bucks counsy, Pa.

AGENTS.

Elder L. H. Hardy has kindly proposed to act as agent in obtaining renewals and new subscribers for ZION'S LANDMARK.

I willingly accept his service, and request others also, as many as feel so disposed, to do likewise.

We give the paper to every one who will raise a club of eight new subscribers, or renewals, for the time they subscribe for it. We would be glad for an increase in our subscription list.

If you cannot obtain eight names send what you can, and retain the expense of remitting to me out of the amount you remit.

Our expenses are heavy, and we have but a small margin left after expenses are paid. P. D. G.

I will thank those of the brethren and friends who are in business, and who need stationery of any kind, such as letter-heads, note-heads, envelopes, receipt-books, check-books, etc., to send their orders to me. I can do this work as cheap and as satisfactorily as any one, and will deliver free to the nearest freight or express office. P. D. GOLD.

YOUR CHOICE.

Any one sending us five new subscribers—with the cash—for the LANDMARK, can have delivered to him, free of cost, a handsome Oxford Bible, with Concordance, Index Tables, &c., complete, that accompany such bibles. Or for four new subscribers, with the cash, a family bible of plain print, with blanks for family record, &c., without note, concordance, &c.

OBITUARIES.

JOHN SMITH,

John Smith, the son of Wright and Fannie Smith, was born September 10th, 1820, died at his home in Wayne county, N. C., near the place of his birth, on January 20, 1901, making his stay on earth 80 years, 4 months and 10 days.

He was married to Julia P. Williams on the 1st day of November, 1849, from which union there sprang eleven children, five of whom preceded them to the grave, leaving them surviving five sons and one daughter to mourn his loss.

As a citizen, brother Smith was highly esteemed by all who knew him, and especially by his intimate acquaintances and neighbors was he regarded as an honest, honorable and upright man. He was kind and liberal to the poor and needy, attentive to his own business, never intermeddling with the affairs of others. Brother Smith's father was a Primitive Baptist, and taught his son early in life valuable lessons in things pertaining to this life, such as economy, self-reliance, industry, sobriety, and the great importance of being honest and truthful at all times (which virtues he adhered to all the days of his life) but never attempted to teach him religion. By the time he attained to manhood he had marked out for himself a rigid course of morality which he imagined would redound to his eternal salvation. He lived in this deluded state until it pleased the Lord to reveal to him the vanity of all human effort, then was "his heart brought down with labor—he fell down and there was none to help." Here he lost all confidence in creature merit, and was forced to abandon all his supposed moral and upright life for acceptance with God. Then he began to plead for mercy, and in due time the Lord Jesus was revealed to him as "his wisdom, righteousness, sanctification and redemption." After many doubts and fears as to his fitness to become a member of the church, the Lord set before him an open door. Sometime about the year 1872 he was baptized into the fellowship of the church at Sandy Bottom, Lenoir county, by Elder P. D. Gold. A short time thereafter his wife, Julia, having received a hope in the Lord, also joined the same church. A year or two later they took letters of dis-

mission from the church at Sandy Bottom and joined with others in organizing the church at Dudley, where they retained their membership in good standing until the day of their death.

Although brother Smith became quite deaf, so that it was with difficulty he could hear preaching, he attended faithfully to the business and meetings of his church, absenting himself therefrom only in cases of necessity. He was well established in doctrine, in Christian experience, and in a Godly walk as set forth in the precepts of the New Testament. Jesus Christ was all his hope of salvation both for time and eternity, as set forth in these lines:

There is a friend that sticketh fast,
And keeps his love from first to last—
And Jesus is his name.
An earthly brother drops his hold—
Is sometimes hot and sometimes cold—
But Jesus is the same.

Jesus Christ, the same yesterday, to day and forever.

The writer of this was his pastor for years, and esteemed him highly for his Godly walk and conversation, and attended his funeral, where he addressed a large congregation of his neighbors and friends from 1st Cor., 15:57-58.

JULIA P. SMITH—O: January 17, 1901, at the residence of her husband, John Smith, Julia P. Smith departed this life, (8 days before her husband), aged 75 years, 8 months and 12 days.

She had been in feeble health for more than two years before death came to put an end to her earthly troubles.

In the death of Sister Smith and her husband, the church at Dudley has sustained a loss which none but Israel's God can restore. In all the relations of life, as wife, mother and member of the church of God, her superior would be difficult to find. The highest tribute that can be paid sister Smith is, that in her daily walk and conversation she lived out the gospel of the Son of God. She was dearly and deservedly beloved by all who knew her. Of her it could be said:

"No trust in self—on firmer ground he stood—
Her hope was founded on a Saviour's blood,

A sinner saved, who, in death's trying hour,
Did cast her hope on Jesus' love and power.

And now, with myriads of the ransomed race,
Ascribes her bliss to free and sovereign grace.
Such being her happy lot, then why complain?
Our loss, though great, is her eternal gain."

J. S. WOODARD,

Wilson, N. C., April, 1901.

MAGGIE DIXON.

DEAR BROTHER GOLD:—It is with a sad heart that I take my seat to write you the notice of the death of my dear and only loved sister, Maggie Dixon, oldest daughter of Newsome and Ellen Taylor, who was born in Edgecombe county, N. C., September 8, 1827, and died February 3, 1901. She was married to Mr. W. H. Dixon on the first Sunday in May, 1859. One child was the fruit of this union, a little girl 12 months old, left without a mother.

She joined the church at Hopland in August, 1894, and was baptized by the pastor, Elder A. J. Moore. She was a good, kind, noble little woman. All that knew her loved her. She bore her sufferings with much patience, never mourning or complaining at anything. She was willing to die, and said she did not have but one time to go, and she was willing. Her disease was pneumonia and bronchitis. She suffered no little.

All that two good doctors and kind friends could do could not stay the hand of death. The Lord has called and she must go, and may we all be resigned to his holy will.

I have a dear good husband, but yet I sometimes feel lonely, and almost wish, if could be the Lord's will, I could follow her. We have always been together, almost like twins, and I tell you it is hard to part with her. O, how many times we have been to preaching together; but now she is gone, never more to return, and O, how sad I do feel. It seemed like to me, when she died, I was willing to give her up. I grieved more on account of her sickness than I did her death, she suffered so much; but since it seems like I cannot get her off my mind. I have dreamed and dreamed of her, and I believe she has gone

to rest in that happy home in heaven where sorrow nor pain are felt and feared no more.

She was a dear, sweet little sister to me. She loved her husband with a sincere love. While she was so sick she tried to keep all hid from him she could. She loved a Baptist. We used to go to preaching together so much—sometimes in the rain, but we did not care for that, just so we could hear preaching.

The week before we joined the church I remember so well, we had started down to the pick house. She had her clothes ready for baptism the Saturday coming. She had suffered all that month for not joining the 1st Saturday before, but I did not know that she had thought of joining the church, nor did she think I had, but we both had been attending regularly. Going on she said, "Let us join the church Saturday, if it is the Lord's will." I said, "All right." So Saturday came and it was raining, but we got ready and went to church, and had good preaching, as usual. After preaching conference opened, but neither one made a start, so they were singing the closing hymn when the Lord enabled her to go up. I was so full I did not go, but went prepared the next day to the water, and was received—I and one more. We all three walked down in the oak water together, and were baptized by our pastor. It was raining, but we did not mind that.

She is gone, I am here, but how long to stay I cannot tell. It pleased the Lord to show her what a sinner she was when fourteen years old. She was then a member of the Methodist church, but she became dissatisfied and took her name off.

She dreamed of traveling one night and met up with the devil, and couldn't go in any direction; she had to stand still, and then spoke a voice and said, "If you can get by you shall be saved." She did everything in her power, and had to give up. She was taken over him in the arms of the Lord, and she woke up praising the Lord, for she thought she was saved. But she came to feel as bad as ever. She would feel like at times her heart would burst open. She dreamed of offering to the church and shaking hands. After that she wanted to be baptized but felt she had nothing to tell. She asked the Lord to show her whether she was fit or not. She went to sleep and something spoke and said, "Come everyone that

thirsts and be baptized." The song bore on her mind—

"I can but perish if I go,
I am resolved to try;
For if I stay away I know
I must forever die."

The Lord giveth and the Lord taketh away; His name be his name.

She leaves a husband, mother, father, sister, brother, and a little baby girl, and may the Lord bless that little child.

I hope to meet her on that happy shore where putting will be known no more.

Written by her only sad and lonely sister,
LULA PROCTOR.

St. Lewis, N. C., March 20, 1901.

APPOINTMENTS.

Wm. Woodard and P. D. Gold expect, the Lord willing, to be at Beulah the 3rd Sunday in May—funeral. Preaching to commence at ten o'clock.

LEE HANKS.

Willow Spring.....Sat. and 4th Sun. in May
Middle Creek.....Monday
Fellowship.....Tuesday
Smithfield.....Wednesday
Betsyany.....Thursday
Cross Roads.....Friday
Memorial.....Sat. and 1st Sun. in June
Lower Black Creek.....Monday
Wilson.....Tuesday
Upper Black Creek.....Wednesday
Pleasant Hill.....Thursday
Skewarky.....Sat. and 2nd Sun

He will need conveyance.

J. E. ADAMS.

Hunting Quarter...Sat. and 4th Sun. in May
(Brethren arrange between 3rd and 4th
Sundays.)
Nelson's Bay.....4th Sunday 4 p. m.
Davis' Shore.....Mon. and Mon. night
Straits.....Tues. and at night
North River.....Wednesday
Morehead.....Thurs. and at night
Near Br ther Fell's.....Friday
Newport.....Sat. and 1st Sun. in June

W. W. BARNES

South West.....2nd Sunday in May
Maple Hill.....Monday
Cypress Grove.....Tuesday
Fountain.....Wednesday
Muddy Creek.....Thursday
Sandy Hill.....Friday
Beaver Dam.....3rd Sunday
Haskins' Chapel.....Monday
La Grange.....Tuesday

Mewborn	Wednesday
Nhuma	Thursday
Ayeock	Sat. and 4th Sun
Lower Black Creek	Monday
Wilson	Tuesday

A. GARDNER,

Lawyer Springs	Tuesday May 7
Watson	Wednesday
High Hill	Thursday
Union Grove	Friday
Crooked Creek	Saturday
Clarks' Grove	2d Sunday
Meadow Creek	Monday
Bear Creek	Tuesday
Fiat Creek	Wednesday
Salisbury	Thursday
Pine	Friday
No Creek	Saturday

He will need conveyance.

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Zion's Landmark.

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

ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

DEAR BROTHER GOLD — And Brethren and Sisters and Readers of the LANDMARK: It is with much reluctance and misgiving that I venture to submit a few thoughts concerning what I hope the good Lord has done for my soul. It is only to relieve my mind of the impression it has had for some time that I attempt the task.

In reverting upon the misty past; in reviewing the sunny days of youth, as well as the dark days of mature age, I believe I can say, as Moses did of Jacob of old—that the Lord “found him in a desert land, and in a waste, howling wilderness; he led him about; he instructed him and kept him as the apple of his eye.” If indeed the Lord has ever found me it was in a wilderness of sin—in a dry land where there was no spiritual food or drink; he found me in a day whose sun of hope had long since gone down behind the western horizon, and settled into midnight gloom.

My parental training I can never raise any objections to. About thirteen years of my youth I spent under my father, who was a strict Free Will Baptist, who I verily believed to be on the right road to heaven. At the end of this time it pleased the good Lord to change him from a Free Will Baptist to a Primitive Baptist. At this time I began to have some serious thoughts

about my soul's future welfare. I would think that I would live a good moral life, and eventually I would get religion, and thereby be saved. As the years rolled by, sometimes I would think I would join the Free Will Baptist church, yet I had great respect for the Primitive Baptists, for that was my father's religion. These words would constantly present themselves to me, “Except a man be born again he can not see the kingdom of God.” These words completely cut me off. I knew I had not been born again. I was at that time, as Paul said, “Without Christ, an alien from the commonwealth of Israel; a stranger from the covenants of promise; having no hope and without God in the world.” I saw I had no hope, which I thought absolutely necessary before one could have any evidence that he was a child of God. It was folly for me to try to procure a hope within myself. And thus I was daily begging and craving that I might have a hope before I died. In going on in this way this language would very often present itself to my mind: “He that hungers and thirsts after righteousness shall be filled.” And thus I was somewhat consoled at times, and in this condition I went on until, in September, 1898, I was taken down helpless with that dreadful disease called rheumatism, and I

soon became greatly alarmed with the fear that I must soon die, and that my soul must go down in that horrible pit and be lost forever. I tried to pray to God that he might deliver my soul from everlasting punishment. But the more I tried to pray the more useless my prayers seemed to grow, until it became evident to me that it was a sin for me to attempt to pray. And so I was at my wits' end.

About this time I began to desire the prayers of all Christian people. I began to think that there was a righteous people whose prayers perchance God would hear on my behalf. Brother Gold being pastor of Memorial church, at one of his regular appointments I sent a request to him that he would come and preach and pray for me. And so he did. But oh, how I did shrink at his presence! How I did tremble and quake and moan under his prayer and preaching! Yet I found not relief for my poor soul. But a few nights after that I hope it pleased God to send his only begotten Son to speak peace to my soul, and to reconcile myself to him.

In a dream or vision of the night I had this manifestation. In my dream I was standing beneath an oak tree near the well at Memorial church. Everything seemed to be wrapped in darkness and obscurity, and suddenly there fell a light around me. A description of this light I can never exactly give. It was a soft, mellow, gentle, still light, which filled all limitless space. It was as Moses spoke of the doctrine of Christ in far off centuries. He says, "My doctrine shall drop as the rain; my speech shall distill as the dew; as the small rain upon the tender head, and as the showers upon the grass." I was standing in this light, which was revealed to me to

be the light of Jesus, who is the light of the whole world. Surrounded in his light, oh, what an unspeakable joy came to me! I awoke next morning and my heart was filled with love and praises to a triune God. I could exclaim with the Psalmist, "In his light we shall see light," and surely my life shall see the light. I could say, "Glory to God in the highest, and on earth peace, good will toward men." I had no ill will toward any one or anything. My heart was filled with love to all mankind and to all God's creation. I could look out of my window and the limbs of the trees seemed to be clapping their hands and praising God. Everything seemed to be changed, serene and peaceful. Oh, brethren, pray for me that this light may never be hid or grow dim; but that it may radiate and glow into noontide glory.

But my feelings began to manifest a special love, and express a partial affection for "a peculiar people," and these people were none other than those who constitute the membership of the Primitive Baptist church. Of all people in the world I loved them most. About this time Bro. Gold preached for me again, and it seemed to me that I could see the very image of Jesus in his person and in his features. The theme of his preaching was upon love, which fed my soul to overflowing.

My greatest desire was to be in full fellowship with this church. Something began to say to me: You are no fit subject to belong to the church; you have not sufficient evidence to believe you have been born again. So I began to doubt and think this was only an ordinary dream, and therefore was meaningless. As I retired one night, I prayed to the Lord if it did mean anything to show me, in

some way, and to give me better evidence, and I dreamed again that I was upon the church-yard at Memorial. In my dream there was gathering a large congregation of people, and the yard was covered with all kinds of vehicles, both covered and open. I thought that preaching would soon begin, and I became cast down and to say within myself, Oh, if I had sufficient evidence and could join this church and be received in full fellowship with them! As I was slowly walking along a voice spoke to me from one of those covered vehicles, saying, "Why are you troubled about your hope?" and I replied, "Why, I am afraid I have no hope." And the voice repeated this scripture to me, "Ye know ye have passed from death unto life because ye love the brethren." And immediately the question was asked, "Do you believe the bible?" I answered "Yes." This interpretation came to me: I knew I loved the brethren of the Baptist church, if indeed I should ever be worthy to call them such, and if I believed the bible I believed God's own word to be true, and immediately I could say as Elihu said to Job, "God speaketh once, yea, twice; yet man perceiveth it not. In a dream; in a vision of the night; when deep sleep falleth upon men; in slumberings upon the bed; then he openeth the ears of men and seal-eth their instruction." I felt that God had sealed my instruction, and I felt satisfied for a time.

I offered to the church at Memorial the first Saturday in October, 1899, and was received. When the membership gave me the right hand of fellowship, it must have been the happiest moment of my life, even though I was helpless and afflicted. Some fears were entertained as to my baptism, being helpless with rheumatism. But on

Sunday morning as I was meditating upon baptism this reassurance came—it kept revolving in my mind: Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

When the hour arrived to start to the place of baptism, I was ready and willing to go, and was baptised without any ill effects.

Dear brethren, I cannot withhold from speaking some words of praise to our dear brother Gold. I can never tell how much I love him. Why? Because he has been so good and kind to me; he has preached and prayed for me; he has visited me and comforted me many times in my afflictions. Because I believe him to be an humble and good shepherd of the sheep, having their interests at heart. Let us pray that he may be spared to us many more years (as one of the best Fathers in Israel) to preach the gospel of peace, and to bring us glad tidings of great joy.

Dear brother Gold, if you think this very imperfect scribble worthy a place in the columns of the LAND-MARK, you may print it; if not, let it fall to the waste basket.

Dear brother Gold, and the household of faith and of the commonwealth of Israel, pray for me, and remember me as your very unworthy, helpless and afflicted brother,
T. F. SMITH.

ELDER P. D. GOLD—Dear Brother in Christ: I feel like writing you a few lines, hoping the Lord will direct me. My mind seems to go out on the ox at labor. Who is it that cares for the ox? Farmers own oxen, and they care for them, for they are valuable to draw heavy loads. The Lord has oxen, and he cares for them, by fitting and preparing them for his work, which is a glorious one.

Oh, how it gladdens our hearts to see our pastor come to see us, and preach and deliver to us the message which the Lord gives him; and how comforting it must be to him when all the members are present, filling their seats, and are in peace. Oh, how sweet and pleasant it is to live in peace!

I wish to relate a dream while in trouble over 25 years ago. I give it as it was given to me. I was traveling, and on my way I came to a place where some men were at work. I stopped some distance off and looked to see what they were doing. There were about 300, and all seemed to be busy doing something. I asked what this was for. They said it was to reach to heaven, so they could climb it and get in heaven. It was so high the men on top that were doing the work did not look larger than two-year-old boys. There were men all the way to pass the timber to the workmen on top. While I was standing looking on, I saw it give way and commence careening over. The men on the ground ran off, and all that could get down ran off; but those that were too high fell with it all together to the ground, and those on top were mashed to death with their own works. This dream I hope has been made plain to me a poor sinner. This is my understanding of it: These workmen are the false teachers or preachers. They do the work of deceiving, and would deceive God's elect if it were possible. The men I saw passing the timbers to them are those that give the money to carry it on, being deceived.

Now, dear ones in Christ, watch, and be not deceived by these workmen, for they will deceive for gain's sake, which is abominable in the sight of our God. They and their works will all fall together.

May the Lord guide and teach

us, and keep us from wrong and hurtful things, and strengthen us in love and peace.

A brother in Christ, I hope,
W. H. BRADLEY.

Tarboro, N. C.

MR. BRAKE—Dear Brother, I hope: I received your very welcome letter in due time, and thought to answer it soon, wishing very much to hear from your father, who is a very dear brother to me. I trust he has entirely recovered ere this. But you see my neglect as usual, though, I feel tonight that I can say with the poet,

Prone to wander, Lord I feel it,
Prone to leave the God I love.

I find myself so often entangled with the snares of life—so often led from the paths of righteousness, that were it not for the assurance that others travel the same rugged pathway, and that Jesus was tempted as we are, yet without sin, I fear I should fall out by the way. Yet, Jesus sweetly says, "As thy days so shall thy strength be." "My grace is sufficient for thee." Jesus took not upon himself the nature of angels, but the seed of Abraham, came into the world to seek and to save that which was lost, and bore our sins in his own body on the tree of the cross, that he might present his chosen (the lost) ones without spot unto God, a glorious church, not having spot or wrinkle or any such thing. He trod this path or wine-press alone in order to bring sinners to repentance, i. e., those who feel themselves sinners. "Other sheep I have which are not of this fold, them also I must bring." He will bring them every one—not one seed shall be lost. "All that the Father hath given shall come to me, and him that cometh unto me I will in no wise cast out." I will ransom them

from the power of the grave; I will redeem them from death; O, death, I will be thy plague; O, grave, I will be thy destruction. And isn't it sweet to know that God is too wise to err and too good to be unkind, and that his people are

Kept by Jehovah's shalls and wills,
Firm as the everlasting hills."

I sometimes think my case an outside one, there is no one tempted as I am, but then I think of the ninety and nine which lay in the shelter of the fold perfectly safe from the storms and winds and sands of the desert, and when they would have him stay, he answers, "'Tis of mine has wandered away from me." He sacrifices everything and braves the tempest and the manifold dangers and hardships of the wilderness to bring one little lamb to his breast.

O, for such love let rocks and hills,
Their lasting silence break,
And all harmonious tongues in one
Their Saviour's praises speak.

His Majesty's praise will ever be sung, for he says (speaking of his disciples), "If these should hold their peace the stones would immediately cry out."

Sometimes when I write I find myself almost lost in admiration and awe at the wonderful, glorious and all-powerful majesty of the heavens and the wondrous plan of salvation of poor fallen man. There are not words enough in all the vocabularies of the world to ascribe too much honor and praise to this Most High. May we ever be found walking in his honor, letting our lights so shine that others may take knowledge of us that we have been with him.

I read the life of Elder Wilson Thompson last week. It is the most interesting work I ever read. He was exposed to many dangers and privations, yet the Lord never

forsook him in time of need. Indeed he is a very present help in every time of trouble. If we suffer we have the sweet promise, "In the world ye shall have tribulation, but in me peace." Let us press on toward the mark for the prize of high calling, looking ever to Jesus, the Author and Finisher of our Faith.

Remember my warmest Christian love to your father, and wishes for his speedy recovery, and all enquiring friends.

May God in his infinite mercy sustain you by his grace, and at last save you in heaven, in my prayer, for Christ's sake. Amen.

Yours, unworthily,

LULA ROWE.

Small, N. C.

Mr. N. McKINNEY—Very Dear Brother in Christ, as I hope: I feel my weakness and unworthiness so much sometimes, I fear that I am not related to the children of God. But the Lord knows all things; he knows the thoughts and intents of every heart; he knows that I have a desire to serve, love and obey him. Now, the question is, how did you obtain or come in possession of the desire to follow the Lord Jesus Christ through evil report as well as good?

Well, my dear brother, I will state to you some things that I have experienced, whether or not these things are the dealings of the Lord with a poor sinner I leave the matter with you to judge. I can't remember the time when I hated the Primitive Baptists, but there was a time when I knew but little of them. My father joined the Primitive Baptist church when I was very young. At a very early period I commenced to attend church with him. He taught me to behave myself wherever it fell to my lot to go. He never taught

me to believe in the Methodists, nor the Baptists, either. My mother, when young, joined the Methodist church, but there was no cross between them. I attended both the Baptist and Methodist churches, during the protracted meetings. They never had any effect on me. I grew up to near manhood, and was called a very moral boy, fond of merriment, and specially music and dancing. In this sinful way I would often think of my future destiny, and often would feel very sad when I would think of eternity. But those feelings would soon disappear, so I went on in this way until I was near eighteen years old, when, in the field one day with my little brother picking peas, going out to the end of my row, I heard a voice saying to me, that "you must die." I turned to see who it was that spoke, but could see no one. I said yes, I know I must die sometime, but the thought flashed through my mind, quick as lightning, but what is your prospect of meeting your God in peace? Now, for the first time in my life, I saw that I had a soul to be saved or lost, and the sentence seemed to be already passed against me. I saw very plainly if I died in this condition, I must be banished from the peaceful presence of God forever and forever. Now for the first time I called on the Lord to have mercy on me a poor sinner. I cried, "Lord, save, I perish;" but all my pleading seemed to do no good. It seemed to me all were vain words that I uttered, and did not reach higher than my head. I viewed my past life—not one good thing could I see that I had ever done in my life—condemned forever; and in a very short while I must be launched in a place of torment. It seemed to be more than I could bear. I appealed to the Law to see if I could not

find comfort, but not so—not one word could I claim; but I read, "Cursed is everyone that continueth not in all things that are written in the book of the Law to do them." I wept and grieved and moaned. As time passed by I found that I was not dead, and I became more reconciled than at first, when I was first awakened to see myself a hell-deserving sinner.

But I was reconciled only for a short time, then it seemed that I would become more interested than ever about my condition. I read the Bible as much as I could, but little or no comfort could I get there. About six months passed with me, and not one ray of light, but all darkness and gloom, until it pleased my Creator, as I hope, to show me in a dream or vision of the night the three attributes or or spirits of God. I saw a large concourse of people, and although there were so many, I did not have a friend in the whole assembly. I was one of the most miserable creatures that ever lived. I roamed from one place to another to find someone I knew; not one could I find. At last I heard someone call my name, who told me to come there. I rejoiced to think there was someone that knew me in the great assembly. I went to the call. When I came I found three men sitting side by side, forming a circle. The one sitting to my left as I came up told me to look on the book. The one sitting in the centre held the Book of Life. I was judged out of this book. My name being found there, I rejoiced with joy unspeakable. Pen cannot describe the joy I received then. I thought the days of my mourning were ended. But when I awoke, behold, it was nothing but a dream. I thought, oh that I had never awoke any more, I would forever have been at peace and rest! While this

was but a dream, it seemed to give me great comfort, inasmuch I tried with all the power within me to live as I wished to die, but I could not live as I wished to. A few lines of a hymn would often come into my mind, such as these:

That when I count up all the cost,
If not free grace, then I am lost.

I saw indeed that these words were very true. I went on; sometimes my troubles were so great I could not bear up under them. At other times I went along with less trouble. I was in this horrible condition of mind for near two years, when the Lord, as I hope, spoke peace to my troubled soul. I was in the woods hauling wood, when just before the sun set, I was standing viewing the beautiful sunset sky, and wondering if I would be spared to return next day. While meditating over the beautiful scenery (for never had I seen the sun and firmament bear such beautiful aspect in my life before) when these words were spoken as clear and distinctly as if someone spoke but a few yards in the air, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit."

Oh, what rejoicing! My trouble all gone and I was free! I could say, My Savior lived and died for me. I freely wept for joy. Tongue cannot express the sweet comfort and peace of a soul in its earliest love.

These seasons were the pleasantest ones I had ever seen. I thought that my troubles were at an end forever. This was during the month of October. From then until the next February were the pleasantest days of my life. During the month of February I was taken sick, and was confined to the house for eight days. My family

doctor, and all that saw me, thought I would die. Up to this time I had few or no impressions about being baptized, but during this spell of sickness I dreamed of being in a beautiful stream of water with a man I did not know. He took me up out of the water and put me upon the bank of the stream. There I saw the loveliest scenery, I thought, I had ever seen. It was a beautiful lawn, the land completely covered with grass, with trees enough to cover the earth completely in shade. When I began to examine myself I saw very plainly that I was not fit to join the church and be with such good people as I looked upon the Primitive Baptists as being. I first thought that if I joined the church I would soon do something to mar their peace, and would not do anything to molest their peace for anything in the world. At a very early day after I had some deep impressions about uniting with the church I went to the Mason Point meeting house to hear Eld. A. Cartwright preach. I just about gave up that I was mistaken in the whole matter; but let me tell you, my dear brother, that was a great day of rejoicing with me. If he could have had my thoughts before him in print, it seemed to me he could not have told them any better than he did. I seemed to me that his whole discourse was to me. This encouraged me very much, that indeed I had found Christ as my Savior, and in many other cases similar to the one referred to I could not refrain from weeping for joy. I feel now to ask the good Lord to enable me to cherish the memory of all such faithful and free soldiers as Elds. Cartwright, William Reynolds and E. P. Hudson were; but these are all gone on, and are now enjoying that rest that remains to the dear people of God.

While they have quit this vale of tears and pain, their memory still lives, and their works do follow them.

You will please excuse me for digressing from the subject so far. I went on in rebellion against my Lord—yes, on and on. In about three years after I received a hope that God, for Christ's sake, had pardoned my sins, which were many, I began to question whether or not the Primitive Baptist church is the very identified people of God. On one occasion I was attending a Primitive Baptist Union meeting. On my way I stopped with a family that were Missionaries by profession. After several questions as to my religious opinion, I quickly discovered that one of the young ladies was pretty well acquainted with the letter of the scriptures, and soon began to say some hard things about the Primitive Baptists. After finding I was not a member of the Primitives is why, I thought, she was so severe on them; but I gave her a patient hearing for some time. I being in doubt already about the true church, I had but little to say, and felt no little delicacy as regards replying on the subject. At last I became as restless as if fire had been shut up in my bones. Space would fail to give you the conversation on the occasion, but finally she agreed that the salvation of the people of God is alone embodied in the Lord Jesus Christ. Near the hour of twelve I retired for the night, but no sleep for me, as I thought. I was one poor, miserable creature in sore trouble. On retiring I asked the Lord, as best I could, if this Primitive Baptist doctrine that I so much believed in, and so earnestly desire to contend for, is not the very doctrine that John the Baptist and Christ the Lord preach-

ed, and if am mistaken in this all-important matter altogether, to be pleased to show me in some way the true and right way. This is about as far as I got in meditating in prayer. Whether I was asleep or awake, the Lord only knoweth. But, unconscious of my natural surroundings, then and there I was placed on a straight road, narrow, and as perfect as could be. This road was by a beautiful stream of water, and I was between two companies of people; the one on my right was on the other side of the stream of water. I desired above all things to get to those people that were on the other side of the stream, but saw no way. They were the loveliest people I had ever seen. This company on my left was very discontented. They seemed to be going and wandering from one place to another, while those on my right were all seated comfortably, no high ones, and no low ones, no moving at all with them. While meditating how I could get to them, and just ready to despair, I heard a voice ahead of me, in the firmament, saying to me, "Come out!" I thought at once, "That is my Savior." I started down the road. I looked many times to see, and expected to see, my Savior, but could not; but he seemed to be just ahead all the time on this journey. After and at the time I heard the voice, I thought that this was to guide me to those so much beloved people that I desired so much to be with in my journey, with my guide just ahead, and he would carry me to them. At last we came to a sloping place in the banks, so we could cross without any difficulty; and as I came to the water, just ready to step in, while meditating oh, what beautiful water, I awoke, I thought this was a sign that I never should be baptized in water. While it has

been more than eighteen years ago, I have been perfectly satisfied about the Primitive Baptists being the true people of God, and the doctrine they preach is the doctrine of Christ our Savior; but the great question has been, and is now with me, am I one of this happy number? These things seemed so plain that I had no excuse now, but went on in sin and folly, making vows and breaking as fast as I made them. Tongue cannot express the trouble I saw for the next nine years. I was visited with great and sore affliction, with losses and crosses of almost every kind, until I could not rest day nor night. Sometimes I would have some pleasant dreams, but most of the time I was in great trouble of mind, and went on in this was until May 13, 1885, when I went before the South Mattamuskeet church, and told a little of what I have told you here, and was received, and was the same day baptized by Elder E. P. Hudson. I wish I could tell you and all the Lord's dear children the joy, the ease of mind and the peace of conscience I received in obeying what I felt to be my duty, but I never will be able to tell one-half.

Dear brother, this is only a sketch, but I will stop, for fear I weary your patience.

Oh, that the Lord may grant us all a sufficiency of his grace to keep us in that way that leads to life evermore.

In love,

W. R. BRINN.

Yatesville, N. C.

DEAR BROTHER GOLD:—It has been impressed upon my mind for some time to write my little experience. I feel unworthy, but I trust the good Lord will strengthen me and bring all things to my remembrance.

In September, 1875, I joined the Free Will Baptist church through a great excitement; in truth I was a little interested about what would become of my soul after death. The minister asked me why I did not join the church? I told him I did not feel fit to come to church. He said, "If you wait until you have a different feeling, you will never come to the church." So I went and was baptized. I lived a moral life, just as I had done before. I had not been changed at all. I had not seen myself a sinner in the sight of God as I have since that time. I did not have any love for the members, and I did not see that they had any for me. I went on in this way about fourteen years. If I tried to pray it seemed to me that my prayer did not go any higher than the ceiling over head.

In 1890 I received a bundle of LANDMARKS from a lady who had borrowed them from a sister-in-law of mine, asking me to return them when she should come to see me. I untied the bundle and went to reading them. I was not acquainted with the LANDMARK at that time. When Julia came I told her that Mr. Corbit had sent those LANDMARKS there, and I had been reading them. I told her how much I enjoyed reading them, and she told me to keep them. I kept on reading them, and they told me of the many trials and troubles the people of God had to contend with. It was all so strange to me. The thought came to my mind, if people had to go through all that trouble before they were fit to come to the church, then I was nothing. The more I thought about it the meaner I felt. It seemed to me that I was just a mock of Christ and his people. I got so I hardly ever went to church, especially on communion days. I felt like it

would be a great sin for me to commune. On one occasion I went and the minister read a part of the 11th chapter of 1st Corinthians. When he got to the 29th verse, "For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body," I can't express my feelings; I can only say that I felt like I was one of that number, so I went out to keep from communing. I went home feeling miserable. I waited a long while before I went again. The minister read the same chapter. It fitted me so completely that when the bread and wine were brought round I pretended to sip the wine, but did not take one drop; the bread I had taken in my fingers I did not eat. I truly hope no one else has ever done as bad as this, but the good Lord knows this is so, and I do not care who else knows it. I was convinced that I was not blinding the eyes of God. I never went to church any more on communion days until after I knew I had been changed.

At this time the thought came to my mind that if the Free Will Baptists are really the church of God, then I had done even worse (were it possible) than making a mock of religion. When I joined the Free Will Baptist church I was asked a great many questions, all of which I answered yes. I thought of Ananias and Sapphira. I just felt like I had lied to the Holy Ghost. I just knew what my portion would be; it seemed to me that there was no chance for me. I could not pray, and felt that God had forsaken me. I went on in this trouble for a long time, but thanks be to God, after awhile it all passed off.

The first Primitive Baptist I ever loved was old sister Jacky Ann Ellis. I saw her at a Masonic fu-

neral. I had a love for her that day different from anyone else then; it was a love the world can't give nor take away. I went to her and shook hands with her and talked to her for some little time. I had never spoken to her before any more than meeting along the road.

In 1897 it seemed that God gave me eyes to look back over my past life and see all the wrong I ever had done, and the little things that I had done that I little cared for at the time now rose before me, and I could see that the road I was traveling was the road to destruction. At that time I truly believe I was the most miserable soul on earth. It seemed that I was pointed directly to the bible. The more I read the Word of God, the more I felt condemned, and sorry that I had sinned in the sight of God. The Bible pointed me to the Lamb of God for sinners slain. I was compelled to look to Christ—there was no other help for me. I felt in need of prayer, and I did pray to God to have mercy on me a poor lost sinner. For six months, if I was awakened at the midnight hour, the first the first thing was, Lord, have mercy on me, a sinner. It seemed I breathed that prayer—Lord, have mercy on me, a lost sinner. There was no rest for me. I got upon my knees both day and night. I went into the lonely woods at the midnight hour to ask God for mercy. The thought came to me when I started that Jesus will go with me, I need not fear. One morning I was in a lot of trouble. After breakfast was over I went to the woods and got on my knees to try to pray. The last words I remember saying was asking God to relieve me of my trouble. I then passed into unconsciousness. I shall never know how long I remained in that condition.

When I regained consciousness my eyes were lifted to heaven and I was singing,

"Nearer, my God, to thee, nearer to thee,
 Even though it be a cross that raiseth me;
 Still all my song shall be, nearer my God to
 thee,
 Nearer my God to thee, nearer to thee."

I soon got up and went to the house rejoicing. I knew that God had heard my prayers. My troubles soon came back. One night I had shed many tears—my pillow was wet under my head—and I didn't feel like I had a friend on earth; late hours in the night I heard a voice (I will write the words) saying, "Turn to the one in the middle; he will stand by you when everybody has forsaken you." I was not asleep, but my troubles were all gone. I felt like I could receive Christ as my Savior. They were the sweetest words I ever heard. I never felt so happy in all my life. I felt if I could only see my Savior coming in the clouds of heaven, I could rise and meet him. Now do not think that I have continued to feel thus, for God did not so intend. On the contrary, I often feel weak and helpless. I sometimes feel that all the Old Baptists are better than myself. I can say that I know right from wrong, but often I find (as Paul said), "When I would do good evil is present with me;" and if I ever reach heaven it will not be by any good works of mine, but through the mercy of a loving Savior; for as he has told us, "In the flesh dwelleth no good thing."

I had a great desire to be baptized. It seemed to me that I would freely have given my life to have been baptized. I have shed many tears when I would ride by streams of water. I asked God, oh, so many times, both by day and

night, to provide a way for me to be baptized, if it was his will. "Thy will be done, oh God, not mine."

In April, 1900, brother Andrew J. Moore baptized three at White Oak, near here. I was still praying to God to provide a way for me. When I got to the waterside everybody looked very sad to me. I know I felt so. Brother Moore talked some ten or fifteen minutes; it seemed that every word he said came from his heart, and I know they went to mine. He sung the sweetest song I ever heard; I early every word he said fitted me. When he commenced talking the tears just dropped from my eyes. It was all I could do to keep from offering myself that day. I did not know that they would have me, but I thought the Old Baptists were the most loving people I ever saw. I came home and the Old Baptists just kept ringing in my ears all the time.

About two weeks before I joined I dreamed there was preaching at White Oak, and the preacher went to some one's house, and I went too. I did not know but one person there, and that was Sister Rodgers. I was talking to her about how much I wanted to go to church that day. I asked the preacher when he was going to preach there again, and he told me "Next Thursday week; and you come, and ask your husband if you may be baptized." I heard that brother Moore was going to be at White Oak the first Sunday in July. I wanted to go very much, and my prayer the whole time was asking God to provide a way for me to speak a few words to brother Moore before church. I was afraid to offer to the church. When I got there brother Moore came to take my horse. After he had tied the horse, and had come back, I told him I would like to speak a few

words to him. We talked five or ten minutes and I told him a part what I have written here. He said he did not see any reason why I should not be received in the church; and said he would open the door of the church. I told him I had better say something about it at home, so I went home and told them I was going to join Sunday. Saturday was a happy day. I am bound to say I felt that God had answered my prayers. That day and Sunday until about fifteen minutes before the door of the church was opened, I suffered with a pain in my head. When the door was opened I went and offered and was received. I felt like it was my duty to tell them all what the good Lord had done for me, but I was suffering so much with my head I could not. I believe brother Moore was the cause of my being received. God is always able to provide a way.

I was baptized Sunday evening, and am thankful to say that it gave me an ease of conscience that the whole world can neither give or take away. I am now an Old Baptist. I love them and enjoy their preaching, and love to be with them, and would be glad to have them visit me.

"Blessed be the God and Father our Lord Jesus Christ, who hath blessed us with all Spiritual blessings in heavenly places in Christ."

Your sister in Christ, I hope,
NANNIE McKEEL.

Sara'oga, N. C.

WE ARE KEPT.

Sometime ago I had a very pleasant conversation with a certain brother, and was struck with his feeling remark that, "After all, my greatest joy is in the fact that I am kept."

This statement, although I feel that in a general sense its truth has been known to me during the past few years, yet expressed, in the manner in which the brother expressed it, seemed to stir up my pure mind in way of remembrance; and since then I have more fully realized that the child of God is "Kept by the power of God unto salvation, ready to be revealed in the last time," in a special personal way—kept for good and kept from the evil in him and around him.

We are in the world and yet not of the world—drifted and tossed on the waves of carnality, and yet at the same time kept in the cleft of the rock of God's salvation.

David's prayer was, "Keep me as the apple of thy eye," and he was kept, although a sinful man according to the world's standards, yet he realized that precious truth that "to be kept" was after all the only safe ground in the Christian life. And the phrase "we are kept" is full of predestination and election—the dear theme of the child of God,—no free agency in the term—none of man's power intimated. In the passive voice it shows an inactive state in the sense of being unable to keep ourselves. It negatives any idea of "helping others to do right," etc., and is in accord with one who said, "Thou wilt keep him in perfect peace whose mind is stayed on thee because he trusteth in thee."

Moses was commanded to tell Aaron to pray for Israel that "The Lord bless and keep thee"—and in all their wanderings they were kept. True, this Israel departed from the statutes, broke the laws, and trampled the mercies of the Lord under foot and they were punished, but the word of the Lord does not return unto him void and "He that keepeth Israel neither

slumbers nor sleeps," and so Israel was kept.

And how sweet this idea presents itself to the poor, tired, wayward child of God! Try as we will, we cannot get away from the carnal idea of "doing something"—we continue to bear the burden of works without faith, and after we have done all we can, peace comes as a result of the command that we be "shown again these things," and we are overpowered with the sweet thought that "Christ is sufficient for me," and that we are kept "under the shadow of thy wing."

John said, He must increase, but I must decrease, and the faster we can decrease in this carnal spirit—this idea of being able to help ourselves or save ourselves—and increase in the knowledge of the all-saving power of the Lord Jesus, the safer we are and the faster will be the growth in grace.

But this idea of "We are kept" does not preclude "works" of the proper kind. "Faith without works is dead." "Work out your own salvation with fear and trembling, for God worketh in you to will and to do of his own good pleasure," and the one who is "kept," who is resting in the sweet peace of true fellowship with God, realizes that he, more than anyone else, is in a warfare, and like Paul, wants to know, "Lord, what wilt thou have me to do?"

C. W. GOLD.

In having your post office changed, always give both new and old post office. When you renew always state name and post office. When you send new name, also state name and post office. When you desire name stopped, always state post office, and you will favor me.

P. D. G.

ZION'S LANDMARK

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

P. D. GOLD Wilson, N. C.
P. G. LESTER.....Floy, Va.
R. ANNA PHILLIPS.....Macon, Ga.

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EDITORIAL.

Brother L. T. Webster requests my view of the following scripture, Acts, 17:31, "And the times of this ignorance God winked at," &c.

In ages past God winked at or overlooked the idolatry of the Gentiles—that is, he did not send them prophets or teachers with the oracles of God, or visit and reign over them as he did the Jews. But this is changed. Now there is no difference. The same God that is the God of the Jews is also the God of the Gentiles, and makes no difference now. He sends his apostles also to the Gentiles. Indeed the Gentiles are now having their day, and the fullness of them is coming in. God is rich toward all that call on him, both Jews and Gentiles. But now he commands all men everywhere to repent, or turn from idols worshipped with men's hands, and worship and serve God. Because he has appointed a day in which he will judge the world in righteousness by Jesus Christ,

and has given assurance unto all of that truth by raising him from the dead. No greater proof and assurance could be given of God's full approbation of Jesus than raising him from the dead, and giving him grace and glory, or crowning him with all power in majesty and glory at his own right hand.

All that honor Jesus God will honor—Christ is the true judge of all, the perfect judge suited as a man to have compassion on weak, erring mortals, just and having salvation, merciful and holy. Neither can either mercy or justice suffer in his hand. While pitying the feeble, he honors the strength of the law; while pardoning sinners he exalts righteousness. All his acts are justice and judgment. A just God and a Savior is he. He will judge the world in righteousness. None can ever complain of any unrighteousness in his judgment. Every mouth will be shut.

Also, Rom., 5:18. Universalists claim that this scripture proves that all that are sinners in and by Adam's disobedience, are also made righteous in and by Christ's obedience, and therefore that the atonement saves eternally in and by Jesus all that sinned in Adam. There is more consistency in this theory than in Arminianism, or in a general atonement and special application, or that Christ died for any that will not be saved.

But there is a limitation or qualification in the preceding verse (the 17th.) Notice how it reads,

"For if by one man's offense death reigned by one: much more they which receive abundance of grace, and the gift of righteousness shall reign in life by one, Jesus Christ." Then only those that receive abundance of grace and the gift of righteousness shall reign in life by Jesus Christ. All men do not receive this abundance of grace and the gift of righteousness, therefore universalism is not true.

This chapter shows how sin came into the world, and how righteousness came. It shows how men are lost in Adam, and how they are saved in Jesus. It shows who are lost in Adam, and who are saved in Christ Jesus.

Also, 1st Cor., 15:21-22, "For since by man came death, by man came also the resurrection of the dead," &c.

This shows by whom death comes, namely, by Adam, and also by whom the resurrection comes, namely, by Jesus Christ. There is a limitation here to natural or corporeal death. For as in Adam all die—that does not mean died in the day Adam transgressed in the garden of Eden, but it means that all death now is in Adam. For instance, when Paul at the end of his natural life, after having fought a good fight and finished his course, departed or died, he died in Adam. That is, all corporeal, physical natural death or corruption is in Adam, and none of it in Christ. It is all the result and fruit or effect of Adam's sin, and consequence of death passed on

Adam in the day of his transgression. So by Jesus the second man comes the resurrection. There is no resurrection in or by Adam. That is all by Jesus Christ. For since by man came death, by man came also the resurrection of the dead. For as in Adame all die, even so in Christ shall all be made alive.

Then why is not every one that dies in Adam saved in Jesus Christ, since they all are made alive in Christ?

Now notice the next verse (23rd), "But every man in his own order: Christ the first fruits: afterward they that are his at his coming." Then cometh the end—Jesus shall raise the dead, both the just and the unjust. All that are in their graves shall hear the voice of the Son of God, and shall come forth: they that have done good to the resurrection of life, and they that have done evil unto the resurrection of damnation.—John 5:29. So Jesus shall raise all, both the just and unjust, out of their graves.

Remember that the 15th chapter of 1st Corinthians is treating of the resurrection of the bodies of the saints specially.

Also, 2nd Cor., 5:10, "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his own body," &c.

Every child of God must appear or be made manifest before the judgment seat of Christ, and receive according to his works, whether good or bad. We know

this is true. We are brought into judgment enough now to know that God brings every secret thing into judgment, the bad as well as the good, and that he is righteous in this. We know, too, that we shall receive according to that we have done, whether it be good or bad.

Every principle of righteousness teaches this. God will make manifest, or bring to the light, all hidden things, or all things done in the body, such as the world cannot see. Nor can we say that some one else has done them. No, but it is I that have done them, or you that have done them, according to that each hath done, or every one hath done.

Paul, knowing the terror of the Lord, would persuade men, warning and entreating every man, that he might present every man perfect in Christ Jesus.

P. D. G.

TRY THE SPIRITS.

Some weeks ago a man said to me, I do not feel like going to preaching to-night—I have not the Spirit to go. I said to him, what sort of Spirit is it that opposes your going to preaching? Is it a good one? He replied, "I expected you would answer me that way." Would it not be well to measure somewhat by that rule?

Here is one that admits it is right to attend preaching—to gather with the saints—if I were right I would desire to go—but I have not the mind to go—I do not feel like going.

Now, what shelter is that to you?

You admit that if you had the right spirit you would desire to go. Now, by failing to do what you think is right, you do what you yourself admit is wrong. You would not say that because you do not feel like doing right, therefore you have the right to do what you admit to be wrong. Who made your feelings a guide to override the word of the Lord?

What do you gain by nursing a spirit you admit is not right?

Here is one that does not unite with the church, yet admits he has impressions to be baptized; but pleads he is too unworthy, while he admits that a sense of unworthiness is a true mark that one feeling that is a child of God. How, then, if one feeling unworthy is evidence he should be baptized—can that one have enough unworthiness to justify him in not thus serving the Lord? Because you are not worthy to commune with the church, therefore you will absent yourself. Where is your self-denial? What is it to deny self? In refusing to do what the lusts of the flesh, or self, desires to do, is one form of self-denial. In doing the things the fleshly spirit does not feel like doing, is one way of denying self, and taking up your cross. If we do only the things we feel like doing, where is any cross, any conflict, any good fight of faith? We are certainly poor soldiers if we never fight except when we feel like it.

Without the Spirit of Christ there is no liberty in the worship of God. But if one thinks that

his place is to be at preaching, or communion, at a certain place, or attending to a certain thing, still he does not feel such love, or such a desire, as he would like to feel, yet is not satisfied if he does not attend to this thing, what shall he do? Let him follow his judgment, and be found in his place. God will give him the spirit of love. By all means let him be found at his post.

P. D. G.

WRETCHED!

"Oh, wretched man that I am! who shall deliver me from the body of this death!"

This is the voice—the cry of the new or spiritual man. And why this cry? Because of the thorn in his flesh, from the fact that when he would do good evil is always present, so that he finds not to do good, but rather does the things he would not, and leaves undone the things he would. And why should this make him wretched? Because it is a disobedience to the Lord he loves—a reproach to the Savior who died to save him. Then, if one is thus wretched on account of sin, is it because he loves the Lord? Yes; and in proportion to the strength of that love, is that of the wretchedness caused by those thorns in the flesh.

The "body of this death" is not the literal body of flesh and bones so much, as the carnal lusts of the flesh. When God set his people in Canaan, he destroyed all those seven ites as nations, but not as individuals. He left some of all still to rove in the land—which an-

swer to those carnal propensities left in the flesh—which must be met in constant warfare and wept subdued, or else they will over-run and take all the good of the. And strange as it may seem, it was for the good of his people; as that if these were all driven out a worse enemy—wild beasts of prey, would take their place; and which I think answers to spiritual pride, presumption, and self-exaltation; which indeed would be worse than to battle with, though often overcome by these wicked carnal propensities in our flesh. For these would be in, and of the flesh, even the spirit of evil, the enemy to Christ and his Kingdom, while the other would be, or presume upon the spirit. Then, I repeat, we had better have these in the flesh—the natural Kingdom, where all is marred, than these more dangerous enemies invading the spiritual kingdom to mar the beauty of holiness. Suppose all these evil propensities, these wicked lusts, were all driven out of the flesh, with none to molest or tempt us, and we could do the things we would, and leave undone the things we would not do; how independent, how self-sustaining, how little caring for the daily grace of God, we would become. And from which might we not also become presumptuous over-righteous and self-exalted spiritually. I hardly think we would find occasion to pray, for thus walking so clear of sin, we could not be driven to Jesus for succour, mercy, pardon and help. Instead

of prayer, our approach to God would be in thanksgiving, in love, joy and peace in the Holy Ghost, perhaps mixed with boasting of many good works. Think of it! never to disobey; never to feel this wretchedness that now so burdens and disquiets my heart; never to get up mornings feeling condemned for evil thoughts, and knowing by experience that we shall throughout the day serve the Lord, obey his law, honor and glorify his name in body as well as mind; so that when night comes, instead of doing as I now do—as I must do—falling down groaning as burdened with a sense of my uncleanness and short-coming, and pleading for pardon and mercy, yes, mercy and help; and knowing, feeling my innate proneness to sin, begging my heavenly Father to deliver me from evil in the future, we come to the night with not so much as those harrassing doubts and fears of being born again. Why, I can scarcely conceive of such a state, hence know not how we would feel having performed all things as we would.

But here is food for reflection. God knows what is best for us. He said it was better for us to have these ites in the land—these evils in the flesh—than those wild beasts of prey, which being a different species from us, might spoil the good of the land, and then devour us.

Then let us suppose, and accept, that it is better for us to have and meet these nearer and better known foes—foes of our own house. For

the Lord gives the province of the flesh, and not the spirit, and the spiritual man is not contaminated even in name, for he may say in truth "it is not I that do these evil things, but sin that dwelleth in me, and that not by a law of the divine spirit, but by that of the opposite or evil spirit still found in my members." While these wild unmanageable beasts of prey, presuming on the spirit, not only contaminate the spiritual house, but devour whom they may.

So after reflection, I prefer these things just as they are—just as God has appointed them, and therefore to meet and battle constantly with these foes in the flesh though they often make me cry out in agony "Oh wretched man that I am! who shall deliver me;" for they bring me just where I feel I ought to be, humbled, outdone, contrite and pleading for mercy and grace in Jesus' name, and to lean on, and look to, and trust on him for all help, who has said he will be a very present help in every time of need, yea, also let me have the piercing thorns that these bring to harass my flesh, for that Jesus has said his grace is sufficient for such. And thus deliver me from those wild beasts, altogether unknown in their nature, ungovernable and too strong for me. Give me the weakness of the flesh with the grace of God, for I still may say of my errors and wrong-doings "it is no more I, that do such things, but sin that dwelleth in me, with the mind—the

spirit of desire—I myself serve the law of God." P.

Brother W. F. Covil desires some brother to write on the 8th chapter of Daniel.

He requests my view of the following scriptures: "But the wise took oil with their vessels in their lamps." Matt. 25:4.

Wise men do wise things, and foolish people do many foolish things. What is better evidence of wisdom than wise or righteous conduct? True wisdom never blunders. What was a wiser thing than for one to take oil in his vessel with his lamp, since light was the thing specially needed at midnight, when the bridegroom came. Of what value would a lamp be without oil at such a time? Then those that were wise manifested their wisdom in doing that which was essential.

The wise virgins, to my mind, denote such as have the grace of God. The vessel that holds the oil (grace) is the new heart, and oil in that heart keeps the lamp or profession burning; hence such as have it are ready when Jesus, at the end, comes to receive his bride.

Midnight to the Jews was the end of the legal dispensation. For Jesus came at the end of that world, or his coming ended that legal dispensation, and while many of the Jews having a lamp of profession merely, or were claiming to be the Lord's people, and were professedly looking for the coming of Christ, yet it was evident when

he came they had no grace, nor wisdom, nor knowledge of the truth, nor any love for it; so they were rejected, or had no understanding or light of truth in them: but the true or wise virgins had love, oil, grace, true knowledge in their hearts, and were prepared, and when the proclamation was made, behold, the bridegroom cometh, they went in and the door was shut. The foolish went not in—failed. So at the end of this present world, or at the second coming of Christ, which will cause the end of all things, the true followers or lovers of Jesus shall be found ready, as the wise, and shall enter in to the marriage supper of the Lamb; while without shall be found all the wicked, all pretenders, liars, &c.

Also, Acts 3:19, "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord."

God had fulfilled those things which before he had showed by the mouth of his prophets, that Christ should come. It is all done. Therefore repent ye, and be converted. You should turn away from all your former ways, and trust in Jesus. There is none other name under heaven given among men whereby we must be saved.

The apostles preached that men should repent; that is, turn away from all legal or self works, and trust in the Lord. With the creature there is a peradventure about repentance, but God gives it to

whom he will. But the preacher should preach repentance in the name of Jesus, who is exalted a Prince and Saviour to give repentance unto Israel and the forgiveness of sins.

Whether men repent or not, God's servants are to declare all the counsel of God.

The times of refreshing shall come from the presence of the Lord. He sends a plentiful rain to confirm his inheritance. The times of these refreshings are wonderful seasons of gracious revival when the Lord pours out blessings on his church.

But Jesus has gone to heaven, and will remain there until the times of restitution of all things which God hath spoken by the mouth of all his prophets. We need not fear the fulfillment of all God's purpose, nor to trust in and serve him. Blessed are they that watch, wait for, and love his appearing.

Also, Acts 10:3, "Of a truth I perceive that God is no respecter of persons."

We are apt to judge the Lord by feeble sense, or to think he is such an one as we ourselves. We respect persons. We are partial, and we conclude God is so too. From the fact that God had no communication visibly with the Gentiles, but sent his servants or prophets unto the Jews only, led them to believe that God did not respect or regard the Gentiles. But now he has shown Peter that he does not respect persons. He respecteth not

the person of any man as we do, showing partiality. In any country, and among all nations, whosoever feareth God and worketh righteousness, is accepted with God, or saved. No better proof that one is saved is needed than to know that he fears God and works righteousness. By their fruits ye shall know them. Make the tree good and the fruit will be good. Therefore if you find good fruit on a tree you know that is a good tree.

Also, Rev. 19:7, "And his wife hath made herself ready."

Marriage is a great type. Husbands, love your wives; even as Christ loved the church and gave himself for it. God hath given a bride unto Jesus. The time of that marriage John beheld as having come. It is a time of great rejoicing and praise and glory.

Is the wife ready? Is there any uncertainty about the salvation of the church who is the bride, the Lamb's wife? Thy people shall be willing in the day of thy power in the beauties of holiness. Rebekah says, I will go. God's people are drawn by a gracious and saving power. She hath made herself ready—ready for what? To be a wife, or bride? No. She is already his wife, for his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white, and this fine linen is the righteousness of saints. The Father provides a wedding garment, and puts it on her.

God works in his people both to will and to do of his own good pleasure, and they work out their own salvation with fear and trembling. She is very anxious to be ready or clothed with divine righteousness of her own husband's providing. She feels unworthy, and is deeply anxious that she may be found ready. But it is given or granted her to be arrayed in linen clean and white.

The honor and love and purity of Jesus her husband is in her, and therefore she earnestly desires to be found complete in him.

It is the blood of the Lamb that cleanses from all sin. The wife of Jesus or people of God know that nothing but that blood can cleanse us from filthiness of the flesh. To trust alone in Jesus, confess to him, and cleave unto him, is to wash our clothes in his blood.

Also, Heb. 5:9, "And being made perfect, he became the author of eternal salvation unto all them that obey him."

Though Jesus was the Son of God, yet he learned obedience by the things which he suffered, and, being made perfect through these sufferings, he became the author of eternal or perfect salvation unto all them that obey him. Then wherever there is one that obeys Jesus, it is plain that Jesus is the author of the everlasting or blessed salvation of that one. None obey Jesus except those that he has saved. He is the author of their salvation. An author is a maker, producer, first cause of, and the

originator. Jesus is the blessed author of the glorious or eternal salvation of all that obey him.

This salvation begins to be manifested as soon as one begins to obey him. Without Jesus we can do nothing, therefore if we obey him, that is proof that Jesus has already begun that salvation in us.

P. D. G.

UNION MEETINGS.

The next session of the Mill Branch Union is to be held at Bethel Saturday and 5th Sunday in June.

The Eastern Union is appointed to be held with the church at Pungo, Beaufort county, commencing Friday before the fifth Sunday in June. Visiting ministers and brethren coming by rail will be met at Pungo station.

C. F. BENSON.

The Staunton River Union will be held, the Lord willing, at a new meeting house named Walton in the eastern part of Pittsylvania county, Va., near Pickaway, on Friday, Saturday and 5th Sunday in June.

THOS. N. WALTON.

Elder W. W. Barnes failed to learn that his appointments were published until it was too late to meet them.

Sister R. Anna Phillips will send six of her books for five dollars. This book is rich reading.

P. D. G.

REQUEST.

Brother J. J. Smith requests any preacher of our order that can to have appointments at Revolution, about 3 miles from Greensboro, N. C., or at Proximity Mills near Greensboro, N. C.

ELD. P. D. GOLD—Dear Brother: Will you please allow me space in the dear LANDMARK to request some or any Primitive Baptist minister who may read this, to make an appointment occasionally, during the summer, to preach at a school building known as the "Adams" school building, about two miles south of Swansonville, Pittsylvania county, Va. This school building is near my home, and being so anxious to hear the gospel preached, and being unable to go any distance to hear any preaching, I would be thankful if any Primitive Baptist minister would preach here.

I have consulted the authorities concerning religious services being held in said school building.

If they wish they may drop me a card before-hand, and I will let it be known around.

Address,

MRS. MARY E. BULLINGTON,
Swansonville, Va.

CORRECTION.

The funerals to be preached at Baulah by Elders Wm. Woodard and P. D. Gold is the 3rd Sunday in June, instead of May. Commence at 10 a. m.

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OBITUARIES.

ARMSTARD DUNCAN

You will please publish the death of my dear brother, Armstard Duncan, the son of Andrew and Bathena Duncan who was born April 7, 1873 and died at Pulaski Co., near Pulaski City Feb 8th 1901, making his stay on earth 27 years, two months and 1 day. Although his health had been failing for some time, still his condition was not considered critical until about a week before he died. When the family began to realize the end was near, and all the loving hands could do was done, but without avail. The day before he died he looked up and smiled three times, but was speechless and couldn't utter a word. Oh hard it was to give him up but I can testify believe he is now at rest. He was married to Bessie McCreath, March 7th, 1900. He was a devoted husband and a kind and affectionate brother.

He leaves a devoted wife, father, mother, five sisters and five brothers and many relatives and friends to mourn his loss, but we hope while it is our loss, it is his eternal gain. He lived a moral and obedient life but was not connected with any church, but his faith strong and his heart in the right place. He was a believer in salvation by, and through the grace of God. No more weary nights of pain and days of suffering are his.

The memory of his death will forever rest like a benediction on our deeply bereaved hearts. He is only hidden from our mortal vision, but we feel his gentle spirit near us. His favorite hymn was "Lord I am coming home to Thee."

We loved him, yes, we loved him,
But angels loved him more;
And they have sweetly called him
To yonder's shining shore.

The golden gates were opened,
A gentle voice said come;
And with farewell unspoken,
He calmly entered home.

Written by his devoted sister,
DELICE DUNCAN,
Radford Forge, Va.

LOUISA LANG.

It becomes my painful duty to announce to you and our many dear brothers the

death of my beloved sister Louise Lang, daughter of George and Louisa Ward, who was born March 8th, 1847, and died March 22nd 1901.

Nov. 8th 1866 she was married to Robert Lang, with whom she lived a happy and congenial life until his death.

The fruit of this union was six boys and four girls, all of them survive her. She joined the Primitive Baptist church in Green county N. C., on Saturday before the fourth Sunday in Sept. 1890, where she remained a consistent member until her death. She was baptized the following day by Elder A. J. Moore.

To the dear children that are left without the guardian care and love of a christian mother, I would say, let our hearts rejoice that she has only been transported from the church militant to the church triumphant, where she will ever sing praises to her redeemer, and may her dear children be prepared to meet her on that beautiful shore, where there will be no more sorrow, sickness, sin nor death, but one eternal and glorious Sabbath. Sister was in her right mind to the last, fully realizing her condition, and seemed perfectly resigned to the will of the Lord. She was taken with a very severe cold, and was called to her sick daughter, sister Appie Fields. Forgetful of self, she went to her. She gradually grew worse. On Friday she returned home. On Sunday she took her bed. The doctors pronounced her case Pneumonia, but on Tuesday she thought her much better, and on Thursday night she was taken much worse, and continually grew worse until Friday about 2 o'clock, then in spite of all doctors, friends and relatives could do, she gently passed away without a murmur, and breathed her last without a sigh.

MARY B. LANG

ELDER W. C. WISDOM

Oh death how sad we felt to know that thou hast visited our community, and taken from our midst our "F. har to Israel," and beloved pastor whom we all loved so dearly because he was worthy of such love and esteem, and such a loving and kind neighbor and kind pastor.

Jesus said to the sorrowing sister "thy brother shall live again," so in Jesus we have hope by whom death will finally be destroyed.

Elder W. C. Wisdom was born in Lawrence Co., Tenn. Jan 21st 1828, and with

his parents came to Missouri and settled in Dallas county near Loutsburg, in 1836, where he resided until death, with the exception of three years, when he resided in Buffalo, the county seat of Dallas county. He was married to Elizabeth Ann Dec. 12th, 1850, with whom he lived a happy married life for over 50 years, when God in his goodness saw fit to call him to his eternal home on Jan. 30th, 1901, after an illness of five short days of pneumonia. Age 73 years and 9 days. Six children survive him; five girls and one boy, also one brother and two sisters.

This dear old "father of Israel" professed a hope in Christ in 1868, and united with the Primitive Baptist church in 1870, was licensed to preach in 1873 and was ordained to the full work of the ministry in 1874, and shortly after, by the death of Elder Sidwell, was chosen pastor of Round Prairie church which he served as a true and faithful servant until death, (or 22 years and six months.) This church being organized in 1849, and this dear old servant was its third pastor, and a faithful one indeed. He was also moderator of Ozark Association for 21 years, which he served to the entire satisfaction of all the churches. He was held in the highest esteem by all who knew him, and in his younger days was solicited by his many friends to make the race for Representative of Dallas county to the General Assembly, but refused saying that he had a higher calling than that of a legislator.

Yes, a nobler man never lived, always having a cheering word for the sorrowing soul. We feel that Dallas county never lost a better citizen than was he, that community never lost a better neighbor, or wife a better or more cheerful husband, or children a more loving father; yes, and never did a church lose a more loving and faithful pastor than has Round Prairie church by the death of the dear old father. Oh how sad it is to know that we will no more see him entering the church door, grasp his loving hand, or hear his sweet voice in hymning the sweet songs of Zion, or declaring the counsel of God. There was nothing that gave him more pleasure than to be in the sacred stand preaching the unsearchable riches of Jesus, telling and warning God's children how they should live, or to have his brethren around him talking of the glory of God.

On the day of his death while surround-

ed by his relatives and friends, he was asked by his brother if he was of the same faith that he had been preaching so long, to which he replied, Yes, if any difference, stronger. "Bless the Lord," and that he was glad to see them all standing around him, and would love to tell them more of the beauties of heaven. On the night that he was taken sick he called to see the writer and in the conversation said that he realized that his work was done, and told where he wanted to be buried. After he returned home he was taken to his bed ere the rising of another sun. A physician was called to his bedside.

During his illness he told his loving companion that he felt better, and that nothing hurt him, but that he would never get well, and when asked by the physician as to how he was getting along, his answer was, "I am preparing to cross over." Oh that God may reconcile us all to his will, for we have the assurance that our brother is at rest. He endured affliction, he did the work of an evangelist, and made full proof of his ministry, and as Paul was, he was ready to be offered, and the time of his departure had come. He has fought a good fight, he has kept the faith, and finished his course, and hence he will receive that crown of righteousness which the Lord, the righteous Judge, promised on that day.

Funeral services were held at the Primitive Baptist church in Loutsburg on Friday, Feb. 1st, and were conducted by Elder L. A. Greene and others, in the presence of a very large concourse of sorrowing relatives and friends.

Weep not for him dear ones, for we know that he has fought a good fight, has only changed death for life, sorrow for joy, has gone on before us to enjoy the glories of that heavenly land to which, in hope, we are all fast approaching to meet with the redeemed, whose names were written in the seal that none were found worthy to unloose and lock thereon. Then dear mourning companion, children and friends, dry up your tears and sorrow not as those that have no hope.

He has gained his honor, has received his crown, and is now in his eternal home singing the song of Moses and the Lamb forever and forever.

His death we mourn who lately stood,
A herald of the mighty God.

Proclaimed the Savior of our race,
And bore the message of his grace.

But all his labors now are o'er,
And we shall hear his voice no more;
His dust lies silent in the tomb,
His' gone to heaven his final home
J. H. WHITE.

APPOINTMENTS.

J. E. ADAMS.

Sis'er A. M. Turner's, Laurens Co., S. C. 5th
Sunday in June.
Mill Creek Sat. and 1st Sun, in July
Philadelphia Wednesday
Pleasant Hill Thursday at 3 p. m.
Happy Home Sat. and sec. Sunday
Philadelphia (Caldwell Co.) Tuesday
Brother W. R. Coffey will arrange appoint-
ments in his country till 4th Sunday in July.
Pleasant Hill Sat. and 4th Sunday
Salisbury Sun. night and Mon.
Pine Wednesday
Burlington Thursday night
Thence to Eng. Association.

L. H. HARDY.

Jones School-House Thursday before 2nd
Sunday in June.
Lynches Creek Friday
Wheeler Sat. and 2nd Sunday
Longe S. H. Sunday 4 p. m.
Flat River Monday
Surl Tuesday
Tar River Wednesday
Camp Creek Thursday
South Lowell at night
Prospect Hill Sat. and 3rd Sunday

I will thank those of the brethren and friends who are in business, and who need stationery of any kind, such as letter-heads, note-heads, envelopes, receipt-books, check-books, etc., to send their orders to me. I can do this work as cheap and as satisfactorily as any one, and will deliver free to the nearest freight or express office.
P. D. GOLD.

YOUR CHOICE.

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NOTICE.

I have on hand yet about one hundred of Mary Parker's books, "Reminiscences and Letters," which since her death I have reduced to fifty cents. Also my book, entitled, "Meditations on Portions of the Word," at \$1, and the Hymn and Tune book, both round and shape note, at \$1. By the dozen \$9. Sent at the expense of purchaser.
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It urges the people to search the Scriptures, and obey Jesus the king in the holy hill of Zion, keeping themselves unspotted from the world.

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

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

ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

Mrs. BETTIE G. WILLIAMS, Raleigh, N. C.—Dear Sister in Christ: Your good letter came to me in due time, and gave me comfort and encouragement, and I had a mind to write at that time, but was hindered. Please pardon me for the long delay, and I will try to give you what I understand to be the teaching of the 16th chapter of Luke, down to the 13th verse.

1st verse—"And he said unto his disciples, There was a certain rich man who had a steward, and the same was accused unto him that he had wasted his goods."

At the latter part of the 15th chapter Jesus has taught how joyful it is for sinners to repent of their sins, and then teaches his disciples in the parable of the unjust steward. Now, a steward is one appointed to serve in preparing the supplies of the table, etc. A steward in the kingdom of God is a gospel minister. And when he is accused of wasting his Master's goods, he is called to account. But we do not understand that Jesus ever taught or justified a man in wrong doing. But this man knew he was guilty, and therefore must be put out of the stewardship, and his whole business life is changed. Therefore he must have friends of the world, or mammon of unrighteousness, for there is where he must go.

Now, to better explain it, if I

fail in my duty to supply the churches, and go after the world and its pleasures, and the lust of the flesh, then how could I rebuke my brethren, or any one else? Thou that preachest that a man should not steal—dost thou steal? In this case each debtor gave in his own account. I would do wisely to tell them that their sins are not half so bad as mine. I have acted so badly I must no longer preach to the churches. How could I reprove any man for sin if I be guilty of the same?

9th verse—"And I say unto you, Make to yourselves friends of the mammon of unrighteousness, that when ye fail they may receive you into everlasting habitations."

How am I to obey this command? I answer, Not a better way for me than to live after the Spirit of God that dwelleth in me. If I do I will be sober and truthful and kind to all men, and honest in all my dealings, and such a life will give me the friendship of the world. And they will receive me, if I fail, into everlasting habitations, which means as long as we live in the flesh.

10th verse—"He that is faithful in that which is least, is faithful also in much: and he that is unjust in the least, is unjust also in much."

Now, if I live honest and upright, just and kind to men, I feel

to say that I'll live obedient in the Church of God. The world and the things of it are least; the kingdom of God and the things of it are greatest. A man cannot live just in the church and not so among men. The outward man must be in subjection to be a consistent member of the church.

11th verse—“If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?”

Would the church of Christ trust a man to the gospel ministry who was living dishonestly, and was of bad character in the world?

12th verse—“And if ye have not been faithful in that which is another man's, who shall give you that which is your own?”

Now, if we are faithful in the things of Christ, all promises of God are ours; all the comforts of the gospel are ours; the joys of Christian fellowship, and in fact everything are ours, and we are his. But if we be disobedient and walk as men of the world, who can give us these comforts? They are all ours as the children of God. But who can give them to us while we serve sin in our body? Now, God is not slack concerning his promise, as some men count slackness, but is of long-suffering to his word, not willing that any should perish, but that all should come to repentance.

Now, we are not willing for our brethren to serve sin in the flesh and perish for want of the joys of the kingdom of God. This is God's Spirit in us. Because we love God we love his people also; yet who shall give them that which is their own as long as they are unfaithful to God?

Dear sister Williams, I have in a short way given some thoughts on the scriptures referred to. I

send it to you to do as you see fit with it.

Yours in a Christian hope,
THOS. BELL.

Wamee, S. C., April 26.

ELD. P. D. GOLD—Dear Brother: I have had a mind for some days to write a few lines for the LANDMARK (if you think the same is fit for publication), to the many brethren and sisters of the household of faith in the bounds and circulation of our highly esteemed paper, ZION'S LANDMARK, which comes to us so rich and full of truth and soberness, and glad tidings from a heavenly source. It makes my heart glad to know that God has given us such a privilege as its columns through which to communicate our hearts' desires to each other.

Dear Brethren and sisters, the line of thought that I will try to write on is the joy, peace and happiness of God's dear children, acting in obedience to his divine law given upon the mountain by Christ to his disciples, and we believe that the glorious things taught by our blessed Savior on the mount are as applicable to his subjects to-day as to his apostles on the mountain.

This article would be too long if I were to attempt to comment on the whole of the talk made by our Lord on the mount, as recorded in Matt., 5th, 6th and 7th chapters. I will only take up a few of the things he spoke of.

After our blessed Lord had spoken of the poor in spirit, the mourner in Zion, the meek, the hungering and thirsting after righteousness, the merciful, the pure in heart, the peace-makers, and they that are persecuted for righteousness' sake, he said, “Blessed are ye when men shall revile you, and persecute you, and shall say all

manner of evil against you falsely for my sake."

Oh, brethren, what a glorious thought, and what a solid comfort this should be to God's obedient little ones! He says to such, "Rejoice and be exceeding glad, for great is your reward in heaven." He also said, "Ye are the salt of the earth. This language we think embraces the whole kingdom, or the redeemed family; or, in other words, the church, or pearl of great price which was in the field, and is the object of God's eternal love, in that God the Father gave his only Son to die to redeem that object of his everlasting love; and the evidence we get from the New Testament, with our own Christian experience, teaches us that the redemption price of that object of the Father's everlasting love, was paid by the death of his Son Jesus Christ. Then we clearly see from a scriptural standpoint, that none of this debt was left unpaid: so we as objects of God's love are surrounded by the works of God. But if the salt hath lost his savour, wherewith shall it be salted? It is thenceforth good for nothing. Then if this object of God's love should lose its savor, or put its light under a bushel in such a way as to show forth a disregard for God's grace, or his pardoning love, it would only be fit to be trodden under foot of men.

But the same speaker says, "Ye are the light of the world; a city that is set on a hill cannot be hid." The effect of light is to make things manifest, and to direct us in the way in which we are to walk. So I think that the dear gifts that we are given of God to our Zion in the way of ministerial gifts, would not dwell so much on the fixed purposes of God's predestination. I speak this from experience, and think that many of our people at

home, and even in other denominations, are not able to digest strong meat (doctrine). But if those that are called of God to exhortation would continue therein and preach the sweet promises and glorious blessings that are so richly pointed out in the New Testament by inspiration for God's dear little ones acting in obedience to his divine precepts, our people would enjoy a greater degree of that love that binds together in sweet union and peace, and we believe that many who are already established in the doctrine of predestination would come home to their friends and tell them what great things the Lord has done for them, and let the Zion of our God have their usefulness in this life. So I think that more experimental preaching is needed among our people.

Again he said, "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." This glorious admonition was to us, and we should in this our day of troubles and trials let the light that God's grace has lit up in our poor souls shine by obedience to his divine law, that is, prove our faith by our daily walks and godly conversation. So much so that others may see and realize the truth and effect of joining in with the brethren and sitting together in heavenly places. Oh, may God's little ones who to-day stand on this side of the baptismal stream, come out, and set their light on a candlestick, that it may give light to all that are in the house (the church). If this could be the will of all the dear ones that have a little hope anchored within their breast, the many cold seasons we have to pass through in our Zion would blow away and spring-time would come, and the sweet singing of birds would be heard, and there

would be a rejoicing in the redeemed hosts, and the Zion of our God would enjoy the peace and happiness of the Lord Jesus Christ as the giver of every good and perfect gift.

In conclusion of this article, I wish to say a few words to the dear ones that have met with your blessed Lord in the pardoning of your sins. Why do you delay? Why not arise and be baptized and wash away your sins? Not the sins of commission, but the sins of omission: for unto you that know to do good, and do it not to you, it is sin; then if you love Jesus, keep his commandments.

Dear children of grace, will you stop for a moment, and reflect and ask yourself the question, Where, oh! where do I stand?

Now, our blessed Lord, after he had spoken of the natural disposition of the children in seeking after the necessities of the body, says, "But seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." Then, oh child of God, come home, seek the church, and put on Christ by baptism, and stand up for his cause, and honor his great name by letting your light shine, and throw all the sand and flimsy substances from round about you, and honor his name by building upon the rock with the durable material, such as gold, silver, precious stones, that is living in the true and unadulterated doctrine of the bible, and earnestly and always contending for the old landmark as taught therein. Then may God bless you all, dear brethren and sisters.

Dear brother Gold, I will close this article by saying to my many and very dear brethren and friends that my lot has been cast with a little church of Primitive Baptists in Rutherford county, N. C., by

the name of Philadelphia. The church, after hearing me try to preach six times, heartily received me and my wife upon the letter of recommendation we bore from Blue Springs church, in Tennessee. I am trying to preach for that little church every 4th Sunday and Saturday before; also each 2nd Sunday.

I am located on the farm of Bro. James McKinney for the present season.

HENRY TAYLOR.

Laurimore, N. C., May 5, 1891.

ELD. P. D. GOLD—Dear Brother in Christ: Through much afflictions, troubles and trials, with his tender mercy the Lord has brought me through the close of another year. Many deep sorrows have I passed, many bitter cups have I had to drink; yet I do feel the good Lord has been with me through them all, for I believe whom the Lord afflicts he will surely heal at his own time. For the last past year I feel that Jesus has been more precious to my soul than in years past. He is all that I have to call on in time of need; and when he makes me to feel the need of him he will surely come with sweet relief to my weary soul. O, that I could keep my house clean and garnished so that he could be with me oftener, and be my constant companion, but that would be more than I am worthy of; yet I can't help from desiring his presence to be with me, for I need it always. It seems easier to do a wrong than to do right or good.

Brother Gold, we had a feast of the gospel preached to us last meeting. It is a feast to me yet to meditate on. Brother Lawrence was full of the Spirit of the Lord, and he pattered it out. His text was in Song of Solomon 4:12. He explained the beautiful garden the

Lord had planted. He did seem to open the gate so wide that all could see in. I felt as if I could see it all through its beautiful walks; but in one place there seemed to be some weeds growing up amongst some of the plants, and I felt if I was in the garden, that was where I must be. It made me feel ashamed, for I felt as if the brothers and sisters could see it too; but I hope the good Lord will slay them down, and I will try to be more diligent in serving him, and try to watch and pray that he may not leave or turn away from me, and leave me to my own vileness.

On Sunday his text was in Eph. 6:11,12. Utterance was given to him, and he opened his mouth boldly to make known the mystery of the gospel to all them that believed. I thank the Father of heaven that he has given me a love to hear such good preaching as the Primitive Baptists preach. I truly hope the dear Lord will not suffer me to do anything wrong to be cast out from among them, the dear people I love so well, for I have no home elsewhere to soothe my sorrows but with the sons and daughters of his beloved arisen Son.

I did not intend to write but a short letter. As my time is nearly out, I want to send the money in time so the LANDMARK will still keep coming, and it wont be on my mind hereafter. The LANDMARK is like getting letters from home when a long way off, hearing from the dear brethren and sisters and their feelings, which often come right with my own feelings. How often we shed tears of joy while reading, and how strong we are made to feel while reading pieces from the ministering brethren, so full of strong doctrine. It strengthens us sometime a season.

May the Lord prolong your days

for many years to come, is the prayer of a little sister who still hopes in Christ our Redeemer.

CHLOE A. BURNETT.

Conoho, N. C., Dec. 30, 1900

DEAR BROTHER GOLD:—We have been here five years, and in all that time I have never met a Primitive Baptist—"no, not one." I visited Old Virginia about two years ago, and spent a pleasant month among my old friends, and with my loving brother, who lives in Radford, Va. I took my three little children and went to attend the funeral of my dear old father, who died since I have been here. He was firm in the Old Baptist faith. His kind words and good advice I shall never forget.

I would love so much if you could visit us. We have a nice home, my husband has a good practice, and I am well satisfied, except there is no church I enjoy going to. But I have my seasons of joy all to myself. I have often thought I ought to tell you much comfort I found in your paper, especially your writing and brother Hall's.

MRS. DR. DE FOREST.

Sardis, W. Va., Jan. 28, 1901

DEAR BRETHREN: As I am home today, I will call your attention to a dream, or a vision which appeared to me on the second Saturday night in November last, which did show me the condition of the church and church management.

Now, in this dream I saw a woman such as I had never seen before. This woman was greatly decorated with all the filth and fornication of this world. She had the longest and blackest hair I ever saw in my life. She appeared to me to be in great haste, like a mighty rushing wind, which appeared to be going to take my life

at once. And as I saw her coming as a mighty wind, I saw a great razor appear in my hand as a protection to me. As she came near me I struck at her with the razor, and she passed by me in great haste, as if she would never cease to be. I saw some hair on this razor after she had passed by, which showed me that the church is now in gross error, and transacts all business much after this woman, which shows much darkness in her countenance. She was nearly black. There was a little light in the centre of her face. She was two-thirds black.

After seeing all I have mentioned, my mind was carried to the scripture which will be found in James 2:9, "But if ye have respect of persons, ye commit sin, and are convinced of the law as transgressors." Brethren, these things ought not to be. To respect one above another is sin. This scripture shows sin in this way which is to the destruction of the church. These things ought not to be in the church of Christ. As such love as this breeds destruction to the cause of Christ, and many die thereby for the want of true love one to another in the name of God, who loved all alike, and gave life in his Son without respect to persons. God himself saved us world without end; this being the only redemption whereby man can be saved, or ever will be saved. Then let man cease to follow man in sin, and by this have respect for one above another, and cause much leanness and hurt to the cause of Christ.

When God is without respect to persons, then this love must be of the devil and his works.

It is said that the love of money is the root of all evil. Then let men respect money in its place and not make a god of it, and cause

this scripture to be fulfilled where it is said that the time will come when they will not endure sound doctrine and cause many to grope and wander in despair when life is near gone.

Satan is well pleased with the works of man and his ways, which are an abomination in the sight of God. Then let us lay down all pride and vain polish of man and follow Christ, whom to know is eternal life, and who has given us a law without respect of men.

Big I and little you is one of the most hurtful sins that is committed in Israel.

When the church grows rich she grows more wicked and oppressive. Brethren, where is the truth gone to-day? Hid in Babylonish dregs, which are all the ways of this world, which appear in many ways to deceive the Lord's people by that lying tongue, which makes man to think himself above what is written, and become very dainty in his own self, and become proud and haughty, and by this drives brethren away from him. And this poor brother feels unworthy to speak to this great brother, who is exalted by man.

Yours truly,

ELI BRYAN.

Lanier, N. C., Feb. 9, 1901.

DEAR BRETHREN AND SISTERS: I feel impressed to pen a few lines for your perusal, yet at the same time I can't tell what for; but I trust it is because of a burden that has been on my mind all day. I have felt this evening, and could not help it, that I had not a friend on earth—not one; all seem to show me kindness, but none can comfort me, and I feel alone in the world, which is but a hell to me at times.

"O, wretched man that I am." I have heard two good sermons preached to-day, but I was not in

a condition to enjoy them. This makes me doubt more, for preaching is to feed the sheep and lambs; so that makes me feel that I am not one, if so I could have enjoyed them. I wonder at times if any God's people get in this condition—cold and barren-minded—as to being comforted, nothing seems to reach their case. But notwithstanding my doubts concerning myself, I can't help believing salvation is of the Lord. But it is quite a question with me as to whether I have ever felt the power of God's deliverance to a poor sinner; but if I have not, I can hardly hope to, for I have felt a power at times above mine, both to burden and deliver. At times I feel sensibly a burden on my mind that is just weighting me down, causing me to groan from the very depths of my poor heart which cannot be uttered. So I can't finally conclude that I know nothing at all of the Lord and his power to bind and to deliver. But surely, if I do know anything at all of it, it is by Revelation. why, this is so plain to me, after all I am afraid to deny it, for at times I would give almost anything (were it purchasable) to be delivered from so great a burden; but my bonds and afflictions seem to increase until Jesus is revealed unto me the chiefest among ten thousand. Then all is well. Then again I would give almost anything if I could feel burdened, but no indeed—my care and interest for the truth seem to get less and less. So when we come to notice the truth of it, we are a peculiar people indeed. Who is like Israel? None, for "Israel shall dwell in safety alone." This is the personal experience of every Israelite on earth. But while this is so, and we are a scattered people in our feelings, none to stand by us through the storms that assail our

darkened minds. Yet we shall be gathered after all, for the prophet so said—"Ye shall be gathered one by one, O ye children of Israel." So we should feel encouraged at our downcast feelings. For Jesus prayed that his people might be one, as he and his Father were one, and that where he was there they might be also; and O, not because he could not live without us, but that we could not live without him. But when I feel so cast down as I have this day, I just feel that I am glad Jesus said, "My God, my God, why hast thou forsaken me!" Then and there the Holy Ghost must have been withdrawn from him. But Jesus promised to never forsake his people, but our sins so often separate us and the Lord, that when the Lord condemns that sin in our flesh we feel as David, we have made our bed in hell, but the Lord is there again. David said the pangs of hell got hold on him, and I believe they get hold of all God's people at times. I think all the Lord's people (I mean those who are firmly established in the faith) have in substance the same experience in regard to the bonds and afflictions that abide with them while tabernacling here in the world. But O, the clouds that hover around us at times are so thick we can't behold the light of him in whom is no darkness; but just as sure as he goes away in a cloud, he will come again in like manner, for so said the angel of the Lord to his disciples. So after all it is a blessing for these dark clouds to gather over us, for it is a good sign of a heavenly shower, for the Lord said by Moses, "My doctrine shall drop as the rain."

So we may rest assured that Jesus works all things together for good to them that love the Lord, regardless of what men do to prevent it. This is one reason why

the Lord's people rejoice in sovereign grace; we know nothing can frustrate his allwise decrees, for "He rules in the armies of heaven, and doeth his will among the inhabitants of the earth," and none can say, Jehovah, why doest thou? So while sin is reigning unto death, grace is also reigning through righteousness unto eternal life by Jesus Christ our Lord.

O, how it grieves me that I can't honor such a gracious God and such a glorious profession as this! But the Jews are a scattered tribe or people, and, unlike all other people, there are many very peculiar traits about the character of a Jew: first of all, they don't associate much with other people; second, they don't marry other people unless they perform certain vows. Now this is somewhat like John the Baptist—he only baptized people who compassed certain things. Another peculiar trait about the Jew, he is not fit to govern any one, not even himself, for if he could I suppose he would devise a plan by which every thing would work his way. This is true of God's people—they are not fit to govern themselves, for they don't claim any power of their own. Another peculiar feature, the Jew never perishes for want of a living. There is a way for them seemingly, and they don't work very hard, either. Just so with the Lord's people—they are not near so zealous as other people, yet the Lord cares for them and provides a way by which they shall not be utterly cast down. Another peculiar feature you may see in the Jew, you may see him to-day and he seems so poor and silent—has nothing hardly to say, unless it is something about hard times; but you may see him again, may-be the next day, and he seems like a new man—rejoicing, looking gay and full. Just so with the

Lord's little ones. Another very strange thing in the Jew—as a general thing he is law abiding. But another strange feature still—they seem to be somewhat classed up in different classes. In the towns you will see some of them (but only a very few) appear to hold themselves a little higher than some of the others, though there may be nothing against those of the second class. This always seemed to me to be a very hateful feature about them, and I must say it is a feature much to be lamented among spiritual Jews, for I have heard of some of the Lord's people that would hardly ever go out to hear a poor illiterate preacher; but let a man of great note come along, and they would go and invite their friends to go with them.

Brethren and sisters, I have said the grace of God makes all God's people feel their vileness and nothingness, alike both great and small, the noble and ignoble, and these, to my mind, constituted the common people that heard him gladly. Let me hope that there are no such Jews at least in this part of the land of Canaan.

I know I am very ignorant and insignificant in my own esteem, but God, I trust, has given me such favor in the sight of his people that both rich and poor go to hear me, and treat me so kindly everywhere I go, until I have no complaint to make except against myself. And, brethren, I am sure I would do better if I could, but I'm so constituted I don't suppose I will ever do as I desire. But our service, according to the scriptures, is accepted according to that which a man has, and not according to that which he has not.

The past year was one of great dread in many respects to me. So many things confronted me in the beginning of it, that I would have

removed if I could, but as I could not, I just had to blunder along as best I could, trusting in one who was mighty; and I feel that he blessed me to see the close of it without any material hurt, and now to enter into another, not knowing what is hidden in its folded leaves. I can but hope in his never-failing mercy and unerring Spirit to guide me now and ever.

Hoping the Lord will remember all the afflicted ones in Zion, I will close my few scattering remarks.

Affectionately,

W. A. SIMPKINS.

January 20, 1901.

ELD. P. D. GOLD—Dear Brother: I feel that I want to write a few lines to tell the saints and sinners what I hope the Lord has done for me.

I had been troubled about eight or ten years. At a protracted meeting at Wade's school house my sister made a profession and joined the church; that roused me up, and they got to extending invitations, and when they called for those who wanted to be prayed for, I, with several others, went. The meeting held on for two or three weeks. I would think every time before I would leave home, I won't go up to-night to be prayed for; but they would sing and pray, and I felt that I wanted my soul to be saved, and when the meeting closed and a few weeks had passed, it seemed that my heart got as hard as a stone, and for five or six years I felt like I was the most ungodly sinner that ever lived; but four years ago my sister died, then in about seven months my little girl died. Oh, no tongue can tell how I felt while my little girl lay a corpse! I knelt beside one of my neighbors and asked her to pray for me. She said she would, "but you will have to pray, too." And

in this way all of these years I tried to pray, but it seemed the prayers would not leave my lips. Along in the winter, in the year of '98, I would leave my room and go to the stable and try to pray to God to remove this burden from me. Sometimes I would go back to the house and would not try to pray, for I felt to be so vile.

Early in the spring—the 10th day of March, 1899—I felt that I was bound to die, and in the bottomless pit of torment I should go. Night came on, but I felt that sleep was all gone. But I went to sleep and slept for three hours, and awoke at eleven o'clock, and these strange feelings were on me. I lay awake till three o'clock, and all at once the brightest light came before me, and the house was perfectly light; and while the light was around me, these words, "Your sins are forgiven," made me feel so strange. I arose in bed, but by this time the light was gone, and for five weeks after that it seemed that I would lose my mind studying about that light and what the words were when the light was around me. At 1 a. m. I was sitting in the door churning when these words came to me, "Go thy way and sin no more." I commenced singing,

How firm a foundation,
Ye saints of the Lord.

I felt like rising and praising Jesus; and ever since that time, what once troubled me is gone.

On the third Sunday in August, 1900, I went to Chestnut church, and when they closed and the door of the church was opened, Sister Fannie Coleman and myself offered to the church, and told what we hoped the Lord had done for us. We were received, and at the next meeting we were baptized together, near brother James Fin-

ney's, by our beloved pastor, Eld. Z. T. Turner.

Oh, how I crave to go back to Chestnut Creek, and see some one else baptized! But if I never meet with my brethren sisters and kindred any more, I hope we all will meet in heaven, where parting will be no more.

M. FLORENCE SCOTT.
Parity, Va., April 11, 1901.

ELD. P. D. GOLD—Dear Brother: I cannot do without the LANDMARK, for it brings us glad tidings from a far country. I can hear from many dear ones that I have not seen, as well as those that I have.

I get very low down sometimes, and think if I am one of the Lord's little ones, I am the least of all—that I am folded up and laid by myself, like the napkin that was about the Lord's head. For some purpose it was not laid with the linen clothes, but by itself. That has been a question on my mind for sometime. Why not laid with the others? Some one might say, why do you bother with so small a thing as that? I can only say it has bothered me. I am like the ant, can only pick up small things; but if am one of them to whom Jesus said, "I go to prepare a place for you, that where I am there ye may be also," that will be enough for me. There will be room enough for all the Father has given him, he says not a hoof of them shall be left behind; so if I am his, though small as the ant, there will be a place for me, and be like him, all one, he in us, we in him. Happy day! But then fears arise. Am I to be blessed with so great a blessing as that? I can only hope.

May the Lord be with you in your labors and bless you and

yours in health. Please remember me in your petitions.

Your unworthy sister,
E. J. BAKON.

Fairfield, May 1, 1901.

Remark.

The napkin folded up and laid by itself. But there is where it was laid. That was its place. If one fills his place is not that enough?

What order was there! No confusion. All was in peace, even in the grave.

Small as the ant. But what is more industrious? It gathers its food in summer—and never lacks. It is very strong, too, for its size.

The Lord's little ones are all well cared for! Fear not, little flock. It is your Father's good pleasure to give you the kingdom.

P. D. G.

ELDER P. D. GOLD:—I have become so attached to the LANDMARK, that it is indeed to me good news from a far country, and I look eagerly for each number as the time draws near for it to come; and it never comes too soon, but the time always seems long that I have to wait for the "next number." It never finds me too busy to read it when it comes.

Although you and all the contributors to the LANDMARK are entire strangers to me, I feel to be well acquainted with you all. Long may the LANDMARK be sent forth giving no uncertain sound, but ever claiming Jesus as "the way, the truth and the life," and that there is "no other name under heaven given among men whereby we must be saved."

MRS. J. F. JORDAN.
Dardanelle, Ark.

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.

"Woe unto them. They have gone in the way of Cain." Jude 11.

What a wonderful epistle is that of Jude—short, incisive, discriminating—showing the difference between sheep and goats, true and false teachers.

Those who censure Primitive Baptists for earnestly contending for the faith once delivered to the saints, and exposing all false ways, would do well to consider what Jude says, and what all the bible writers say, before they hastily condemn them.

The greatest conflict of the ages, of time, is that between Christ and anti-Christ—between the true and the false. In the eyes of the world the false appears tempting and attractive enough to please, while the doctrine of God our Saviour appears objectionable enough to enlist them against it.

It is stated in this brief chapter of Jude that certain men have

crept in unawares who were of old ordained to their condemnation—ungodly men turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. Such men were of old ordained to this condemnation. They have an appearance of being religious, but they are ungodly men. What is their mark, or how are they known? They have gone in the way of Cain. What is his way? He depended on his own works for righteousness. He brought of the fruit of the earth, the labor of his own hand, to please God with. The earth was cursed for man's sake. Cain did not feel this. He did not confess the name of the Lord.

Abel felt he was a sinner, therefore, feeling this by faith, he comes trusting alone in the Lord for righteousness. But Cain not only did not believe in Jesus, but he loved self and his own works—the work of his own hand—and besides that he hated God, and hated his brother, and slew him, and defended his conduct. He hated his brother who was accepted of the Lord, and slew his brother.

Now the Lord's people never feel to rebel against God—if they are not accepted. They feel they are sinners, and that the Lord is righteous, and cannot do wrong. They will justify the Lord, and they do hate themselves. They could not hate those whom the Lord loves and accepts. They cannot say the Lord is unjust if he does not save them. They are glad

the Lord saves any one, and they feel that if the Lord casts them off he is righteous. Their faith in God is such they know he cannot do wrong.

But Cain hated his brother, and slew him, showing he was wicked. How different are the Lord's humble ones! When the Lord accepts any of his people how glad the little ones are, and they will praise God for it! If the Lord accepts A and gives witness of it, B, if he is a believer in the Lord is so glad of this, and loves A, and rejoices with him. We know that we have passed from death unto life, because we love the brethren, for he that loveth is born of God.

But Cain was of that wicked one, therefore he hated Able, and slew him. There is enmity between the seed of the woman and the seed of the serpent.

The seed of the serpent or the wicked are proud, self-willed, want their own way, are righteous in their own eyes, do not submit to the righteousness of God. They speak evil of those things they know not. But they corrupt themselves in such things as they know naturally as brute beasts know things. They love money or run greedily after the error of Balaam for reward, supposing that gain is godliness. They are sensual, devilish. They are murderers, walking after their own lusts, speaking great swelling words, having men's persons in admiration because of advantage. Such persons as are fascinating, influential in the world, they flatter and

desire to allure into their churches, in order that they may have gain. They love covetous practices. Now the Lord will sling all these out. He will cast the bad away. They shall perish in their own corruption.

Abel was meek. He did not resist Cain with carnal weapons. He was humble. He suffered for righteousness' sake.

P. D. G.

PASTORS.

Here is a church that has a pastor she feels she would not exchange for any other pastor. But there is in that same church a member which this church feels has the gift of the ministry. Another church desires his services and requests his ordination. But this church refuses to ordain him because she does not desire him to be her pastor. Shall she refuse to ordain him, or to call for his ordination? Is she a judge of what that other church needs? There are different gifts. A preacher that one church desires as a pastor might not suit another church. Each church is to be her own judge of the one to be her pastor. No one church can call a preacher to be the pastor of another church.

Sometimes one is an excellent pastor that the brethren might not consider an able preacher. If one has a gift what is it for? Is it to be buried or put to use?

P. D. G.

Is the faith of Christ now what it was of old?

Men generally claim progress

and improvement in the affairs of earth, and they claim that for all things within their knowledge. Hence there is so much discussion about religion. We see new sects spring up, and claim superior merit for their better grade of religion than our ancestors possessed.

The Presbyterians, that have been claiming uncommon conservatism and steadfastness in abiding in the doctrine of grace or predestination and election, are now in a general wrangle about their faith, and by a very large majority they have agreed on a revision of their articles on predestination, and qualifying their former position so as to hold God's universal love for all mankind, and thus accepting the modern Arminian view of the absolute freedom of the human will, and ability of the creature man to decide the whole matter for himself, thus ignoring their old expounder, John Calvin.

Now, has the Lord proclaimed any new doctrine? What does Jude mean when he writes, that we should earnestly contend for the faith once delivered to the saints? Has the Lord delivered that faith more than once? Has he delivered any other faith? Why should we earnestly contend for it, if it is not important? To whom was that faith once delivered? It was not to the world, but to the saints. What is that faith which is so precious it was delivered but once to the saints? It is the faith of God's elect, and it is given to them. It is obtained or comes through the righteousness of God our Saviour.

It shows the excellent beauty of Christ, for to you who believe he is precious it works love. It purifies the heart. It overcomes the world. It is born of God. It is a fruit of the spirit. All that believe in Jesus shall be saved. All that believe are justified from all things from which they could not be justified by the law of Moses. Christ is become the end of the law for righteousness to every one that believeth.

Then how can this faith be improved? Nothing can be put to it, nor can any thing be taken from it. Can those that have this faith want to exchange it or amend it? We marvel that any who know the Lord Jesus should want another Lord, or another doctrine, or another faith. Beware of him who would thus spoil you. He that has drunk of the old wine says it is better.

The bible warns us of these false teachers that creep in to spy out the liberty of God's people. They are no friends of truth. They heap to themselves teachers, having itching ears. They love fables, something new, something that is sensational without substance.

If any come preaching any other doctrine receive him not into your house, nor bid him God speed, said the beloved John.

P. D. G.

DO ALL UNTO THE LORD.

Whatsoever you do let it be unto the Lord. If we commune, wash feet, attend preaching, pray, gath-

er in the solemn assemblies of the saints, let it be unto the Lord Jesus, or in his name. Why should not all we do be unto him? Whether we live or die, we are the Lord's. Is one a farmer, or builder, a merchant, a tent-maker, the principle of the faith of Jesus should characterize his labor. Simplicity, meekness, truth, patience, love, should be emblazoned in his conduct.

Rejoice always, and in everything give thanks, for this is the will of God in Christ Jesus concerning you. Why should not gladness and thankfulness mark our conduct? Is it the will of God that we should suffer for his name's sake? Rejoice that we are counted worthy thus to suffer should be our feeling.

How much would one commend his Lord who is always murmuring at whatever comes to pass? If one is cross, sour in spirit, a grumbler and discontented, who would wish to possess such a religion? The love and peace of God bring happiness of spirit to all that serve the Lord.

All that serve in the Lord Jesus find blessing in him. He is the way, the truth and the life, and all things are complete and perfect in him. To trust in and serve him therefore yields a continual feast of soul.

What if we do have tribulations in the world? Is not that a good sign? Suppose we have pleasure in the world—is not that a bad sign? If our principles gird us with courage to endure, and hope

to press toward the mark for the prize of the high calling of God in Christ Jesus, is not that a glorious race—a good fight? Let us lay aside every weight, and run with patience the race set before us, looking unto Jesus, the author and finisher of our faith, who for the joy that was set before him endured the cross, despising the shame, and is forever set down on the right hand of God.

P. D. G.

TEMPTATIONS.

Satan is the tempter in the evil sense of that word. He attempts to decoy, deceive, mislead, beguile, flatter and puff up God's people in every way possible. While we are not ignorant of his devices, yet how full of perplexity is the way of the child of God! The flesh is his strong hold. Through its lusts he inflames the natural passions which dormant seem harmless, and obtaining through these entrance into the carnal affections, he plants his batteries and hurls his fiery darts with direful effect.

Were it not for the blessed power and covenant, redeeming mercies, pity and love of a merciful Saviour, who said to Satan, get thee behind me, and who prayed for Peter that his faith fail not, what would be our hope?

P. D. G.

SCRAPS.

A friend requests my view of Acts 2:21 and 3:19,20: "And if shall come to pass that whosoever shall call on the name of the Lord shall be saved."

The blood and fire and vapor of smoke represent the ending and removal of the legal heaven, continuing until the death and resurrection of Jesus.

Blood represents death, fire denotes the consumption of all the works of the flesh, and vapor of smoke the darkness in the hearts of such as are in the region and shadow of death. The soul under conviction of sin experiences all this. The tearing-down and removal of the foundation we once depended upon is a time of great distress.

Great signs appear. The day of judgment is come, and the sinner is brought in guilty, and the devouring element of fire consumes. The life is required, and darkness seizes the soul. But this is the time of Jacob's trouble. The crucifixion and resurrection of Jesus is preached, a new dispensation is ushered in after the removal of the old one, and the Lord Jesus is come to receive his kingdom, and he will save us. These are the last days in which God will pour out his spirit on all flesh, or the Gentiles as well as the Jews shall have the gospel preached unto them; and therefore it shall come to pass that whosoever shall call upon the name of the Lord shall be saved, for salvation is equally as free to Gentiles as to Jews—as free to the jailer at Philippi as to Saul the Jew. Peter was shown this in the salvation of the Gentile Cornelius, hence he said, I perceive of a truth God is no respecter of persons, but in every nation he that feareth

God and worketh righteousness is accepted with him. This was announced when Jesus said, "All power in heaven and earth is delivered into my hand. Go ye therefore into all the world, and preach the gospel to every creature." For Jesus had removed the middle wall of the partition that separated between Jew and Gentile. Thus of the twain he made one.

Now Peter is uttering this truth by the Spirit, though he did not comprehend it himself as he did afterward.

Whosoever shall call on the name of the Lord shall be saved. On the name of the Lord. That name denotes the power of the Lord. It is a name above every name in glory, in grace, in mercy, in truth, in all perfection. That is the only name under heaven given whersby we must be saved. No name of any angel, prophet, apostle, teacher, preacher, or any one, has any power to save. But the name of Jesus is the only name given under heaven among men—not to all men, but among men—whereby we must be saved; not may or can be saved, if we will, but whereby we must be saved. To call on that name is to depend on that name, to trust in him. The dead do not thus call. It is the living only that call on this blessed God given name. Those in great distress because of their sinful condition call on him. There is in this call a declaration of distress, and need of confidence and hope, of guilt and worship.

They shall be saved—saved from their sins, their distress, their

wretchedness. This is a prophecy. It shall come to pass that whosoever, every one, that calls on the name of the Lord shall be saved. This is equal to the declaration, Whosoever will let him come, and take the water of life freely. Ho, every one that thirsts.

Acts 3:19,20. Repent ye therefore, because God hath fulfilled all that he before declared by the mouth of all his prophets, therefore all things are ready; hence you should repent or turn with gladness from all your works and doings, and trust alone in the Lord and do works meet, suitable and proper or becoming, that is, serve the Lord.

"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord."

Those times of refreshing shall come from the presence of the Lord.

Jesus is exalted a Prince and Saviour to grant repentance and the remission of sins unto Israel, and repentance and the forgiveness of sins are both preached in his name, for Jesus is preached. The wisdom and power of God are preached, or Christ is preached.

He shall send Jesus Christ which before was preached unto you. The heavens must receive him until the time of the restitution of all things, or the fulfilling of all things which God hath spoken by the mouth of all his holy prophets since the world began.

But he will surely come to you to whom he has before been preached, and he will save you.

A friend writes that he is in the horrible pit, and that it is horrible because he cannot get out of that wretched place. How could one's condition be without hope if he has hope that he can relieve himself? If a man can come out of a distress it is not so very bad. If he can end it when he pleases then it is not horrible. when one is in a place, pit or condition from which he cannot possibly deliver himself, and yet that place, pit or condition is so wretched that he cannot live there, and none but God can deliver him therefrom, and he knows that none but God can ever deliver him therefrom, will he not give God all the glory when he is delivered therefrom?

A friend requests my view of predestination and election.

Predestination is of God, and election is of God. Whom God did foreknow them did he also predestinate to be conformed to the image of his Son. None but God can predestinate anything. No angel, man or devil can predestinate anything. Election is also of God. Elect according to the foreknowledge of God the Father. Knowing brethren, beloved, your election of God. They are called the elect of God. Then what is not embraced in this predestination and election, must be in a bad condition. Which would you

rather be in if you had your choice?

One objection to predestination is that it makes, say the objectors, God the author of sin; and to throw reproach on the cause dear to Old Baptists, they say he creates evil. Evil in what sense? Answer, in the sense that Job meant when he said to his wife, Shall we receive good at the hand of the Lord, and shall we not receive evil? He did not mean sin, but distress, affliction, trouble. Shall there be evil in the city and the Lord has not caused it? That is distress or suffering which the Lord has sent on it for a righteous purpose. But when one does evil in the sight of the Lord he sins. Hence the word evil is used in two senses in the bible.

God did not create sin, for it is not created. It is an act, a deed. Sin is the transgression of the law. All God's works are righteous, and shall praise him. Predestination stands as a most wonderful work of the Lord.

P. D. G.

IN ALL THEIR AFFLICTION.

Jesus stands from the foundation of the world as a Lamb slain, Rev. 13:8; which is also finished on the cross, 1st Pet. 1:19,20. He then is the righteousness of his people from the beginning. For in the beginning was the word. In due time that word was made flesh and dwelt among us, and lived in holiness, and died a holy sacrifice for the sins of his people, and put

away sin by the sacrifice of himself.

Man is a sinner, not merely from his birth, but he sinned in Adam. The fountain is polluted, and sends forth only bitter water. The stock or nature is corrupt, and therefore all the offshoots, all the offspring, is sinful. Jesus therefore stands up as the holy one identified with his people as their life and righteousness, from the beginning. His life is set over against theirs. In all their affliction he was afflicted. Why? "For he said, Surely they are my people, children that will not lie; so he was their Saviour." They were chosen in Jesus Christ before the foundation of the world, and he stood for them, not to prevent their sinning, not as one saying, I will see that they sin not; I will keep them from sinning. But he stood a Lamb slain from the foundation of the world—one for the many—the surety bearing their sins—and in that sense they are without sin, or children that will not lie. They are pure, but it is all in Jesus. Christ bare his people and carried them all the days of old, and in him they are without fault. In his love and in his pity he redeemed them. Isai. 62:8-10. In this obedience, then, they are without fault, or children that will not lie; yet as sons of Adam they are all sinners, all gone astray, and by nature children of wrath even as others. Was he not thus a perfect Saviour, a glorious high throne, the place of our sanctuary from the beginning? How blessed that we have this standing!

Blessed be the God and Father of our Lord Jesus Christ, who hath blest 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. 1:3,4.

The predestination of God causes our adoption as children by Jesus Christ, and provides final and perfect holiness. Then Christ is our Alpha and Omega, the beginning and the end, the first and the last.

God commends his love to us in that Christ died for us while we were sinners. For if when we were enemies to God we were reconciled to him by the death of his Son, much more being reconciled we shall be saved by his life. In addition, we have also received the atonement, which is, in substance, as by the disobedience of one many were made sinners, so by the obedience of one shall many be made righteous; or, wherefore, as by one man (Adam) sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned; so by the obedience of one (Jesus) shall many be made righteous. We then are one with Adam in the transgression, and sinned in him. This part of the atonement we receive in conviction for sin, and we die in Adam, or feel the justice of God in our death sentence. The revelation of Jesus Christ brings the righteousness of God to light in our justification in Jesus. This is the wonder of the atonement and

its glory. This we receive after we have the sentence of death in us, and feel the justice of God in our condemnation.

How wonderful, glorious, gracious, blessed, complete and perfect is the salvation of our God!

P. D. G.

ELDER P. D. GOLD: Please give your views on 22nd chapter of Proverbs, especially 1, 7, 8, 9, 16, 22 and 27 verses through the LANDMARK.

S. E. R.

Remarks.

A good name is such as the Lord names on his people. Naturally, some men earn or make a name that they are proud of—have a good reputation which they have earned by proper conduct. Well, that is better than worldly wealth, and to have favor or good will from men is better than silver and gold. But here is a name that is not earned or obtained by man's energy or prudence; but it is a given name. It comes from heaven. He whose name is above every name that is named, has named that name on his people. Jesus is that name.

Parents give names to their children. Sometimes parents call their child George Washington; but that does not make it a George Washington. No. I have read of a George Washington being hung.

The Lord names his children also. Ye are come to the general assembly of the first born, whose names are written in heaven.

To choose a good name is greater than to make a good name. If one

has wisdom to choose a good name that will secure a far better name than one can make. For the good name the Lord gives is far greater than any thing any poor mortal can earn. The desire for the loving favor of God is also greater than any favor that men could earn.

By grace are ye saved, not by works, 7, 8 and 9. The rich own the poor, and the borrower is servant to the lender.

We know that this is true naturally. Worldly riches tend to steal away natural affection and kindness, and make their possessor oppress the poor. But he that soweth iniquity shall reap vanity. When a man becomes rich he sows iniquity, and he reaps vanity. What a delusion it is to trust in the rod or scourge of wealth!

They that gather riches heap to themselves sorrow upon sorrow. But he that hath a bountiful eye, or that loves to distribute to the poor—that sees no fault, but much to admire in afflicted Joseph—shall be blessed, for he giveth to the poor. Blessed is he that considereth the poor. He that hath dispersed abroad is walking in the footsteps of Jesus, who said, It is more blessed to give than it is to receive.

16. He that oppresseth the poor to increase his riches, and he that giveth to the rich, shall surely come to want. He is not merciful to the poor. He that gives to the rich does it to increase his own wealth or honor, and he is accursed in this selfishness. Love, pity, bowels of compassion to the poor, is

greater than all worldly honors or wealth.

22. Rob not the poor because he is poor. We are not to despise the poor. In doing this we reproach their Maker. God's people are poor and humble folk. Poverty of spirit is an unmistakable mark of sonship with God. The afflicted are apt to be in the gate, the place of judgment, crying for mercy. Take heed that ye despise not one of these little ones in the gate crying for mercy.

27. Do not become surety to a stranger. He that strikes hands, or becomes surety to a stranger, shall smart for it. If you are surety for the debt of another you must pay it. Now if you have nothing to pay, the creditor will take away your bed from under you, and then where will you rest?

You cannot stand responsible for the sins of yourself, nor of any one. Jesus is the great surety. Cleave to him and you will have a bed to rest upon.

P. D. G.

EXPERIENCE.

DEAR BROTHER GOLD:—I feel impressed to write a part of what I hope are the dealings of the Lord with me.

I have had serious thoughts of death and judgment from early childhood. I would think that I would be lost in a world without end if there was not a change in me, and how that change was to be I could not see.

When I was about eighteen or

twenty years old I joined the Missionary church, and thought if I would live like they said I would be saved in that great day. I soon found that I could not live perfect here on this earth, and that caused me much trouble. I would have thoughts that I thought were enough to send my soul to hell, without my other sins. I thought I would live in this world without committing outward sin and keep the law holy, but I soon found that I would have evil thoughts, and they caused me more trouble than any sin I ever committed in my life. I went on in my troubles for about fifteen years, and one day when I was sitting all alone in my room, except my two little children playing, this passage of scripture came into my mind, "Them that are born of God cannot sin," and I had a great desire to know the meaning of that portion of scripture. I thought I would get up and go out doors and get away from the noise of the children, and it might be I could get some light on it. When I reached the door something seemed to say, if you keep the law holy, and offend in one point, you are guilty of it all. I then saw where a body could sin if he tried to keep the law, and was trusting in the law for righteousness; and something seemed to say, "Believe on the Lord Jesus Christ; he hath died for your sins, and what he hath died for shall never be held against you for sin." And then it was that I saw why it was that they that are born of God cannot sin, because Christ paid the debt for his people, and set them free from all their sins. And that was the first time in all my life that I could claim a whole Saviour. I felt that he had died for every sin I ever had committed, or ever would.

I went on in this way for seven

or eight months, and then fears and doubts began to arise that perhaps I was not a Christian after all; and I have had my ups and downs ever since at times.

Now, brother Gold, this is only a part of what I hope the Lord has done for me. I want you to publish this if you think it will be of any benefit to the household of faith. I ask your prayers.

Your sister in hope of eternal life.

MARY HARDIE.

Brother Gold, what class of people was it that the Savior was talking to when he said, "Ye will not come unto me that ye might have life." Was it those that had been born of God, and had wandered off? For the bible says that no man can come unto me except the Father which sent me draw him. Did the apostle mean them that had been born of God and failed to live up to their duty in treating their brother right when he said, "One may speak with the tongue of men and angels, have the gift of prophecy, understand all mysteries, all knowledge, and might have faith to remove mountains," etc.

Brother Gold, I will ask you one more portion of scripture, and then I will try and stop worrying you. What class of people was it where the scripture says that "Many shall depart from the faith, giving heed to seducing spirits and doctrines of devils." Does a child of God ever depart from the faith and go back and take the law for righteousness? When the bible says if Christ be in you the body is dead because of sin, and he says he will never leave them nor forsake them.

Your little sister, I hope,

MARY HARDIE.

Remarks,

Jesus was not speaking to his

followers or those born of God when he said, "Ye will not come to me that ye might have life:" but he was speaking to those who loved wickedness; Ye will not come to me because ye love darkness rather than light, because your deeds are evil. Now, if the love of darkness rather than light keeps one away from Jesus, if wickedness is the power that holds the sinner away, can one thus held be considered a child of God?

But can the love of evil prevent one from coming to Jesus? There is no power to prevent Jesus from calling to him whomsoever he will. No sinner, if left under the control of the power of evil, would or could ever come to Christ. He does not desire to do so. "Ye will not come to me," etc., said Jesus, "because your deeds are evil, because ye love darkness rather than light."

The characters to whom Jesus says come to me, are such as hate evil—such as hunger and thirst after righteousness—such as labor and are heavy laden, or burdened with sin as a distress to them.

Such as have not charity, though they might work miracles, speak with the tongues of men or angels, etc., are not born of God. For he that loveth is born of God, so he that is born of God loveth, or has charity.

"Some shall depart from the faith, giving heed to seducing spirits and doctrines of devils."

Paul, Peter and Jude all describe these same characters, and say in the last times these characters shall appear. How far a child of God may depart from the faith, is not for me to say; but I think while in his right mind he far prefers to depart from iniquity; and I certainly prefer to be found shunning such things as these are charged with. They are false teachers, ungodly, reprobate concerning the faith, giving heed to seducing spirits and doctrines of devils, speaking lies in hypocrisy, having their conscience seared with a hot iron, covetous, lovers of themselves, boasters, proud, blasphemous, disobedient to parents, unthankful, unholy, without natural affection, traitors, lovers of pleasure more than lovers of God, having a form of godliness but denying the power thereof, men of corrupt minds resisting the truth, bringing in damnable heresies privily, even denying the Lord that bought them, unjust, reserved unto the day of judgment.

Now where is there a single trait, sign or mark of a child of God in any of these characters, and what wickedness and corruption are they free from? Who would want to be such a character that has every trait of evil and no love of holiness?

P. D. G.

Sister R. Anna Phillips will send six of her books for five dollars. This book is rich reading.

P. D. G.

GOD'S SAVING GRACE.

BY R. ANNA PHILLIPS.

Mysterious depth of grace that Jesus dies
 Past fuding out the love that underlies—
 Begins and ends—that runs through all the
 plan

Of peace on earth and God's good will to
 man.

How marvelous! What mortal can unfold
 The riches of this glorious grace untold!
 Those hearts alone that's tasted should be-
 gin,

Yet these draw back, as from sheer depths
 within

They heard a voice of friendly warning call,
 "As from vast height to look down is to fall:
 Nor searching can you ever understand
 Salvation's wells sunk by the eternal hand,
 Nor when, nor where, nor how, nor yet
 wherefore,

Nor dare you ask—imply—nor yet ignore:
 We only know, and that by faith, not sight,
 These springing wells are like God's foun-
 taine."

Then looking to the firmament above,
 Asking to know the secrets of this love,
 What doth reveal but height o'erhanging
 height?

And space alluring on from flight to flight?
 Till vision stands appalled before the
 thought,

That system so sublime, so highly fraught
 With good to man and glory to the Lord,
 Should find no mortal hand that can re-
 cord

Discerningly, and systematize the plan
 That man may learn all grace hath done for
 man

In saving him from more than death, de-
 spair,

To more than life divine. Which to de-
 clare,

One must survey—portray to furthest goal,
 Or else reproach—impair it as a whole.
 For this to touch, should be to comprehend,
 And magnify in full, or lameness lend.

Looking abroad, as out upon the sea,
 Searching the things of this vast mystery—
 Pleading for things unseen, of things which
 be,

Who but shrinks back behind the morta
 plea

Of nothingness, before the vastness seen,
 To let their silence speak, as well as screen
 Their ignorance? Thus helpless, awed,
 amazed,

As if told to build eternity with days,
 As wisely grasp and rightly harmonize
 This scheme of grace, and no part compro-
 mise.

Alas for mind—for words in mortal store—
 That can this grace all unexplored ex-
 plore!

That one with soul filled with its essence
 pure,

How better knows its mysteries secure—
 Its depths inviolate? Nor theorem divine
 Nor ethical is found, as 'twere, to twine
 This beauteous wreath that crowns with
 life and love,

And brings one up to rest and home above!
 Then looking out as on expanse of sea,
 What see we but mysterious mystery?
 In figure here the wonders of that grace,
 Doth but expand and grow the more we
 trace,

The waters deeper and still deeper grow
 The further we in search essay to go.
 How soon compelled to halt in sheer amaze,
 As from no point a shore doth meet our
 gaze!

Lo, th' unmeasurable! th' unfathomable
 deep!

Whose borders far beyond our visions
 sweep.

Ah, the immensity—the expanse of God's
 grace,

Thus mirrored in this boundless, shoreless
 space!

Who bounds that grace—that far surpassing
 love?

Not earth!—perchance the perfected above!

YOUR CHOICE.

Any one sending us five new sub-
 scribers—with the cash—for the
 LANDMARK, can have delivered to
 him, free of cost, a handsome Ox-
 ford Bible, with Concordance, In-
 dex Tables, &c., complete, that
 accompany such bibles. Or for
 four new subscribers, with the cash,
 a family bible of plain print, with
 blanks for family record, &c., with-
 out note, concordance, &c.

Sister R. Anna Phillips' book, "Led By a Way I Knew Not," is well worth reading, and will delight all Baptists. This wonderfully gifted woman tells, with an eye single the praise of her Savior, of being led from the land of Egypt through the wilderness and into the spiritual Canaan.

The work is strong in the sense that it strengthens the weak-kneed and causes those who feel that at times they will surely fall by the hand of Saul, to take new courage at the manner in which this weak and lone woman was led by a way she knew not into that rest and peace which comes from true fellowship with God.

May the Lord who has blessed her so abundantly preserve her to continue to be a mother in Israel to the remnant "scattered abroad."

C. W. GOLD.

Sister Phillips' book is \$1 each copy, 6 copies for \$5.

NOTICE.

I have on hand yet about one hundred of Mary Parker's books, "Reminiscences and Letters," which since her death I have reduced to fifty cents. Also my book, entitled, "Meditations on Portions of the Word," at \$1, and the Hymn and Tune book, both round and shape note, at \$1. By the dozen \$9. Sent at the expense of purchaser.

SILAS H. DURAND.

Southampton, Bucks county, Pa.

When requesting your postoffice changed, please state both the old and the new post offices.

APPOINTMENTS.

J. E. ADAMS.

Brother W. R. Coffey will arrange appointments in his country till 4th Sunday in July.
 Pleasant Hill..... Sat. and 4th Sunday
 SalisburySun. night and Mon.
 Pine Wednesday
 Burlington.....Thursday night
 Thence to Eng. Association.

W. T. BROADWAY.

Tom's Creek June 22 and 23
 New Shepard 24
 Mount Tabor 25
 White Oak Springs 26
 Suggs Creek..... 27
 Rock Hill 29 and 30
 Riley's school house.....at night 30
 Will need conveyance.

A. GARDNER.

Rock House.....July 6
 Piney Grove..... 7
 Snow Creek..... 8
 Russell Creek..... 9
 Pleasant Grove..... 10
 Spoon Creek..... 11
 Shady Grove..... 12
 Cascade..... 13
 Sugar Tree..... 14
 Mt Ararat..... 15
 Strawberry..... 16
 Fairfield..... 17
 Gallie..... 18
 Unton..... 19
 Weatherford..... 20
 Springfield..... 21
 Whitethorn..... 22
 Banister..... 23
 Mountain Springs..... 24
 Malmaison..... 25
 Terry School House..... 26
 Pickaway..... 27
 Mill..... 28
 Cane Creek..... 29
 Moon's Creek..... 30
 Country Line..... 31

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AGENTS.

Elder L. H. Hardy has kindly proposed to act as agent in obtaining renewals and new subscribers for ZION'S LANDMARK.

I willingly accept his service, and request others also, as many as feel so disposed, to do likewise.

We give the paper to every one who will raise a club of eight new subscribers, or renewals, for the time they subscribe for it. We would be glad for an increase in our subscription list.

If you cannot obtain eight names send what you can, and retain the expense of remitting to me out of the amount you remit.

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The Skewarkey Union is to be held in June at Flat Swamp, and not at Briery Swamp.

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ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

WALK WITH GOD.

BY R. ANNA PHILLIPS.

How strait the path! How narrow is the way
That follows thee, O Christ! nor grants delay,
Nor sloth, nor sleep, nor aimless steps by chance,
But order, law, and watchful vigilance,
Are in demand with faith's devotion hid
In every step, to walk as Enoch did.
Thus will I walk if Jesus' hand I hold,
Nor darkness comes my pathway to enfold;
But Jesus oft' lets go our hand to try
If we on self, or yet on him rely;
And thus we learn obedience by the things
We suffer most, that prayer and watching
springs,
And sufferings thus bring us to Daily
School;
Then pays the fee of lessons and of rule.
But yet this way, though holding trials
sore,
Hath greater joys that's held in secret store,
Revealed along; and always just in time,
To demonstrate God's word and grace
sublime,
That hath vouch'd safe the Holy Spirit's
need.
Commensurate with every time of need.
Thus while the hand' from war finds no
release,
The conscience has her answers all in peace,
For though this walk a daily cross entails,
There's given grace that more than counter-
vails:
And though it bounds Meribah's bitter
sweep,
It leads beside sweet waters still and deep.
It also leads where piercing thorns prevail,

And bitter foes, and strong, will sore assail.
Yet for the sweets—the after fruit—that
springs,
I'll meet the foe, to gain the spoils he brings.
So may I walk before my God with fear,
And manifest his life and image here:
For therein lies, though toiling while we
live,
That sweeter peace the world can never
give,—
That peace divine, that Jesus gives to those,
Who walk with God, and on his arms repose,
And which bears up to higher brighter
plains,
Till we forget the strugglings for the gains.
Thus pressing on, we reap the joys of heav-
en—
That rich reward, and sweet incentive
given

To walk with God.

Then, 'tis not ours to loiter in the shade
Of nature's groves, where subtle lusts in-
vade;
Lest these alluring with seductive smiles,
Lead us astray, and carnal ease beguiles,
Till we alas! forget to watch and pray,
Nor see the dangers lurking in the way,
Till watchfulness and vigilance are flown—
For loss of which there's nothing can atone,
And unawares we fall asleep, to own
Our waking up, we reap as we have sown;
Yet reaping learn, that ills of yesterday,
Though fraught with tears, and grief, and
sore dismay,
Yet we may use—nor evil thus condone—
As making each, good's future stepping
stone.
Still, all too late, we now have realized
Our negligence, and so far compromised
Our walk with God.

But in the way, though oft' the light is dim,
And though oft' faint, yet still pursuing him,
We come with Christ with stronger heart

and hand,
 And better use of weapons in demand,
 And plainer seen the pillar, to abide
 Of fire by night, and cloud by day to guide,
 With faith grown strong, and mounting hope
 inspired

To file the vale of Achor's sullen fires,
 And mount and rest with acclamations loud
 Upon God's bow of promise in the cloud:
 Then boldly claim and take the things un-
 priced—

The all good gifts God freely gave with
 Christ.

Which doth comprise "a heavenly price"
 for those

Who walk with God.

Thus, as well used, the "little" gains the
 more—

Talents "put out" are doubled to restore—
 Who walks with God obedient for his sake,
 Will of his life proportional partake.
 So while our works do magnify his name,
 He makes our good spring from the very
 same.

Then thus to work—to obey the gospel laws,
 Is to strive to prosper our own cause.

For God's great name to be involved with
 ours,

We cry for faith that heart and hand em-
 powers

To nobler deeds, with purer hands to bring
 Unto this name a purer offering.

Persisten't we, God will that faith impart,
 That works by love and purifies the heart.
 And thus we'll hold his banner still out-
 furled,

While for ourself we'll overcome the world:
 And better still, instead of wrath and rod,
 We'll have sweet peace and fellowship with
 God.

What blessed reward in faith 's given to those
 Who walk with God!

WHAT THE LORD HATH SPOKEN.

BELOVED EDITORS AND BRETHEREN—The testimony of the holy Prophets of God, whom he called and inspired, is not merely the word of men, but as really the word of the Lord, which cannot be broken. All who admit the truth of revelation must admit this. For the Lord spoke by the prophets,

"God, who at sundry times and in divers manners, spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son." Heb. i: 1, 2. Therefore Jesus said: "The words that I speak unto you I speak not of myself; but the Father that dwelleth in me, he doeth the works." This was true also of the words spoken by the prophets of God. For this cause, it was usual for them to preface their messages with, "Thus saith the Lord." This testimony of the divine prophets is therefore infallible, as were the words of the holy Son of God, who said: "Heaven and earth shall pass away, but my word shall not pass away." Concerning the faithful fulfillment of his word, the Lord says it is as the rain and snow which make the earth fruitful: "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." The "shalls" of the Lord God omnipotent can not fail, because he is the Almighty and reigneth. This must be admitted.

With this established, let us now turn to the words of the "holy men of God (who) spake as they were moved by the Holy Ghost," which the apostle says is "a more sure word of prophecy;" more sure than even the heavenly vision of Christ's transfiguration upon the sacred mount, which only three of his disciples were witnesses to; but the truth of the infallible prophecies all his people shall witness to.

The testimony of the prophets of the Most High related to future events. Let us keep this fact in mind. For thus we must see that they spoke by revelation, and declared the infallible word of the

Lord, whose faithfulness and omnipotence would surely fulfill all that he had thus spoken. To say any prophecy or foretold event might possibly fail to come to pass, would be a denial of God's revealed truth, as the so-called "higher critics" now deny it, and desecrating the inspired oracles of God to the mere word of man. But with the inspiration of the prophecies admitted, we then must see that the holy prophets declared the things which God had before ordained should come to pass, just as he himself had revealed them to his servants, whom he had called for this very purpose. Surely none will call the truth of this in question, for it is certain that future events must have been unalterably fixed or determined, either by the Lord, who revealed them to the prophets, or some other determining power, or else they must all have failed to come to pass. To see that it must be thus, we need only consider that all things which are dependent upon the wisdom and power of men are liable to fail, and that many of the mighty and far-reaching events of prophecy were hundreds of years in the future when the prophets were moved to write them. Therefore, between the time of the prophecies and the times of their fulfillment, many generations of men were born and died, and countless events and changes took place, some of them involving and affecting unborn generations, and even including the rise and fall of nations and governments on earth. All this made it absolutely necessary that all the intervening circumstances and every event between the word spoken by the prophets of God and the fulfillment thereof must not only have been certainly foreknown by the Lord God, but as well determined

by him. For if one link in the chain of successive events had been broken or subject to failure, all else connected with it would likewise have been liable to fail, and the purpose and end foretold must have been liable to fail, and the purpose and end foretold must have been defeated. Hence, either God or some other shaping or determining and controlling power, a power and intelligence mightier than all intervening powers and things, did sovereignly determine the end foretold from the beginning, when the prophet wrote, "Thus saith the Lord." What power is it, then, that subjects and controls all events and things, great and small, so definitely that they all so certainly link together and combine in the exact accomplishment of the word spoken generations and ages before? Will the candid reader candidly answer, as unto the Lord! If it is admitted that all prophetic events, with all things else, were infallibly seen and foreknown by the Omniscient One, yet denied that they were also determined by him in his infinite wisdom and according to his eternal purpose, then will the reader please answer the question: What controlling wisdom and power does establish the unflinching certainty of all prophetic events, and all other things certainly foreknown unto the Lord? For just as the omniscience of the omnipresent God foresaw all creatures and things, so must they be, or else the foreknowledge of God is denied. There is then an absolute certainty in the exact fulfillment of all foretold events and foreknown things, although hundreds and thousands of years may intervene between the foreknowledge and its accomplishment, with millions of interposing people and events. Yet all those must be sub-

ordinated to the performance of far-distant thing foreknown and foretold, precisely at the time and place and in the way the prophets of the Most High declared that thus it shall be.

Now, therefore, it is absolutely certain that some superintending wisdom and controlling power does sovereignly preside over all creatures and things in all the universe, so that all do in the end result in the very things which God eternally foresaw and foreknew should come to pass, according to his infallible word by his inspired servants the prophets, to whom he revealed those far-off and momentous events. The prophets spoke and wrote them with an absolute certainty, as the historian records actual history, as though the things foretold were already done. This fact is truly wonderful. Upon the certain fulfillment of the prophecies rests the authenticity of the holy Scriptures and the infallibility of the Holy One, who spake by the prophets. A sacred reverence and humility becomes us, therefore, when we speak of God and his oracles. So now, shall we meekly confess that the Omnipotent one holds the reigns of universal dominion and controls all things, to the certain accomplishment of his eternal foreknowledge of them? or will we deny him this prerogative and controlling jurisdiction, according to his infinite wisdom and almighty power, and attribute this certain control of all things to some other being or power? For certain it is that some overruling power does control and subject all things in the universe to the accomplishment of God's absolute foreknowledge of them. Then, which is wisest, safest and best—to ascribe this wisdom, dominion and controlling power to the Holy God, or to wicked men

and devils? But, should we attribute the certainty of all things, just as God foreknew them, and as the prophets foretold many of them, to certain fixed natural forces and laws, as combining causes to produce the certain results; the question then remains to be answered: Who ordained or established and supports the fixed laws in the universe, so that they are thus unfailling in bringing to pass every foreknown event? God himself is the law-maker, and all his laws in his limitless dominion are ordained and maintained by his almighty power. This we must admit, or deny the God above us, and make him subject to some extraneous power and control. But his inspired prophets and apostles, who testify of him as he revealed himself to them, ascribe to the Almighty all dominion and power, and abundantly declare that he is the Omnipotent One, and all worlds, creatures and things are put under his feet, or subjected to his dominion and control. "For by him were all things created, that are in heaven and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him, and he is before all things, and by him all things consist. Thus God is over all and controls all.

With these primary truths thus clearly established, we may now turn to a few of the very many solemn declarations of the Lord by his ordained prophets, by which let us be meekly instructed, while we are awed before the righteous majesty of our God.

"And the Lord answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and

not lie: though it tarry, wait for it; because it will surely come, it will not tarry." Hab. ii 2; 3. This is equally true of all the visions which the Lord gave to his prophets. They are "for an appointed time, but at the end they shall speak, and not lie."

"Then said I, Lord, how long? And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate, and the Lord have removed them far away, and there be a great forsaking in the midst of the land." Isa. vi. 11; 12. This was fulfilled against the people and land of Israel, by their ungodly and warring enemies, yet the Lord declared that he would remove them far away. For their sins he did it. (Let it be understood, once for all, that all the righteous judgments of God upon the world, are for the sins of men, justly meted out for their transgressions, in all of which God is holy, and justice and judgment are the habitation of his throne; and mercy and truth go before his face.)

"The remnant shall return, even the remnant of Jacob, unto the mighty God. For though my people Israel be as the sand of the sea, yet a remnant of them shall return: the consumption decreed shall overflow with righteousness. For the Lord God of hosts shall make a consumption, even determined, in the midst of all the land." Isa. x. (Please read the chapter.) "I have commanded my sanctified ones, I have also called my mighty ones for mine anger, even them that rejoice in my highness. The noise of a multitude in the mountains, like as of a great people; a tumultuous noise of the kingdoms of nations gathered together; the Lord of hosts mustereth the host of the battle. They

come from a far country, from the end of heaven, even the Lord, and the weapons of his indignation, to destroy the whole land. Howl ye; for the day of the Lord is at hand; it shall come as a destruction from the Almighty. . . Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate, and he shall destroy the sinners thereof out of it. . . And Babylon, the glory of kingdoms, the beauty of the Chaldee's excellency, shall be as when God overthrew Sodom and Gomorrah." Isa. xiii. (Read this solemn chapter).

"Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. . . The land shall be utterly emptied, and utterly spoiled; for the Lord hath spoken his word." Isa. xxiv. "Come near, ye nations, to hear; and hearken, ye people, let the earth hear, and all that is therein, the world, and all things that come forth of it. For the indignation of the Lord is upon all nations, and his fury upon all their armies, and he hath utterly destroyed them, he hath delivered them to the slaughter. . . And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll, and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig tree. For my sword shall be bathed in heaven; behold, it shall come down upon Idumea, and upon the people of my curse, to judgment." Isa. xxiv.

"Thus saith the Lord, Be not afraid of the words that thou hast heard, wherewith the servants of the king of Assyria have blasphemed me. Behold, I will send a blast upon him, and he shall hear a rumour, and return to his

own land, and I will cause him to fall by the sword in his own land. . . . Then the angel of the Lord went forth, and smote in the camp of the Assyrians a hundred and fourscore and five thousand." Isa. xxxvii. "Thus saith the Lord the King of Israel, and his Redeemer the Lord of hosts, I am the first, and I am the last, and beside me there is no God. And who, as I, shall call and shall declare it, and set it in order for me, since I appointed the ancient people and the things that are coming and shall come, let them shew unto them." Isa. xlv. Here the Lord says that he appointed the ancient people, and the things that are coming, and shall come." All the quoted words of the Lord are plain.

"I have made the earth, and created man upon it; I, even my hands have stretched out the heavens, and all their host have I commanded." Isa. xlv. "I have declared the former things from the beginning, and they went forth out of my mouth, and I shewed them; I did them suddenly, and they came to pass. Because I knew that thou art obstinate, and thy neck is an iron sinew, and thy brow brass; I have even from the beginning declared it to thee, before it came to pass I shewed it thee; lest thou shouldest say, Mine idol hath done them, and my graven image, and my molten image, hath commanded them." Isa. xlviii. The Lord declared this to his people Israel. How it should rebuke and humble us before him.

The prophet foretold the Lord's glorious work of salvation, in his reign of righteousness and mercy among the nations, saying, "So shall they fear the name of the Lord from the west, and his glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the Lord shall

lift up a standard against him. And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord." Isa. lix. "For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth, so the Lord God will cause righteousness and praise to spring forth before all the nations." Isa. lxi. "And I looked, and there was none to help and I wondered that there was none to uphold; therefore mine own arm brought salvation unto me; and my fury, it upheld me. And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth." Isa. lxiii. Thus did the Lord speak about seven hundred years before Christ came and redeemed his people, trod down the rebellious nation of the Jews, and then the cruel Romanation, and caused righteousness and praise to spring forth from the Gentiles. The prophets, and they that feared the Lord in Israel, and that thought upon his name, waited long; yet in the fullness of the time appointed, and just as the Most High had decreed and declared, the vision spake, and did not tarry, for the word of the Lord cannot be broken. True, unbelieving and wicked men, actuated by the flesh and the devil, combined to defeat the accomplishment of this great and glorious work and purpose of the Lord; but he had them in derision, laughed when their fear came, and mocked at their calamity. "And when ye see this, your heart shall rejoice, and your bones shall flourish like an herb: and the hand of the Lord shall be known toward his servants, and his indignation toward his enemies. For, behold, the Lord will come with fire, and

with his chariots like a whirlwind to render his anger with fury, and his rebuke with flames of fire. For by fire and by his sword will the Lord plead with all flesh: and the slain of the Lord shall be many. . . For I know their works and their thoughts: it shall come, and I will gather all nations and tongues; and they will come and see my glory and they shall declare my name among the Gentiles. And they shall bring all your brethren for an offering unto the Lord out of all nations. . . For as the new heavens and the new earth, which I will make, shall remain before me saith the Lord, so shall your seed and your name remain. . . And they shall go forth, and look upon the carcasses of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh." Isa. lxvi. These are the last word of the Lord by this great prophet How full of majesty, glory and wonder they are! For just as the Lord hath spoken, so shall it come to pass All worlds and beings cannot hinder it, nor hasten it.

This is the Lord God of the holy prophets. We may well adore this Jehovah of the Bible with humble reverence, while we take refuge under his almighty wing; for in him is everlasting strength, safety and salvation, and he is able to save us unto the uttermost.

"Suffer me a little, and I will show thee that I have yet to speak on God's behalf." Behold, God exalteth by his power; who teacheth like him? Who hath enjoined him his way? or who can say, Thou hast wrought iniquity? Remember that thou magnify his work, which men behold. Every man may see it; man may behold it afar off,

Behold, God is great, and we know him not, neither can the number of his years be searched out. Touching the Almighty, we cannot find him out: he is excellent in power, and in judgment, and in plenty of justice: he will not afflict." This is the testimony of Elihu to Job. Of cloud and wind and storm he says God turneth them about by his counsels: "that they may do whatsoever he commandeth them upon the face of the world in the earth. He causeth it to come, whether for correction, or for his land, or for mercy. Harken unto this, O Job: stand still, and consider the wondrous works of God." Elihu thus speaks to us, too.

"Then said the Lord unto me, Though Moses and Samuel stood before me, yet my mind could not be toward this people: cast them out of my sight, and let them go forth. And it shall come to pass, if they say unto thee, whither shall we go, then shalt thou answer them, Thus saith the Lord; Such as are for death, to death; and such as are for the sword, to the sword; and such as are for the famine, to the famine; and such as are for the captivity, to the captivity. And I will appoint them four kinds, saith the Lord: the sword to slay, and the dogs to tear, and the fowls of the heaven, and the beasts of the earth, to devour and destroy. And I will cause them to be removed into all the kingdoms of the earth, because of Mannasseh the son of Hezekiah king of Judah, for that which he did in Jerusalem." Jer. xv. "Thus saith the Lord God of Israel; Behold, I will turn back the weapons of war that are in your hands, wherewith ye fight against the king Babylon, and against the Chaldeans, which besiege you without the walls, and I will assemble them in the midst of this city, And I myself will fight

against you with an outstretched hand and with a strong arm, even in anger, and in fury, and in great wrath. And I will smite the inhabitants of this city, both men and beasts: they shall die of a great pestilence." Jer. xxi. "Am I a God at hand, saith the Lord, and not a God afar off? Can any hide himself in secret places that I shall not see him, saith the Lord? Do not I fill heaven and earth? saith the Lord?" Jer. xxiii.

"And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith the Lord, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations. And I will bring upon that land all my words which I have pronounced against it, even all that is written in this book, which Jeremiah hath prophesied against all the nations." Jer. xxv. The righteous God declared that he himself would bring those fearful but just judgments upon all those guilty nations, including his own people of Israel, who were guilty of the grossest idolatries and backslidings. Yet he would in mercy restore his people, and bring them again to Zion and bless them, for his own glory.

"Behold, the days come, saith the Lord, that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah. In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely; and this is the name wherewith she shall be called, The Lord our righteousness." Jer. xxxiii. The Lord Jesus is the Branch or Son of David, and he

reigns in righteousness upon his throne, doing the will of God, having obtained eternal redemption for his people, and ascended on high.

All those prophetic mighty events, involving the destinies of many peoples, and nations not a few, relating to wars and famines, plagues and pestilences, no less than the peaceful reign of Immanuel in the salvation of his redeemed among all nations, most solemnly declare that the Lord God omnipotent reigneth in it all, and accomplished his sovereign and righteous purpose in all those awful calamities and great national events, which his mouth foretold should so come to pass, even saying that he would bring them to pass. Because the Holy One has sovereignly thus foretold those mighty events, and fulfilled them in his judgments upon the sinful nations, shall we be so foolhardy and daring in presumption as to impiously say, If God thus purposed and determined all the atrocities and cruelties of those warring and life-destroying nations, then he himself is the author and doer of all the monstrous cruelty of those wicked nations, and is responsible for it? God forbid. Are we in God's stead? Shall finite, sinful and ignorant creatures, whose very being and breath are dependent upon the infinite and holy and almighty Creator, rise up in judgment against him? What blind and stupid folly. Let vain man say what he will, the word of the Almighty by the prophets most positively declared that thus it should be, and that he would surely execute those calamitous judgments, both upon his own people and the surrounding heathen nations. It is time to call a halt, and that men professing to be the servants of God should

cease from replying against the holy Lord God Almighty, as he has declared himself by his faithful prophets. For such railing against the Lord God of the prophets, as to say that if he determined such wicked acts of men and nations, as the prophecies cited clearly show and plainly declare, makes the Holy One the author of all that sin and wickedness, and responsible for it, is blaspheming and profaning the name of the Most High, and it betrays a shocking degree of vain arrogance and conceited presumption and bigoted ignorance, or else a sinful creature would not thus speak against the Holy Creator.

"Thus with your mouth ye have boasted against me, and have multiplied your words against me; I have heard them. Thus saith the Lord God; When the whole earth rejoiceth, I will make thee desolate." Ezek. xxxv. "I have sent among you the pestilence after the manner of Egypt: your young men have I slain with the sword, and have taken away your horses. I have overthrown some of you, as God overthrew Sodom and Gomorrah, and ye were as a firebrand plucked out of the burning; yet have ye not returned unto me, saith the Lord. Therefore thus will I do unto thee, O Israel, and because I will do this unto thee prepare to meet thy God O Israel." Amos iv. "For, lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth. And the sinners of my people shall die by the sword, which say, The evil shall not overtake nor prevent us." Amos ix. "The Lord is slow to anger, and great in power, and will not at all acquit the wicked: the Lord had his way in the whirlwind and in the storm, and

the clouds are the dust of his feet. The mountains quake at him, and the hills melt, and the earth is burned at his presence, yea, the world, and all that dwell therein. . . The Lord is good, a strong hold in the day of trouble; and he knoweth them that trust in him." Nahum i. "Art thou not from everlasting, O Lord my God, mine Holy One? We shall not die. O Lord, thou hast ordained them for judgment; and, O mighty God, thou hast established them for correction." Hab. I. "The Lord is in his holy temple; let all the earth keep silence before him." Hab. ii. "For, behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the Sun of righteousness arise with healing in his wings." Mal. iv. Just as the Lord thus declared that it should come to pass, both as to the wicked and they that fear his name, so it was, and so it shall be.

Coming to the new testament, the Holy Son of God said, "and ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. . . Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake. And then shall many be offended, and shall betray one another, and shall hate one another. And many false prophets shall rise, and shall deceive many. . . And this gospel of the kingdom

shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. xxiv. Paul also foretold what should be, saying, "For I know this, that after my departing shall grievous wolves enter in among you; not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." Acts xx. He again prophesied to the brethren and said, "That no man should be moved by these afflictions: for yourselves know that we are appointed thereunto." 1 Thess. iii. "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron." 1 Tim. iv. "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn a way their ears from the truth, and shall be turned unto fables." 2 Tim. iv. Peter likewise prophesied, saying, "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of." 2 Pet. ii. "But the day of the Lord will come as thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." 2 Pet. iii. "Jude, the servant of Jesus Christ," said, "For

there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. . . . But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; how that they told you there should be mockers in the last time, who should walk after their own ungodly lusts."

"The Revelation of Jesus Christ, which God gave unto him," will worthily conclude these very solemn and wonderful prophetic revelations from God. Of the two witnesses the angel said, "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." xi. Of the beast John says, "And it was given unto him to make war with the saints, and to overcome them; and power was given him over all kindreds, and tongues, and nations. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world. If any man have an ear, let him hear." xiii. "Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus. For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy. And I heard another out of the altar say, "Even so, Lord God Almighty true and righteous are thy judgments." xvi. Concerning the judgment of God against Babylon, John heard a voice from heaven, saying, "Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utter-

ly burned with fire: for strong is the Lord God who judgeth her." xviii. "And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth; Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever." xx. The beloved John was then shown "a new heaven and a new earth," and he "saw the holy city, new Jerusalem. . . And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful." xxi. "And they shall reign for ever and ever. And he said unto me, These sayings are faithful and true: and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done." xxii.

"What shall we then say to these things?" For all the prophetic words and sayings, truly given in this article, are alike faithful

and true, the righteous judgments of God, no less than his gracious blessings, all of which were spoken with a divine positiveness, as the revealed word of God, showing that all those great and marvellous things "must" and "shall" come to pass, because God, "who cannot lie," hath spoken all those words. For if one word of all the revelation which the Lord declared by his prophets could be defeated and fail, it would impeach all his testimony. But, blessed be his Holy Name! this can never be; for his word is as eternal as his holy throne, and all things which his word has spoken must take place. "The Lord of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand." Isa. xiv. 24.

Surely it cannot be thought by us that the prophetic words of the Lord were either distinct from or opposed to his thought and purpose; for this would involve a conflict between the thought of the Lord and his prophetic word, which he inspired his prophets to write. It is infallibly certain, therefore, that all the word of the Lord by his prophets is supported by his solemn oath, that it shall thus come to pass and stand, as he hath thought and purposed and revealed. And this establishes the certain fulfillment of all the things which holy men of old, who spoke as they were moved by the Holy Ghost, have foretold in the Bible, as unfailingly as could the decree of the Almighty, who changes not. Every fair and candid mind will see and admit this. Let the dear reader search the prophetic Scriptures, and it will amaze and awe you to find that prophecy embraced all history, including the rise and fall of nations, their wars and awful calamities, famines and

plagues, as the fearful visitations of God's righteous judgments; and that the history of the Hebrew people, and the many surrounding wicked nations, which is largely a history of wars and calamities the most appalling—that history is prophecy fulfilled.

Now, therefore, the Holy Lord God Almighty, who declared the end from the beginning, and from ancient times the things which were not yet done, saying, My counsel shall stand, and I will do all my pleasure, who is in one mind, and none can turn him, certainly had a wise and holy purpose in the accomplishment of all those mighty events of peoples and nations, events both of judgment and mercy, which he called and moved the holy men of old to write, from his servant Moses to his Son Jesus. The infinite wisdom and omnipotent power and perfect holiness and rich mercy of our majestic and ever blessed God are proclaimed and made known thus to the children of men. Shall we say, "Even so, Lord God Almighty?" Yours to serve,

D. BARTLEY.

Crawfordsville Ind.

AGENTS.

Elder L. H. Hardy has kindly proposed to act as agent in obtaining renewals and new subscribers for ZION'S LANDMARK.

I willingly accept his service, and request others also, as many as feel so disposed, to do likewise.

We give the paper to every one who will raise a club of eight new subscribers, or renewals, for the time they subscribe for it. We would be glad for an increase in our subscription list.

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.

VIEWS REQUESTED.

My friend Miss Frances E. Sprnel requests my view of Luke 17: 12-19. It is the case of ten lepers.

As Jesus entered into a certain village there met him ten men that were lepers. A leper knows he has a disease not only loathsome, but incurable from any remedy of man. There never has been a remedy of man for this pest. It is sure to eat up and waste away the life of its victim. Besides this, the unfortunate wretch with it is unclean and banished from the society of healthy people. He is not allowed to touch a person, nor for a person to touch him, nor to come near to any one. This is surely a sore calamity. The only person a leper can associate with is another leper—one like himself. Miserable alike, unclean alike, their wretchedness binds them together. Expelled from all healthy society, they herd together. Their

uncleanness drives all healthy people from them, and their mutual miseries fasten them together.

Here is a type of a sinner convicted. The plague of sin is in him, and broke out upon him. It has appeared to him in his person, in his conduct, and in his thoughts. He is hopelessly unclean in his own eyes; is driven away from men, shuns the contact of clean people, and cries out unclean, unclean.

There were ten lepers together, and they stood afar off, not worthy to draw near, and as Jesus came there they lifted up their voices or cried to him and said, "Jesus, master, have mercy on us."

What were the mingled feelings of hope and fear, of strong desire to be healed, and of trembling expectation of relief of these lepers? Did they love Jesus, or believe in him before they were cleansed? What was their feeling toward him? They call him master, and they beg for mercy. They worship him in calling him master. Why did Jesus say to them, "Go, show yourselves unto the priests?" The priests did not own Jesus as Lord, nor receive him. But that had no influence over his righteous conduct. The law of Moses commanded the leper to show himself to the priest, and Jesus came to fulfill the law of Moses, and no hatred of man, nor wicked conduct of men could in the least defile his holy life or thoughts. As they went—not afterward—they were cleansed. Jesus is priest, prophet, king, lawgiver and Lord; all

healing therefore is in him. One of the lepers, when he saw that he was healed, turned back and with a loud voice glorified God. He also fell down at Jesus' feet and gave him thanks; and he was a Samaritan.

According to the letter of the law, and the construction that carnal reason puts on it, the nine did right. They went to the priests or the law of Moses. This the world says is right. This religion of works or of worshiping under the law of Moses is right in the eye of carnality, for it owes not Jesus.

But this Samaritan had faith, and that faith always embraces, owns, worships and loves Jesus, or the one that possesses it does: And Jesus said to him, Arise, go thy way; thy faith hath made thee whole. The Samaritan felt and said that Jesus made him whole. Our faith too says that Jesus does it all, and it ascribes all praise to him, and this faith truly honors Moses.

Jesus said, were there not ten cleansed? But where are the nine? They are not found that returned to give glory to God, save this stranger.

Such only as feel that they are strangers, sinners, Samaritans, unclean, having nothing to commend them are the ones that confess Jesus, and own and worship him. Such as feel that they are nothing but sinners saved by grace are the ones that truly love and worship the Lord, and turn back from the law, and all dependence on works, and give God all the glory, and

that only pleases Moses.

Jesus said, were there not ten cleansed? Where are the nine? Where are they? That is a question Jesus did not answer: And can such a poor, vile, ignorant creature as I am answer it? That is a deep question often with me. Many seem to love the doctrine we preach, but few own it in a gospel way by being baptized, and walking blameless in the ordinances. Where are they? How blessed if one owns Jesus, and falls down and worships him, and to whom Jesus says, Arise, go thy way; thy faith hath made thee whole.

P. D. G.

STRANGER AND PILGRIM.

A stranger and a pilgrim!—a stranger to myself and to all the world around me!—A stranger in a strange land having nothing in common. I know not who I am, whether a child of God, or a poor deceived soul. I know not where I am, whether in the right way of truth and righteousness, or in the way that leads to destruction. I only know that I am a poor, needy, destitute, desolate one, foot-sore and weary, from this rugged travel begun fifty years since next September; and that while I feel a disgust for the vain things of this world, I feel an intense desire and craving for a permanent home and rest—a home of my own—a home pure and undefiled and that fades not away, and wherein, with armor laid by, I may enter and rest from

all labor as free from all sin. And I am so wearied with my own pollution, and with battling with the enemy by the way, and with wrong and evil wherever found, that nothing but a home of purity will satisfy me: therefore, I seek a country, a city, a home not made with hands wherein dwells holiness.

Those who like me have no worldly means nor literal or natural home. Who have not where of their own to lay their head; which state creating that tormenting harassing apprehension of forsaken helplessness in the end of old age; can by the similarity, the better understand this spiritual condition; and not only that longing for assurance of friendly support till this home is entered; but that peculiar appreciation of home that naught but its loss and lack can create. For "not so much as a foot's breadth" shall we have of this land through which we pass; we must even pay for the food and water consumed in passing through it.

Then truly, as having no home, no place, no city in which to dwell here, I am a stranger and a pilgrim necessarily seeking a country beyond. But as such a sojourner, pitching my tent here in a low marsh place among the slime-pits to-night; and then on the higher table-land tomorrow night, I have grown weary and impatient of ever seeking, ever expecting and looking to the as yet, unseen; and to grasp the, as yet, unfound.

This together with the oppression of the wicked has so sorely

wounded and broken my spirit, that fearfulness seizes me, and I am ready to give up in despair, concluding my efforts are all vain. Yet I have, and do still try to live right; I try to do good for evil. I try to do unto others as I would have them do to me. If found wrong I try to turn from it. If I wound one, it is a privilege and not a task to ask his pardon. I try to leave revenge in the hands of the Lord; and when reviled I try to bear it in silence for Jesus' sake who opened not his mouth but was led as a lamb dumb even to death. The servant is not greater than his Lord. Surely I love Jesus, his cause, and people. Otherwise, would I hate my life as sinful, and every evil way? Would I forsake the world and become a stranger and pilgrim seeking home and rest in him? Surely not.

As a stranger and pilgrim I have at times felt emboldened to say "I will trust in him, though he slay me" in the end. Then again as foot-sore and weary from constant travel and toil, and as overwhelmed by the oppression; and that when more restless and homesick than usual, how often I cry out "Oh had I the wings of a dove I would fly away and be at rest. I would hasten my escape from this windy storm and tempest." Yea, at times I have felt so tired, so opprest, so homesick and desolate, that I longed for the literal setting of my sun of life. And then am such a stranger to myself that I do not know whether this was right or wrong. But I do know in connection that

there are two words which hold more to me than others; and these are home and rest. And that nothing relieved me of this burden but its weight bending me to the feet of my Lord in tears and supplication. After which I have felt as if a literal weight was taken off me.

But a pilgrim is a wayfaring one, a sojourner, with only his staff in following the pillar of cloud by day, and of fire by night; the word of God is as a lamp to his feet; while, as not understood, it is darkness to the enemy. If I be such, I am near the end of my pilgrimage, but a few more moves of my tent will bring me to the shore, which I welcome as the only way to reach the home I seek in heaven.

P.

ELDER P. D. GOLD, Dear Sir;— I have been attending a revival meeting held by Mr. Strouse, who preaches the doctrine of sanctification: Persons who have been members of the church for years have joined him and claim that just now they have obtained a clean heart and are at peace with God. He says a person can live without sinning and unless he is holy and sanctified he can not enter the kingdom of heaven.

He also says a person can not be converted and sanctified at the same time, but must be converted and afterwards (by believing) God will remove his carnal mind, and give him this second blessing, or sanctification. He uses this portion of scripture to testify to his remarks:

"Present your bodies a living sacrifice, holy and acceptable unto God.

Please give your views through the LANDMARK if not intruding on your time and space, and oblige.

A FRIEND.

REMARKS.

There are many ways of deceiving and misleading mankind. A spiritual discerning mind that receives and holds the truth in righteousness is a wonderful blessing. Such as are gifted to rightly divide the word of truth, and separate between the precious and the vile are also good workmen.

A discerner of Spirits or such as try the Spirits and prove liars to be liars, are highly commended.

One would expect such a meddler and deceiver as Satan is, would have swarms of ministers transformed into the appearance of the very best and holiest servants of God. The arch deceiver has his servants professing great holiness, not only that they are holy, but that they can assist others to become holy and sanctified.

God's people are sanctified in Christ Jesus. Christ has perfected forever them that are sanctified by the one offering of himself once.

The revelation of Jesus in them as made of God unto them wisdom, righteousness, sanctification and redemption enables them to walk by the faith of Jesus.

The holding of the beginning of that confidence steadfast unto the end gives them blessed hope and joy in the Lord.

But it is such as these that have no confidence in the flesh, because they know that in them, that is in

their flesh, dwells no good thing. The revelation of truth in the Ξ causes them to abhor themselves as Job, Isaiah, Daniel, Paul and others did.

Men who say they have no sin are liars and the truth is not in them.

"If we say we have no sin we deceive ourselves, and the truth is not in us," 1st John 1:8. Yet "whosoever is born of God doth not commit sin," 1st John 3:9. The same writer utters both these things. How is this? That which is born of the flesh sins. That which is born of the Spirit is Spirit and does not sin. The Christian is both. As born of Adam he is a sinner, or has sin; as born of God he is without sin. Now if he lives after the flesh he becomes defiled. If he walks after the Spirit—presents his body a living sacrifice, holy, acceptable unto God, then he is walking in white.

A man once talking with me said, "he had not sinned in thought word or deed in five months—that he had the second baptism"—(one baptism is enough if it is the right sort) "and was perfectly happy—nothing troubled him." I asked him what would kill him if he had no sin in him? He said he had no fear of death. I replied you will have to die whether you fear death or not, and if you have no sin what is going to kill you? He replied, "I watch my body and keep it under." I said, "If there is no sin in you what is there in you to watch or keep under? It is not a sheep we watch but a bad biting dog."

The grief of a christain is that he is still a sinner. That is the cause of his distress.

The pride of a self-righteous man is that he is free from sin. God I thank thee I am not like other men, he says.

P. D. G.

WORDS.

There are some words in common theological or religious use among the denominations of the world very popular that are not found in the bible. But the Bible furnishes the true standard of style, or supplies the true form of sound words, as well as sound doctrine.

True religion is not constructive, or does not build a different system of doctrine from that taught in the bible. It, with vigilant eye and faithful speech, rejects all that is contrary to the bible, and hence has the appearance of unfriendly criticism, because the world is so constantly thrusting something before the people not sanctioned in the standard.

If the bible is the only standard authority, why should we not always appeal with a heart of submission to that book, because it emanates from him who is the fountain of truth and righteousness?

We will notice a few words of general use among the religious world, and which therefore index the sentiment of men; for by one's words he is justified or condemned, because words disclose what are the thoughts of the heart, and

what is the quality of the doctrine held by the speaker or writer.

The word agent is of world-wide use among men, yet I think is not a bible word. Free agent is a common phrase by which it is insisted man is proven to be able to do both good or evil equally, according to a self-determining power. Man can and does decide what he will do, and the matter is left with him to decide what kind of character he will be. Freedom of will or choice, free agency, is the power to do as one pleases, and he is free to do good or evil as he pleases. Whereas the bible uses no such language. The only man truly free is the one or the ones the Lord makes free. If the Son make you free you shall be free indeed—free from evil; but until the Son makes one free he is not free to do good, but he does evil freely. A tree cannot bring forth both good and bad fruit. No man can serve two masters. Jesus alone is holy. If one serves him, this is true and blessed freedom. If one serves satan, there can be no freedom in the service, because there is no freedom in satan, as there is no freedom in wickedness. True liberty is found only in Jesus. Stand fast therefore in the liberty wherewith Christ hath made you free.

The word moral is also of world-wide use by people claiming to be religious, yet that word is not in the bible. Free moral agent is the phrase they apply to man to describe his status. Morality applies to manners, but does not set forth the holy quality of thought. The

bible word to denote acceptable thought or purpose before God is Spiritual. That which is produced or directed by the Holy Spirit is spiritual, and therefore holy. But that which is moral even in the world's use of that word, is not holy. The world is content with what it calls a moral standard of behavior which is merely external and natural, and is no true sign of inward purity, or of a new creature. It has a form of profession of godliness, but not the confession thereof. The confession of Jesus is the result of conviction of guilt and righteous condemnation and pardon, whereby one is a confessor of his guiltiness and pardon through atoning blood; while profession may be a mere business that one takes up according to his own will, while there is no power of godliness.

The word accept is of frequent use by religious men. For instance, do you, or will you accept Christ, or his offers of pardon, or his overtures of mercy? Now this word is never so used in the bible. The greater accepts the less. According to the world's view, Christ is dependent on the sinner to accept him, or let him come in. They say he stands at the door of every man's heart entreating to be allowed to come in, but the sinner will not accept him.

Is not a religion badly at fault that so perverts the right use of words?

P. D. G.

Will not Jesus accomplish all he came into the world to do? All power in heaven and in earth is given into his hand—all power in heaven—all the fruit of the spirit, all the treasures of wisdom and knowledge, all glorious dominion, every angel worships him, the Father delights to honor him, all mercy, grace and pity are his, he is exalted a prince and a Savior to grant repentance unto Israel with the forgiveness of sins. He must reign on earth until every enemy is put under his feet, and the last one is death. He has power over all flesh to give eternal life to as many as the Father hath given him. He has all power in earth. He appears on the white horse of the gospel conquering and to conquer. He is Lord of lords and King of Kings.

Then infinite wisdom and power created this world and the fulness thereof for a wise purpose to glorify Jesus and glorify his body, the church in him, and translate sinners in nature, and practice into glory, and reveal in them the hidden mystery of Christ crucified and risen.

The love that Jesus has for his bride—his people—is such that it delivers each of them, and saves them from all their sins and iniquities, and from the power of satan; and he shall present them all in exceeding beauty before his Father in his own righteousness. His blood or life cleanses and saves us from all our sins:

P. D. G.

SIN FOR US.

God made Christ who knew no sin to be sin for us. Only one that knew no sin could become surety for us sinners. As he was holy so he became the redeemer of sinners. He was not made a sinner, but sin. Our murders, our fornication, our adultery, our lies, all our guilt, whether of overt act, or whether dormant in our vicious nature, whether we are conscious of it or not, all our guilt—all our iniquities—the God of heaven hath laid on Jesus. He bore our sins in his own body on the tree, and was made a curse for us. He was numbered with transgressors, made himself of no reputation, no honor among men. How he was humbled and hated without cause, how abased. The sufferings of Christ surpass all thought of their severity and extent. Yet he was holy, harmless, undefiled, and separate from sinners.

He is made of God unto us wisdom, righteousness, sanctification and redemption, that we might glory alone in him who knew no sin to be sin for us, that we might be made the righteousness of God in him. Then why should we not be reconciled to him? If he has done such wonderful things for us will he not still love us? If he has given us the greater things will he not bestow upon us the smaller things? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

P, D, G.

ASSOCIATIONS.

The next session of the Staunton river association will meet with the church at Whitethorn, Pittsylvania Co. Va., 4 miles east of Chat-ham, 2 miles south east of Whittles, and commence Friday before the second Sunday in August next. A general invitation is extended to the brethren, and especially those in the ministry. Persons traveling by rail will be met at Whittles as follows. Those coming from the north will be met Thursday evening at 4 o'clock. Those from the South Friday morning at 6:35. There will be no trafficking allowed within legal bounds of the meeting ground, neither will there be any dinner spread on the ground until after services the third day are over, then we will have some refreshments for our brethren and friends that they may be able to go to their respective homes, and none faint by the way. We read, that when the multitude had been with Christ three days he fed them saying, if I send them away fasting to their houses they will faint by the way. We have adopted this plan for the sake of order, thinking it will have a good effect.

GEO. H. THOMAS.

The Eno Association will be held in Durham N. C., beginning on Saturday August 3rd 1901; and continue three days. All lovers of truth are cordially invited. Re-

duced rates on rail roads asked for.

G. C. FARTHING,
Clerk.

Gilliam's Academy, for both sexes. See advertisement in this issue. The principal, brother J. W. Gilliam especially deserves liberal patronage of his school by our denomination, the Primitive Baptist. His experience in teaching covers more than 25 years. Try him a session.

NOTICE.

I have on hand yet about one hundred of Mary Parker's books, "Reminiscences and Letters," which since her death I have reduced to fifty cents. Also my book, entitled, "Meditations on Portions of the Word," at \$1, and the Hymn and Tune book, both round and shape note, at \$1. By the dozen \$9. Sent at the expense of purchaser.

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Southampton, Pa.

OBITUARIES.

GEORGE WASHINGTON HARDEE.

DEAR BROTHER GOLD:—To comply with the request of our highly esteemed and bereaved sister Emily J. Hardee, I will write a short notice in memory of her kind husband.

He was born and raised in Pitt Co., near Greenville, and was born April the 22nd 1843, and departed this life Feb. the 21st 1901. He was first taken with a severe cold and cough, then bronchitis, and it finally ran into pneumonia. His sufferings were great but he bore them with patience and lived about two weeks.

He was a devoted husband, promoting his wife's happiness as far as circumstances would permit. He was kind hearted and accommodating to his neighbors and friends was highly esteemed by his many warm hearted friends, far and near, and was often called by them Uncle Wash. The community has lost a good citizen, but we hope our loss is his gain. Although he never made any profession of religion he was a strong believer in the Primitive Faith. He fought in the civil war receiving two wounds, one near Petersturg and one near Kingston. He was a brave soldier belonging to the 17th North Carolina Regiment, Co. K under Captain Wiswell. Awhile after the war ended he was married to Emily J. Edwards, daughter of James M. Edwards and Elizabeth his wife. They were married March the 17. There was not any increase in their family but lived happily together. Sister Hardee has our deepest sympathy in her sore bereavement, but I hope the Lord will sustain her and bless her both temporally and spiritually.

Urnorithly, M. M. BROOKS.

Greenville N. C. May the 14th 1901.

NANCY E. WOODARD.

Nancy E. Woodard was born May the 10th 1843 and was the daughter of Larkin and Sully Pearce, was married to Josiah Woodard Nov. the 27th 1867, was received into the fellowship of the Primitive Baptist Church at Bethany about May 1877, and was a faithful and useful member until death, which sad event occurred Feb 15th 1901. Her disease was pneumonia. Sister Woodard was a kind mother and neighbor and will be missed by those

around her. She leaves 7 children beside a host of relatives and friends to mourn her loss, but we mourn not as those without hope, for we must sav. judging from her upright walk and God's conversation that our loss is net gain. So may we all be enabled to say the Lord hath given and the Lord hath taken away blessed be the name of the Lord. And to the bereaved children I would say weep not and may you together with us all be enabled by the Grace of God to meet that father and mother where parting and weeping will be known no more, where all is love and we can join with those around the Throne in singing praises to that God whom your father claimed to love and worship. Also a few days after Sister Woodard was buried her youngest daughter Fannie E. Woodard died of the same disease. Fannie was born August 16th 1884, and was just entering the bloom of life and was a dutiful child, as were all the children, which spoke well for brother and sister Woodard, showing they were heeding the admonition to bring their children up in the nurture and admonition of the Lord, also to bring them up in the way they would have them go so when they got old they would not depart from it. Oh, how we miss sister Woodard in our meetings, she was so faithful to fill her seat, also the children were following the same example of the father and mother in going to hear preaching and behaving well, so may we all be enabled by the grace of God to meet our beloved brother and sister where parting will be known no more is the desire of the writer.

A. WIGGS.

A. E. TURNER.

Death, is there a sadder word in the English language? A word that will wound the heart of any human being and open his ears to its acceptance. A word that will darken the brightest days and cause the rays of the sun that lights the whole world to look sad and sorrowful as they fall around. In a word that even causes the songs of the cheerful birds to sound sad and lonely. Among the many faithful brethren of the Primitive Baptist Church who have laid their armor by, and now we hope are singing the song of Moses the servant of God and the song of the Lamb, we record the name of our beloved Brother A. E. Turner, who on the night of January the 15th 1901, in the presence of a loving and broken hearted

wife and children, relatives and friends breathed his last breath and his spirit took its flight we believe to a world of eternal bliss.

He was the son of Andrew and Francis Turner. He was born in Henry Co. Va. in the year of our Lord Nov. 4th 1835. He professed a hope in Jesus at the age of 17 years, attached himself to the church at Reed Creek at the age of 21. After the organization of the church at Camp Branch, he moved his membership and was elected clerk of the church which he served faithfully until his death. I can truly say to his church they have lost a consistent and faithful member whose council and admonition they greatly miss. He was married to Miss Eliza Cannady Aug. 4th 1868; of this union were born 9 children, 6 sons and 3 daughters. Two sons and one daughter preceded him. Near 12 months ago Bro. Turner had a severe attack of La Grippe which terminated into that dreadful disease consumption. His family soon became much alarmed about him and desired him to be treated by some good physician, which he seemed to oppose for some time but finally submitted to their desires and went to Roanoke where he was attended by the best of medical skill but to no avail. He bore his afflictions with christian fortitude and several weeks previous to his death he talked beautifully to his family and relatives present, telling them of a presentment and bright evidence he had to assure him the Lord would be with him, and seemed perfectly submissive that the Lord's will should be done.

Brother Turner was truly a devoted husband, loving father and a neighbor and citizen that will be much missed. All of us should be proud to know that he could leave so good a name. He has been strictly honest, sober, industrious and correct in all transactions. He was loved and respected very much by all Primitive Baptist, and his house was always a home for them. Oh how my heart goes out in sympathy for the dear wife and children. They miss him far more than all others, there is a place vacant in his home that can never be filled. Let me say to each member of his family remember his good examples, let not his worthy council and advice fade from your memory. But he is gone not to return, and we must try to be submissive to his will. Dear wife and children, may the God of all grace work in

you and us a spirit of resignation, and enable us to trust him for he has promised to be a husband to the widow and a father to the fatherless. You all nursed him so faithfully and tenderly my prayer is you may reap your reward. That you may be saved in the Lord with an everlasting salvation. Bro. Turner's funeral was preached at his home by the writer in the presence of a large concourse of sorrowing relatives and friends after which the body was laid to rest in the family burying ground.

May beams of that holy light shine on our dark and sorrowful way and guide us all to that Heavenly home is my humble prayer.

Z. T. TURNER.

Figsboro Va.

JIMMIE BROWN.

Little Jimmie, son of Mr. Lafayette and sister Penina Brown, was born October 20, 1891, and died November 20th 1900. He was taken with a yellow chill and seemed to be getting along very well, but was taken worse and died at the above stated time. Little Jimmie, though small, seemed to love to go to preaching with his mother, and was a good little boy, and we feel has been taken from the evil to come. May the Lord bless the bereaved parents with grace to support them in their sad bereavement. He seemed to be warned of his death and when taken said he was going to die and that Henry Davis (his cousin) was going to die too, which proved to be true, as he was soon taken with the same disease and soon followed him. May the Lord be with and comfort the bereaved ones.

Affectionately your brother.

M. T. LAWRENCE

Hamilton, N. C. May 20th, 1901

GABRIEL BAILLY.

It is with a sad heart I attempt to write you the death of my dear husband, which took place on the 7th day of March, 1901.

He was born November the 26th, 1826. We were married December 24th, 1837, and raised six children, five boys and one girl. The two oldest are dead, Willie and Laura and now he has gone, and at times my troubles seem to be more than I can bear; but the Savior says all things work together for good to them that love the Lord, to them who are the called accord-

ing to his purpose. He was a kind husband and a good father, always ready to do any thing he could to accommodate us. But that dreadful disease pneumonia took him away. He was sick only two weeks. He seemed perfectly resigned, and said he wanted the Lord's will to be done. He said his race was run here on earth, and that he had prayed since he had been sick to go. I asked him if he wanted to leave us all, he said no, but he would leave the troubles of this world behind.

He joined the Primitive Baptist church at South the 15th day of August, 1881, and was baptized the 10th of September, 1881 by brother A. N. Hall. He was clerk of the church at the time of his death. The church will miss him, and oh how we miss him here at home; but if he is in that happy home above, I do pray that all his loved ones will meet him there where parting will be no more.

I now ask all the brethren and sisters to pray for me and mine in this sad bereavement.

MARTHA D. BAILEY,

Jesse, N. C., June 5th, 1901.

About twenty-five years since I wrote a book called my "Experience and Reasons for Leaving the Missionary and uniting with the Primitive Baptists," which was soon exhausted, nor supplied the demand. For years since, as a work awaiting my hand and certain opportunity that should bespeak it of the Lord, and not the flesh, it has lain on my mind in unspoken secrecy, 'till lately, when that opportunity came. And now I have a revised and enlarged *Second Edition* of that book, titled "Led by a Way I Knew Not," containing over three hundred pages, in good readable type, and nicely bound in silk cloth, that will be ready for delivery by the 1st of March, 1901, at one dollar per copy, post paid. Money should accompany all orders, which should be addressed to me at Macon, Ga., as follows:

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APPOINTMENTS.

JASPER MORAN.

Five Forks... Thurs. after 2nd Sun. in July
 Snow Creek..... Friday
 Flat Shoal..... Saturday
 Pine Ridge..... Mon. after 3rd Sun
 Sardis..... Tuesday
 Pleasantville..... Wednesday
 Shiloh..... Thursday
 Buffalo..... Saturday

E. E. LUNDY.

Newport..... Mon. after 2nd Sun. in Aug
 Hadnot's Creek..... Tuesday
 North East..... Wednesday
 South West..... Thursday
 Wilmington..... Sat. and 3rd Sun
 Sheffield's School House Tuesday night,
 (will some one meet him in Newbern
 Tuesday evening?)
 Grantsboro..... Wednesday
 Sandy Grove..... Wednesday night
 Blount's Creek..... Thursday
 Sandy Grove..... Thursday night
 Goose Creek Island..... Friday 3 p. m

J. J. HALL.

Pla' River..... Sat. and 4th Sun. in July
 Pinks' Siding..... 4 p. m. Sunday

W. T. BROADWAY.

Big Creek..... July 13 and 14
 Mountain Creek..... 16
 Albermarle..... 17 at night
 Howard's Chapel..... 18
 Jones' Hill..... 20 and 21. (Funeral)
 Clark's Grove..... 22
 Liberty Hill..... 23
 Freedom..... 24
 Albermarle..... 25 night
 Flat Creek..... 27
 Toms' Creek..... 27 and 28

P. D. GOLD.

Cane Creek..... Wed. after 1st Sun. in Aug
 Gallie..... Thursday. (Funeral of Elder Wm.
 McDowell, with Eld. Hundley.)
 Staunton River Association.
 Malmaison..... Monday
 Mountain Springs..... Tuesday
 Mill..... Wednesday
 Roxboro..... Friday
 Country Line Association.
 Prospect Hill..... Tues. after 3rd Sun
 Arbor..... Wednesday
 Pleasant Grove..... Thursday
 Reidsville..... Friday
 Thence to Abbott's Creek Association.

Elder G. D. Roberson will accompany me
 part, if not all the time.

Conveyance needed.

T. C. HART.

Eno Association.
 Dutchville..... Tues. after 1st Sun in Aug
 Camp Creek..... Wednesday

Tar River..... Thursday
 Surl..... Friday
 Shiloh..... Sat. and 2nd Sun
 Stories Creek..... Monday
 Ebenezer..... Tuesday
 Roxboro..... Wednesday
 Flat River..... Thursday
 Mt. Lebanon..... Friday
 Country Line Association.

Conveyance needed.

ELDER W. W. BRINSON.

Haskins Chapel..... Fri. before 2 Sun. in July
 Sandy Bottom..... Sat. and 2nd Sunday

J. E. ADAMS.

Brother W. R. Coffey will arrange appo int
 men's in his country till 4th Sunday in July.
 Pleasant Hill..... Sat. and 4th Sunday
 Salisbury..... Sun. night and Mon.
 Pine..... Wednesday
 Burlington..... Thursday night

Thence to Eno Association.

BOOK NOTICE

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ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

DEAR BRO. GOLD AND BRETHREN: As this is a day of rest and a day that I have no regular appointment I will endeavor to write a few thoughts on the Parable of the Rich man and Lazarus. I may cut some with a borrowed axe, but if I hew to the line and do good work I hope no one will object.

This narrative is recorded in Luke 16:19 to 31, and has been to me one of the most profound mysteries contained in all the scriptures. I have often heard our people (preachers) refer to it, but never has one given me any light on the subject. I too have often heard the conditionalist discuss the subject as a proof text of the necessity of the work system. Their argument did not agree with my experience, and they too failed to give me any comfort or light on this wonderful subject. So when all had failed I trust I asked the great interpetor in earnest for the proper light and understanding of this parable, and I trust he gave it to me. But whether I in my weakness and ignorance shall be able to convey the same to others God only knows, and in him I hope I trust in this matter. The great difficulty with many in reading this scripture is that, though they read it as a parable, they reason on it and draw conclusions from it as though it were a literal statement. To regard it as a literal statement in-

volves several absurdities. For instance that the rich man went to Hell because he had enjoyed many earthly blessings and gave nothing but crumbs to Lazarus; not a word is said about his wickedness. Again Lazarus was blessed not because he was a sincere child of God full of faith and trusting, not because he was good, but simply because he was poor and sick. If this be interpreted literally, the only logical lesson to be drawn from it is, that unless we are poor beggars full of sores we will never enter into future bliss, and that if now we enjoy fine living and wear purple and have plenty to eat every day we are sure of future torment. Again the coveted place of favor is Abraham's bosom; and if the entire statement be literal the bosom must also be literal, and it surely would not hold very many of the earth's millions of sick and poor.

But why consider absurdities? In a parable the thing said is never the thing meant. We know this from our Lord's own explanations of his parables, when he said wheat he meant children of the kingdom; and when he said tares he meant children of the devil &c. So in this parable, the rich man represents a class, and Lazarus represents another class. In attempting to set forth my views on a parable like this, an explanation of which the Lord does not furnish us, I

desire to be modest in expression, and not to force my views on any one except so far as his own enlightened judgment may command them as in accord with God's word. To my understanding Abraham represented God, and the rich man represented the Jewish nation. At the time of the utterance of the parable, and for a long time previous, the Jews had fared sumptuously every day, being the especial recipients of God's favors. As Paul says: what advantage, then, hath the Jew? Much every way; chiefly, because to them were committed the oracles of God. (Law and prophecy.) The promises to Abraham and David and then organization as a typical kingdom of God invested that people with royalty as represented by the rich man's purple. The typical sacrifices of the Law constituted them in a typical sense a holy (righteous) nation represented by the rich man's fine linen symbolical of righteousness. Rev. 19, 8.

Lazarus represented the outcast from divine favor under the Law. These, at the time of the utterance of this parable, were entirely destitute of those special divine blessings which Israel enjoyed. They lay at the gate of the rich man. No rich promises of royalty were theirs, not even typically were they cleansed; but, in moral sickness, pollution and sin, they were companions of dogs; and the typically clean Jew called the outsiders heathen and dogs, and would never eat with them, nor marry nor have any dealings with them, Jno. 4, 9. As to how these ate of the crumbs of divine favor which fell from Israel's table of bounties, the Lord's word to the Syro Phoenician woman give us a key. He said to this Gentile woman; It is not meet (proper) to take the children's (Israelites) bread and to cast

it to dogs (Gentiles,) and she answered truth Lord, but the dogs eat of the crumbs that fall from their Master's table. (Matt. 15—26-27.) Jesus healed her daughter, thus giving the desired crumb of favor. But there came a great dispensational change in Israel's history. Then their typical righteousness ceased. Thus the rich man died to all these special advantages, and soon he (the Jewish nation) found himself cast off, in tribulation and darkness. In such condition that nation has suffered from that day to this. Lazarus the poor beggar (God-seeking Gentile) died to his former state of being an alien from God and a stranger to grace, afflicted and made helpless by reason of sin, undergoing a great change, and was carried by the angels (apostles &c.) to Abraham's bosom. Abraham is represented as the Father of the faithful, and receives all the children of faith. The termination of things then existing was well illustrated by the figure death. The dissolution of the Jewish polity, and the withdrawal of the favors which Israel had so long enjoyed. Then they were cast cast off and have since been shown no favor, while the poor Gentiles who before had been aliens from the common wealth of Israel and strangers from the covenant of promise, having no hope and without God in the world, were then made nigh by the blood of Christ, and reconciled to God. It is a fact that to-day the Jews are buried among the nations of the earth; and if they have never cried to God (Abraham) for mercy and the hand of the Lazarus closes it is no evidence to me that they never will, for it is said in Hell (Hades the grave) he lifted up his eyes being in torment, and seeing Abraham afar off, &c. Now I feel sure this is not literal because the

dead we are told know nothing at all, and again it is said, there is no work, nor device, nor knowledge, nor wisdom in the grave; and the dead are described as those who go down into silence, while the rich man calls on Abraham as Father Abraham (God) and he (Abraham) recognized him as son, yet he tells him there is a great Gulf fixed so that there can be no passing from us to you, and this gulf to my mind is the wide difference between the Law and the gospel, and most beautifully bears out the truth of the apostolic doctrine. For when the poor Lazarus class has at the hand of God secured riches and blessings and has been carried by the angels (Gospel preacher) to Abraham (God the Father's) bosom, it makes such a gulf he can never go back to the Law, neither can the Law workers come or pass to him. What a glorious truth is here set forth, and yet rejected by all classes of conditionalists. While the one rich man here rejected we remember that he made a plea for his five brethren. The five brethren to me represent the 10 tribes of Israel who never returned from the Assyrian captivity, and while the one represents the two tribes Judah and Benjamin. The five brethren in harmony of number may represent the already dispersed tribes. I feel that I have but hinted at the glorious riches of this subject. It is too great for me. While but a short time ago I saw nothing but a haughty rich man and a poor afflicted Lazarus, and they died, one carried to heaven and the other lifted his eyes up in hell. And often heard the conditionalist using the subject to scare people into heaven with, and my own brethren could not, or did not give me any satisfaction, but I trust the Lord has blessed me with a little understanding, and in this parable

that has all this time been such a hidden mystery to me, I see or I think or hope I do the great and glorious purpose of God in this parable foretold by his dear Son in a way as to bring riches and blessings to his people, how that God is about to make an end of Law, and bring in everlasting righteousness, and it seems to me that I see the Law worshipers in Hell or (hades, darkness, the grave) while the poor Lazarus class full of afflictions laid about unable to help themselves, by the gospel (the power of God) brought into the bosom of God the Father by the angel (gospel preachers,) and this it seems to me is the good and use of preaching, not to make or help make christians. The harvest is great, plenty of ripe wheat, the true Laborers are the only scarcity.

Yours in Gospel bonds I trust,

W. J. STEPHENSON.

DEAR BROTHER GOLD.—You know I suppose that I have for some months, been confined to the house. I try to find some relief from my loneliness in correspondence with those whose faces I am not permitted to see.

I will now offer some reflection on the subject and significance of what is called the Book of Life. At the time when the scriptures were written what is now known as books, and for sale in book-stores, or kept in libraries did not exist, and of course were unknown. What was sometimes called books, was simply rolls, parchment written on one side and rolled up for preservation and sometimes sealed up. God does not need to preserve records in that way. The record spoken of is said to be the names of those who were redeemed from among men; what this name is it has always been; but there is a time with us when it becomes our

name. In the message to one of the seven churches, the Lord says that he would write upon him that overcometh the name of God and the name of the city of God which is New Jerusalem and his own new name. It is announced by the prophet Isaiah that in the future, when the time to favor Zion should come, that her children should be called by a new name which the mouth of the Lord should name. This name that the mouth of the Lord only can name from henceforth is their name, and though it has always been the name borne by his people it is a new name to them and does not belong to them until the Lord writes it upon them. From the beginning of the race of men upon the earth this name has been the same and it is written upon men by the Spirit of the Living God in a personal experience. This work that we sometime call heart-work, it is said that no man knoweth saving he that receiveth it. Yet like the leaven hid in the meal in due time it will discover itself and show that the recipient now bears a new name. The Lord calls it his name, his new name, he was not known as bearing the name Saviour until he became a Saviour, then it was, as a new name to him. To those who are the subjects of this Salvation have all that is embraced in the name saviour conferred upon them. So the Lord writes his new name upon them. His salvation is put upon them so they bear his new name. This name may be traced through all the generations of men. We have account as early as in the fourth chapter of Genesis that then began men to call on the name of the Lord. There was a time when Samuel did not yet know the Lord and the word of the Lord had not yet been revealed to him, but very soon after their revelation come so

that even the Jewish Priest perceived that the Lord had called the child. A list of these names is given by the apostle in the eleventh chapter to the Hebrews together with the peculiar development of that name that the mouth of the Lord doth name. It is a name better than that of sons and of daughters, an everlasting name that shall not be cut off.

We might inquire why this book of life is said to be the Lord's book. The first account we have of this book, it is in the right hand of him who sits upon the throne, and is sealed, and no man in heaven nor on earth, nor under the earth was found worthy to break the seal of this book, or even to look thereon. There was much weeping on this account, and the weeping on this account has never yet ceased. The angel said "Weep not, for the Lion of the tribe of Juda is found worthy." And this is the cry that is yet to be heard in the ministry of the gospel to these weepers; that though they are all unworthy, there is one found who is worthy, and to them the word comes with power so that their sorrow is henceforth turned into joy. The Lamb that is in the midst of the throne still holds the book, and to this day he continues to break the seals, for all worthiness is in him.

We shall not hear the names that are found in the book of life until we are recipients of that life. And then oftentimes the evidence is sealed up from us for a time. We are unworthy of it, and long days of sorrow and months of weeping result. That worthiness must appear for our deliverance or our weeping would continue. As the prophetic dispensation was drawing to a close and the moral degeneracy of the people had reached the lowest depths, there were

found some who feared the Lord and thought upon his name, and they spake often to one another.

The name that they love is found in that book of life and is had in everlasting remembrance. The points that I have been aiming to present are that he that sanctifieth and they who are sanctified are all of one, for which cause he is not ashamed to call them brethren. It is his own name they bear and they have right to it as he is their life. It is his good pleasure to bear them witness of their relationship with him.

Yours to serve in the gospel,
E. RITTENHOUSE.

State Road Del. June 1901.

DEAR BROTHER GOLD:—Do not you feel that it was good that we all fell in Adam according to the purpose of God, that he made man to till the earth. And I believe in the fall we inherited our natural knowledge, such as to construct machinery and the gift of mechanism, which is of the first man, Adam, and is looked upon as wisdom; but it is of the world, or of the earth earthy. When our time ends here, this will all end with us; but if we receive that second birth of the Lord from heaven, a quickening spirit, I understand that it will be Christ formed in us the hope of glory, so the body of the first man will return to dust, and the second man to God who gave it.

G. M. CORBITT.

Remarks.

I have never been able to know what things would be, if they were not what they are. Some one says they would have been something else. Yes, but what something else would they have been? If I

had not been P. D. Gold who would I have been?

We must accept conditions and things as they are, and act on what presents itself, or as occasion serves.

The man that never changes is either uncommonly wise, so that he can see much better than other people, and thus avoid blunders they make, or he is so foolish that he never sees any of his folly.

We cannot conclude that Omniscience is ever disappointed or defeated in his purpose, or that Omnipotence is ever confronted with what he cannot accomplish. God was not frustrated in man's transgression, but displayed another form of government over him suitable to Adam's changed condition. He drove him out of the garden to till the ground, cursed for man's sake.

The best that man can do is to accept and submit to his surroundings, and act according to the light God gives him. If he is too lazy to labor he does not honor the state he is found in. If he depends only on the bread of earth, and seeks nothing higher, then he serves self merely, and his life is a failure. If he does not own and feel that he is vanity, and shall soon pass away, his pride compasses his destruction. If he is humble in spirit, and owns he is but dust and ashes, then he does not seek great things for himself, and his life is given him as a prey in all places whither he goes.

There is a mystery in Creation, Providence and Grace that it is not in man's power to fathom,

The Revelation of Jesus, the second man, the quickening Spirit, the Lord from heaven, so sweetens all man's toil on earth, and so brings to light the full and blessed deliverance of all such as feel the burden and heat of the day, that such as labor and are heavy laden because of sin, and that seek a better inheritance that is an heavenly one, shall know the Lord hath made all things for his own glory, and all his works shall praise him, and all his saints shall bless him. Those that feel that Adam the first is thick and burdensome clay, shall also bear the image of the heavenly, and shall be glorified together with Jesus in bearing his blessed, heavenly likeness, and shall then be satisfied.

P. D. G.

ELD. P. D. GOLD—Dear Brother: There is an elder of the church in this region who, in addressing his audiences, says it has been revealed to him in a figure that the year 1903 will be a year of dearth throughout the world, and that he will not be doing his duty if he does not make known universally the impression he has thus received.

In a few words, he desires that all people shall know it, in order that they may, if they can and will, provide against the calamity.

He points to several great recent events in the world's history as a proof of the impressions of this nature he has received. For example, he was thus shown, about three years before hand, the great Peace Conference (so called) and its true character, which assembled at The

Hague a few years ago. This I can vouch for.

What do you think of it?

Yours in Christ,

CHAS. R. BOYD.

Sparta, N. C., May 7, 1901.

Remarks.

I know nothing of the future of myself. I know the word of God will be fulfilled, as God purposed and declared it; but how, or in what manner, or when, I do not know.

The Lord God has in ages past been pleased to show unto some of his servants things that should come to pass before hand. For instance he sent Joseph beforehand to save much people alive, and revealed to him the seven years of plenty that should come, and the seven years of wasting, consuming famine that should follow.

It will be well for our people to cease their extravagance, and save a penny for the years to come, so that when distress comes they may have to give to them that have not.

P. D. G.

ELD. P. D. GOLD—Dear Brother: Owing to my poor health and sickness in my family, I have not attended our church meetings since the year 1896, as regular as I had in days gone by; but we did what we could, and I feel like we were blest in so doing.

Our needs have been supplied as well as could be, considering the sickness we have. The Lord has given us, day by day, our daily bread, and I desire to praise him. The same God I served in days gone by has reached my case in declining age, and I felt satisfied my life was in God's hands, and

he would treasure up his bright designs and work his sovereign will. I have had several serious spells. My thoughts would often be plunged into mysteries too deep to be understood. It was like being plunged into deep water, and seeing nothing to bear me up and bring me out but the hand of a merciful God; and O, how I did plead with him to intercede for me at the right hand of God the Father, and to enable me to cast all my care upon the Lord, and trust in him to care for me, which I believe he did. I had a kind husband and children to look after my necessities, and they seemed to anxiously aid the labors of my hands. The cares of a large family, from the tender infant up to maturity, in manhood and declining age, has seemed a pleasure to me since my health has begun to improve; and I thought there was nothing on earth more pleasant than to see a happy family in a pleasant home.

It has been a long time since I heard from our dear old pastor, Elder Dameron. I would like to hear. I sympathise with him and family in their sad affliction; besides, it was sad to mourn his absence in the church. But I hope the same God that has so fed us will carry us through and make provision for us. I don't think any church ever loved their pastor better than the Mill church did him; and often in his preaching, God's power was so plainly manifested that he was satisfied it was the gospel; and many believed on the Lord Jesus. I often thought of the obituary brother Dameron wrote concerning his son John's death. What great power was manifested in his dying hours. It was a wonder to me how brother Dameron was given the spirit of prayer to speak aloud, in such sore affliction and sad bereavement, in behalf of

his dying son; and his son was given strength to speak with a voice loud enough to be heard over the house and yard to address the family and friends that were present. And I hope they will still be given strength according to their day, and be supported and comforted in time of need.

It has been a long time since I met many of my Christian friends. I wish to say to them, I have the same love for you as of old.

Mrs. R. C. Dobb.

Remarks.

Our dear, afflicted brother Dameron is but little if any better. His case is sad, and the trial upon his family is heavy.

If we are favored with the spirit of prayer and supplication for him and them, it is evidence of fellowship in the afflictions of the gospel.

P. D. G.

DEAR BROTHER GOLD—Brethren and Sisters, and Readers of ZION'S LANDMARK: I have had impressions at times ever since I became a member of the church, to write what I hope to have been the dealings of the Lord with me; but feeling my weakness so much, and fearing my impressions were not of the Lord, I have kept putting it off till now.

To begin where I hope the Lord began with me, I have to go back to the days of my youth. When I was about 16 or 17 years old, as well as I recollect, I had a spell of sickness, which the doctor called bone fever. I had never been confined to my bed with fever before. It was a painful disease. I could not sleep day or night. One night the thought of death arrested my mind. I felt like I was going to die if there was not a change soon, and I felt that if I died then, I

would be eternally lost. O, what a dreadful thought to me! I lay all night contending with this dreadful thought. About daylight the next morning my mother came to the bed and asked me how I felt. I said to her I was no better, but worse, if any thing, and said to her I had not slept any all night. She told me to try to get off to sleep while she was preparing me something to eat, and I would feel better. I closed my eyes, thinking I would go to sleep. In a few moments something seemed to whisper to me. I opened my eyes, or it seemed I did, and saw a man standing at the foot of my bed, speaking in a low voice to me, saying, "You will die in your 25th year." As he spake these words, I saw a brightness shine from his mouth upward, and his hair looked as bright as silver. Well, I did not know what to think of this, yet it seemed to ease my mind some, thinking if I could live to be 25 I might in that time be prepared to die. I began to get better and was soon up again. I felt somewhat strange to think my time was set to die, for I fully thought I would die when that time came. Sometimes I would think I would tell the family about it; then again I would think it was all nothing, and I would tell it to no one. So time passed on, and I tried to forget it all, for I knew I was still in love with my former sinful ways, and it seemed I could not help it. It seemed that I had a desire to quit my sinful ways, but could not, so I thought I would go on enjoying myself with my young friends and associates while I was young, and after awhile I would do better.

In my 20th year I was married and settled down for life near my father, where I was raised. I soon began having troublesome dreams.

I dreamed three times that the world was coming to an end. The first time I dreamed I saw the flames coming toward me, and saw everything burning up. I thought we were all going to be swept away, and I cried out, "Lord, have mercy on me!" and I woke up. I commenced feeling troubled. Pretty soon I dreamed the same dream again, and my troubles grew worse. I had not been in the habit of reading the bible much. I felt a desire now to read, but I did not want any one to see me; so I took a small Testament in my pocket, so I could read while I was in the kitchen cooking, and while the others were out at work I would try to read, but could find no comfort.

Again I dreamed I was off in an old field, where there was a herd of sheep feeding on the green grass, as it seemed. While I was standing looking at them I saw three of them slain. They were lying side by side, and the one in the middle was a lamb. I thought in my dream they represented the crucifixion of Christ. While gazing on them I heard a heavy roaring in the west, and looking I saw flames coming toward me, and above me I heard the sound of a trumpet. I awoke, and felt very strange. I did not know what to think of my dreams. It caused me great restlessness of mind. I thought something was going to take place with me. I greatly desired for these dreams to leave me, and so they did. I got so I did not dream anything, but I was still in trouble, and as my 25th year drew near my troubles increased.

I had never before much desire to go to preaching, for the sake of hearing preaching; but now I began to want to hear preaching, and the Primitive Baptists were the ones I wanted to hear, for I believed they were the true Church of

Christ. It seemed when the meeting days would come there would be something in the way to hinder me from going.

My distressing dreams had left me, and now I wished to dream something that would be a consolation to me. So I dreamed that I started to preaching on foot, and traveled fast as I could, thinking I would be too late. When I got near the church I heard them singing, and thought preaching had closed. I looked ahead of me and saw something coming meeting me. I thought it was satan. I was very badly frightened, but hurried on to the palings that seemed to be around this church house, and the gate opened and I went in, and the gate shut after me. It was an iron paling. I heard it ring when the gate shut, and Satan disappeared. I sat down inside the paling to rest for I was very tired. Preaching had closed and they were all coming out of the house. Here I woke up. I commenced feeling a little better and wanted to do better than I had ever done before, but found that I could do nothing good, for when I would do good evil was present. I began to have a love for Christian people, but feared it was not the right kind of love. I felt like I had been changed, but I was afraid it was not the right kind of a change. I asked the Lord to give me a better evidence in some way.

I dreamed one night I saw Christ standing with lifted hands as a man preaching. In front of him was something round as a circle. I saw it was a small circle, and on that circle there were a number of people standing as thick as they could get on it and he was speaking to them, and as he spoke they moved slowly towards him. They looked as small as little children. I thought they were God's people

while standing looking at them. Oh! how I wanted to be on that circle with them. All at once it seemed that something carried me to Christ. I found myself sitting at his feet. Here I was made to rejoice. My mind was carried back to the beginning, where it was spoken to me that I would die in my 25th year. Here I was made to believe it was Christ from first to last. Here I was left with a little hope, which I was constrained to go and tell to the church, but it seemed so little I would put it off from time to time, thinking I would have a brighter hope, but finding my hope remained the same—some times a little brighter at other times, seemed to be wasting away. So Saturday before the second Sunday in October 1880, I went before the church at Bethel, Harnett Co. N. C., and related a part of what I have here written, and was received and baptized on Sunday, by our dear brother and Elder, J. T. Coats. In so doing I found great relief. I had never had as strong impressions to be baptized as I have heard others speak of, which has often made me doubt, but the little hope I have is so precious, I find myself clinging to it, when there is no other consolation in this world for me. I have long desired to write some of my feelings, yet fear I may be mistaken. I desire the prayers of all God's people, and if any of them can witness with me in my case, in which I hope the Lord has dealt with me, I would like to hear from them, I feel like it would be comforting to me in my lonely hours.

Your sister I trust, in an humble hope,

NANCY I. DENNING.

Angier, Harnett Co., N. C.

The Lord is far from the wicked; but he heareth the prayer of the righteous.

A TOUR.

BELOVED IN THE LORD:—Monday after 3rd Sunday in April I left home to fill my appointments in Virginia and North Carolina. I was quite sick before starting but I regained some strength on my way, I filled appointments at Martinsville, Ridgeway, Goodwill, True Vine, Cascade, Axton, Sugar Tree, Hines School House, and Strawberry churches in Va. At these churches I met a number of old acquaintances whom I had known from childhood. I also met a number of brethren whom I had the pleasure of meeting about nine-teen years ago. I visited the homes of brethren Elder A. L. Moore, J. W. Griggs, — Wynne, E. Davis, — Earles, — Cox, D. L. Hanks, Turner Wilson, S. H. Wood, Licentiate, A. H. Hines, — Payne and Tomkins. I met Elders A. L. Moore, J. M. Lewis, Taylor Turner, B. L. Stults, B. Dallas, J. J. Beck, Geo. Hundley, T. N. Walton and Licentiate Spaugler, Wood and Onks. It was my pleasure to be with Elder Moore quite a while about nineteen years ago. He is an able minister and was truly a father to me. I shall always love him for his kindness and fatherly care.

Elder Moore promised me to visit our churches in Georgia in the near future. I was glad to meet all these ministers, I found them to be good humble preachers and lovers of truth. I was especially glad to meet Elders Hundly and Walton again. I knew them and learned to love them years ago. Cascade church that I visited was constituted about 140 years and Strawberry church 122 years ago, long before there were any mission Baptists. I preached at True Vine, the first meeting house I ever visited or saw. I attended Sunday School there when a small

boy. My dear old father sleeps near that place. My mind reverted back to childhood, and I could almost live my life over again and recount the glorious mercies of God and his preserving grace that has brought me safe thus far, and I hope this grace will take me home to Heaven. All the meetings were unusually pleasant, and especially the meeting at Strawberry where it was my sweet privilege to commune and wash feet with the dear saints.

Two precious sisters gladdened our poor hearts by telling of the dealings of the Lord with them and were gladly received. There are many more there whom I trust will soon come. Monday morning Bro. A. H. Hines brought me to Lick Fork church in N. C. Bro. Hines is a very active, zealous, spiritually minded brother and is a great gift to the Baptists. I filled the appointments as arranged for me up to 4th Sunday night in May at Raleigh. A portion of the time I was quite feeble and despondent and did not have that liberty in portraying the sweet and blessed doctrine of Christ that I desired while at times I was made to feel the sweet presence of Jesus and could believe that I was his poor humble child saved alone by his sovereign grace and could have that abiding faith that the sweet day is coming when I shall be like him, and see him as he is. In North Carolina, I had the happy privilege of meeting Elders F. J. Stone, J. H. Hardy, J. D. Draugh Blalock, J. J. Hall, — Peed, W. A. Simkins and J. A. T. Jones. I was glad to meet dear Elder Stone again. He was my pastor about nineteen years ago when my membership was at Matrimony church. Eld. Hardy conveyed me to quite a number of appointments. I shall ever feel grateful to him

for his kindness—I was so feeble and low-spirited. He is an able minister and much appreciated by his brethren. He is giving himself wholly to the service of his master and his brethren are caring for him and family in temporal things. I love all of those precious preachers, they are dear good brethren and are contented to dwell at the feet of Jesus. It was my happy privilege to be with Eld. Blalock at Story's Creek. He is a sound and able minister, and a good man. Elders Peed, Hall, and Simkins are young in the ministry, but are much appreciated and are useful gifts, and one thing I love in them they are so humble. Elder Simkins is pastor in Raleigh and is much beloved by all the brethren as a useful gift. Eld. J. A. T. Jones was the last minister I met. He is a man of ability, a meek humble preacher and much beloved by all the brethren. I visited the homes of brethren Terry, Bennett, Hardy, Robt. Harr s, Hubbard, Mr. Hassell Harris, Sister Hurdle in and near Reidsville and shall ever hold them all in grateful remembrance. On my way from there I visited Sister Miles, Bro. — Allred, Bro. ———, Mr. Warren, Sister Walker, Bro. Miles, Sister Malone, Sister Brooch, Dr. Hester, Brethren John Fox, Carver Harris, — Clayton, Mr. Fox, G. C. Farthing, — Howell, Sister Rand, Bros. Temples and Sister D. B. Parrish of Raleigh, and others whose names I have forgotten. I found good precious brethren, sisters and friends at all the places I visited who were exceedingly kind to me. Their kind and tender care for me a poor sinner endeared them much to me and I do pray t h a t God may abundantly bless them all. Owing to a Kidney trouble and intense suffering with my back which almost paralyzed my lower

limbs at times, and the malaria in a portion of the climate, I called in the last appointments, but I got stronger by the time I got to Raleigh and was sorry that I did not go farther. I filled my last appointment at Raleigh 4th Sunday night. I especially enjoyed that dear little band, they are so loving and Christ-like and cut loose from the world. Sisters Parrish, Lowery, and brethren Young, Coley and Powell and others are very devoted members. At Raleigh I had the pleasure of meeting sisters Emma and Hattie Hines. They are humble spiritually minded devout christians and like Mary, they dwell at the feet of Jesus. These dear sisters lost their parents years ago, and have had sore trials in life, but their Lord has been good to them and purified them in the furnace of affliction and has made them bright shining lights in the Zion of God. They like their blessed Savior to have learned obedience by the things they have suffered. I have a tender love and sympathy for young Baptists. I spent one night in High Point with the family of the late Eld. Bodenheiner. I was much pleased with them to see how loyal they are to the principles for which their father so zealously contended. They miss their father so much. I do pray that God may bless them and cause them to appreciate spiritually the doctrine which father loved.

I wish I could mention personally every one whom I met and express my gratitude for the sweet privilege of meeting so many who love my Lord and their many acts of kindness. I am glad that I went and felt sad to have to be separated from those precious ones perhaps to meet no more until we meet in that bright world above to bask in the sweet smiles of Jesus

forever. What a sweet and happy meeting that will be. There are many sad changes that have taken place in that country within the last few years. Elders Robt. Hill, B. C. Pitt, D. R. Moore, A. N. Hall, J. C. Hill, Levi Bodenheimer, Dr. Canady, W. S. McDowell and many others have gone to their eternal home. I feel sad to see our ablest gifts passing away, and to see Zion cold and indifferent in many places. We are all to worldly minded and letting God's service be a secondary matter too much. I saw many precious little kids beside the shepherds tents, who love the Lord and wanting to come home. May God bless them and give them strength to obey the Lord. May God bless you all. Pray for me. In hope,

LEE HANKS.

Pelham Ga., June 25th, 1901.

DEAR BROTHER GOLD:—Yours to hand; I will say yes I love the LANDMARK, for I am persuaded that what it contends for is the truth as declared in the word. For thirteen years the LANDMARK was all the preaching I heard. I could not find any Baptists. I heard so-called preaching, but it was not preaching for me. Six years ago I found a little church of Baptists with a good preacher with whom I have enjoyed great pleasure, but we had to disband our church on account of the members moving away. We have only two churches in our association now called the Mount Pleasant association. The last session was held at my place, the third Saturday in last September. There are many people here that never heard a Baptist preacher. We would like so much to have you make a trip through this country. I have longed to see you.

C. H. D. LESTER,

Indianola, Warren Co., Iowa.

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..... Vacou, Ga.

VOLUME XXXIV.....No. 17

WILSON, N. C., JULY 15, 1901.

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

EDITORIAL.

DEAR BROTHER GOLD:—In LANDMARK of 15th inst., brother Standly asked me this question: "Is the Lord's supper any more of a command than feet washing?" Pardon me for calling your attention to this question, for I too would like to read your views on it.

Also, allow me to ask: Was there any feet washing in connection with or at the Lord's Supper, or was it at the supper in Simon's house at Betheny, days before the institution of the Lord's Supper that Christ washed his disciples' feet?

If the bible connects feet washing and the Lord's Supper, and the two should be observed together, then why do not all Baptist churches wash feet when they commune?

If the bible does not connect feet washing and the Lord's Supper, and the two were not instituted together, then why do some Baptist churches wash feet when they commune?

My motive is to seek truth.

Yours, in love.

Did Christ wash his disciples'

feet at all! Did he say to them, If I your Lord and Master wash your feet, then ye also ought to wash one another's feet! Was this an example he gave them?

There can be but one answer to all these questions. In the 13th chapter of John you can see it recorded that Jesus washed the feet of his disciples; and that he said to them, If I your Lord and Master wash your feet, ye also ought to wash one another's feet; and that this is an example he gave them.

Laying aside all questions as to the time or place this was done, or should be done, and just determining the question, was it done—did Jesus wash their feet—and should they wash each others' feet, about which there can be no question, should one Baptist find fault with another for washing feet? If I should feel impressed to wash the feet of my brother, should another Baptist find fault with me for doing so? It seems to me he should not. It is said, though, that Christ said to Peter, What I do thou knowest not now, but thou shalt know hereafter. Truly, Peter did not know much then of what Christ was doing or saying. His conduct proved that. Now, if there had been nothing said after the resurrection by any apostle about feet washing, then there would be force in the position that Christ did not mean that the disciples should wash each others' feet. But Paul, the apostle of the Gentiles, and to the Gentiles, refers to feet washing, and says of a widow woman,

If she have washed the saints' feet, 1st Tim. 5:10, classing it with other good works.

It was not a Jewish custom to wash each others' feet. It was a Jewish custom to bring water that guests might wash their own feet; but the gospel is more lowly than that, and has a better service.

All that Jesus meant by feet washing I am unable to state, but one thing we are warranted in stating, and that is the meekness, the condescension of Jesus. If I your Lord and Master wash your feet, ye ought also to wash one another's feet. I have given you an example that ye should do as I have done. Ye ought also to wash one another's feet. This should characterize all our conduct towards our brethren at all times, in everything we do. Whatsoever we do, do all in the name, in the spirit, of the Lord Jesus.

Is not feet washing too lowly—meek and humble an act to quarrel about?

But why do not all Baptists wash feet, if it is right to wash feet? Jesus said, "If ye know these things, happy are ye if ye do them." Suppose some Baptists do not know them. Suppose some brethren have not been exercised to do this, and you have been exercised to wash feet? The Lord has impressed that on you, and you have washed feet, and been happy in doing so; now will you slay these Baptists that do not know what the Lord has shown you? Suppose you declare non-fellowship for them? Where is the spirit

of feet-washing shown in your conduct? Would you not far better wash the feet of such brethren in spirit by forbearing with them? It may be in some other feature or trait of the Christian character they are more lowly than you. Will you deny one that you have admitted, or the church has admitted to be a child of God, and has received into their fellowship, because he does not wash as you do? Where is your tarrying for him?

I do not know which supper, whether at Bethany in the house of Simon the leper, or after the passover, Jesus washed their feet. The language of John says, Now, before the feast of the passover, &c. See 1st and 2nd verses of John 13th. But the Lord's supper was after the feast of the passover.

But we have only one supper—the Lord's supper. We know that Jesus did wash their feet, and tell them they should wash each others' feet, and that he gave them an example, (that is what he called it), that they should wash each others' feet. If it had been an ordinance, as the Lord's Supper, or baptism, could a widow woman have administered it? Women do not baptize people, nor administer the Lord's Supper.

It was impressed on my mind to wash feet before I was a Primitive Baptist—that is, before I became a visible member. I have washed feet at various times since, sometimes after the Lord's Supper—indeed, every time I have had an opportunity—at my own house, one night. An old sister now departed said she wished to wash feet before

she died. Several brothers and sisters gathered at my house, and the sisters washed each others' feet, and the brethren washed each others' feet. I have also washed at the house of a brother who said he desired to wash feet.

We need the spirit of feet washing in the literal act. We need the spirit of feet washing in bearing with our brethren that do not wash feet. You can and will better commend the spirit of Jesus to your brother who does not wash feet by yourself showing that you do not make this a test of fellowship—that you do not stand at this crossing with sword in hand to shed the blood of all that do not wash feet as you do. Break no bones, nor rub off any skin from the feet of your brother that does not wash feet as you do; but just show that you would like to wash off the dust of his feet by showing so much love that he will feel a strong desire to be as loving, gentle, forbearing, forgiving, meek and lowly as you are.

Also, let such as do not wash feet show so much love, toleration, forbearance and good will toward those that do wash feet, that they will prove to those that do wash feet that they are glad that at least some Baptists literally observe what our Lord taught and practiced.

We have never known Baptists, while in the spirit of feet washing, to say I will not wash your feet nor shall you wash mine; nor have I ever known them, while in the spirit of feet washing, to make it

a test of fellowship, or to say, unless you wash feet I will not own you as Baptists.

P. D. G.

CONTROVERSY.

A contention is being held among Baptists. On one side are such as insist on what they call a time salvation, dependent on the conduct of the creature man; if he does well he receives a present reward; if he does evil he receives a present punishment. On the other side are arrayed such as hold that God hath pre-determined all events that come to pass, whether good or evil, regardless of the conduct of the creature man, and this they call the absolute predestination of all things.

Men usually dispute about what they do not understand, and about what they have never done and never can do. Also, because men are limited in knowledge they cannot comprehend infinite things, and therefore they disagree about them.

Are there not things about which Baptists agree? What one of us would say that he can do any good thing without Christ? If one of us is saved, is it not now? If I have no present salvation, what evidence have I of any salvation? If I have any present salvation, do not I ascribe all to God, who works in me both to will and to do of his good pleasure? Yet if I am negligent, or sin, have I any excuse for it? Dare I charge the Lord God with any of my wrong doing? If I sin is it not against God? Can I

attempt to cover my iniquity under the predestination of God to justify or excuse my wrong? I am sure I cannot do so. His word affords no excuse for any neglect, nor any apology for any sin.

We are taught that God's word condemns sin, and commends obedience. We know if any man sin it is through his own lust he is enticed, or that sin is of the creature, and not of God. He that sinneth is of that wicked one the devil, who sinneth from the beginning, and we know that he that doeth righteousness is of God.

We know that God is righteous in punishing sin. When he grants us repentance, or works in us a godly sorrow that leads to repentance, we condemn ourselves and justify him.

These plain principles we all agree on, it seems to me.

If any of us give diligence to make our calling and election sure, who has caused us to be diligent? Can we ascribe it to our own merit or carefulness, or great prudence? If we have so lived that we have escaped the corruption that is in the world through lust, do we not thank God for it? If we have not watched and been faithful, do we not blame ourselves for it? If we have the will to seek and to serve the Lord, has he not given it to us, and do we not thank him for it? Yet if we have not that will, can we excuse ourselves and charge it to God?

This is a close place, a strait gate, and a narrow way; yet not too strait, or narrow, for the one

circumcised in heart to love God.

On the other hand, what Baptist would contend that either man or the devil can predestinate any thing? Who but God can predestinate anything? What is it to be by chance? By chance a priest passed by on the other side of the poor fellow that fell among thieves, and he failed to relieve him. By chance also a Levite passed by, and he also failed to help him at all. Chance, then, does not help the helpless sinner. But a certain good Samaritan took a journey (no chance about it), and came to that place, and wonderfully relieved the poor fellow. This is predestination. What wickedness has it caused! But it has brought the goodness of God to view.

Does not God declare the end from the beginning? Then there is nothing hid from him. Must he not know all things before they come to pass, and must they not all be in his power, in order for him to do all his pleasure? Could you worship a God that does not have perfect dominion, and all power, wisdom and knowledge, and can not do wrong?

I am sure that the more one truly knows of God the more he knows that God cannot do wrong. His character, when revealed to us, calls forth our love, produces trust in him, inspires true fear and reverence for his holiness, and praise for his goodness.

If the devil, who is the destroyer, who sows tares, who brings discord and division, can induce the Lord's people to strive and wran-

gle about any subject, it suits him. But the wisdom of God is such that he makes the wrath of man praise him, and restrains the remainder of wrath; yet not so that we may say, Shall we do evil that good may come? God forbid.

Let brotherly love continue. Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report: if there be any virtue, if there be any praise, think on these things. Phil. 3:8.

Be at peace among yourselves. Strive together for the unity of the Spirit in the bond of peace.

P. D. G.

OH IF I MAY!

"If I may but touch his clothes!" Mark 5:28. A certain woman twelve years before had good health and a good living, when a certain health consuming, life-wasting disease attacked her. She applied and exhausted all her personal skill and home-remedies and only grew worse. She then successively called in many physicians of whom she not only "suffered many things"—perhaps in painful treatment and surgical operations—but also whose charges took "all her living;" and that when her malady instead of being cured, or even arrested, had steadily grown worse and worse; till now with the purse-draining physicians and the life-draining disease for a twelve years, what was left her but penury, despair, and disease; and that disease

growing worse and taking deeper hold on her system and causing such weakness that when she heard of Jesus and thought of going to him, she doubted her physical strength sufficient to struggle through the throng of people following him. Then what an awful, and alarming condition was hers! To what depths of poverty, suffering, sore need, and despair, had this disease and "physicians of no value," brought her! And withal, and more depressing than all, having lost all confidence in human help. But just then she heard of Jesus, and how he cured all manner of disease, and that without charge. What glad tidings was this to one thus diseased and counted incurable, as also to one thus destitute of means or money. Perhaps in her sore sufferings and despondency she had wondered if there was no balm—no physician equal to her case—that is one able to cure her without money and without price. Then how wonderful and welcome the news when they tell her Jesus is able and is willing. This now became her only hope. But in thinking about it, how could she so unseemly from disease, and so uncomely from poverty, dare approach into his presence, or trouble the Master? Then she heard if one just touched his clothes—the hem of his garment, it would heal one of whatever disease. Then she determined to "come behind him" in the press of people always following him and secretly touch his clothes. The emergen-

cy of her case lent her courage and she determine to try; for as she was she must soon die; and she could but die if she failed. Any way it was her only hope—her last resort. The pressing necessities of her case over-came all obstacles as she saw Jesus passing by, and she started out after him with her mind intensified to the one purpose of touching him, and her heart to the one desire that occasionally found vent in the exclamation "Oh if I may!—if I may but touch his clothes" as she pressed on through the throng coming nearer and nearer to Jesus, till finally she was near enough and reached out her hand and touched his clothes in such perfect faith that she immediately felt and knew she was healed.

And thus a simple touch in faith had gained what all her earthly means combined had failed to do. Like the Syrian leper healed by simply dipping in Jordan when all the combined resources of his king and country had failed.

This case represents that of a sinner under conviction—one diseased and burdened with sin who having exhausted all human skill—all earthly means—every effort of nature to keep the law, but to find all worthless and unavailing, and sin but the more exceeding sinful; or like this poor sick woman who had spent all her living to find her life still fast ebbing away.

Yet all this is well; for one must be converted or turned from trusting in his resources before he becomes as a little child helpless

and dependent; and this state must be before one is prepared to come in touch with Jesus. And such will never turn to Jesus while there remains any physician or remedy yet untried. But with all the living gone and the disease growing worse; then disease, destitution, and despair force an emergency apparently holding the issues of life and death in hand, making the case so urgent and alarming as to compel to Christ as the last resort. Yet all these incidents in connection bringing up to this, and seeming under the control of men, are never the less ordered of God according to his purpose in grace making these pressing emergencies and necessities, his compelling power to bring his people to Christ as also causing that pleading cry of the poor sinner "What shall I do to be saved?"—"Oh if I may but touch his clothes." And in this emergency Jesus—as always—is passing by. And the poor sinner is told he is the Savior of sinners—that he came to seek and save the lost. But some like the sick woman about coming into his presence, feel so polluted as to be utterly unfit to come into his presence and be looked upon, like the lepers who stood afar off and cried to him for mercy; and too unworthy to trouble Jesus to come to them, like the nobleman who said to him he was not worthy that he should come under his roof, but to speak the word and his son would live. Therefore such would "come behind him" in the press.*

Yet such little weak ones are the great and strong. To the humble soul God gives the greater grace, and faith strong enough to save men as he told the woman "thy faith hath saved thee." But it was the faith, and gift of God.

So that if any are now crying in secret soul—if I may but touch his clothes, you have the faith that saves; for without it, you would doubt this effect.

P.

A friend has requested my view of Rev., 20th chap.

The scriptures speak of that which was, which is, and which is to come, and make no mistakes, never guess, conjecture, speculate or suppose. There is no book that ever has been written, or ever will be, that is like the book of God, for that tells the truth, and has no falsehood, nor mistake in it. A profound conviction that the scriptures always tell the truth about everything, is needful in one that is benefitted by them. There is nothing hid from God, and he has moved his servants of old, or always, to write the things which have been, which are, and which shall be. There is no uncertainty or falsehood in the statement that God moves a man to make of things that occurred a thousand years ago, or that shall come to pass one thousand years in the future.

The powers operating in the scenes described in the Book of Revelation are the active, controlling powers of good and evil, light and darkness. God is the

first efficient cause, the Creator of all, the Ruler, Judge and King of all. His servants, usually angels, obey him in perfection. The saints are the receivers of his blessings, and the patient sufferers under trials needful, though at present the reason thereof may not appear.

The devil and his angels, the Beast, and false prophet, operate among mankind, causing so much distress. But there is a limit to the dragon's dominion or power. God has the keys of death and of hell. That is, he has all the power, and though satan may be supposed to work among men, deceive the nations, and devour, yet he is limited. This is surely a great comfort to all that are afflicted by satan and oppressed by the devil. He evidently aims to disturb the peace of God's people, to scatter the sheep, to tempt them to sin, and then to accuse and distress them. He is the accuser of the brethren. It is his meat and drink to tempt the people of God to do wrong. What a wonderful deliverance it will be, therefore, when satan is bound and cast in the bottomless pit. This shall be, though it is not yet. We know not when it shall be. God hath put the future-all in his own power. But because we know not when it shall be, nor how it is to be done, renders it no less certain of fulfillment.

Satan shall be shut up a thousand years by the power of God; yea, bound so that during that thousand years, an appointed time, a definite period, he shall not de-

ceive the nations. One day with the Lord is as a thousand years. While we cannot measure the duration, that renders it no less certain. During that blessed period God's blessed ones shall reign as on thrones with Jesus a thousand years. Such as were beheaded for the love of God, such as had not bowed the knee to this image of the beast, nor received his mark, all that refused to serve satan, and escaped the decoy of his traps in false religions, shall reign with Christ. Especial glory is given to the martyrs, or such as were beheaded for the word of Jesus; such as lost all their standing in the world, and suffered the loss of all things for Christ's sake, shall live and reign with Christ a thousand years. This is the first, and holy are they that have part in the first resurrection, for over such the second death has no power.

After the expiration of the thousand years, Satan shall be loosed a little season, and shall go out to deceive the nations, and shall gather Gog and Magog, all the nations of the earth, to battle against the saints, and shall compass the camp of the saints. This is near the end of the world, and shall be a time of great wickedness on earth, and the devil shall compass the camp of the saints, but God shall cast him into a lake of fire and brimstone. The dead shall stand before God setting on the great white throne of pure judgment; and shall be judged out of the books, according to their works. They shall be judged out

of those things which were written in the books. The judgment will be righteous, or according to what is written in the books, according to their works. The sea shall give up its dead. Death and hell shall deliver up their dead, and they shall be judged every man according to their works, for all are guilty. Another book—the book of life—shall be opened. Whosoever is not found written in this book of life shall be cast into the lake of fire. This is the second death. The awful and glorious mysteries are beyond our power to understand, yet we know this is truth.

We know that God will bring every thing into judgment, whether it be good or evil, every secret thing. We know too there is a book of life, and that the names of the family of God are written in this book of the Lamb who stood as it had been slain. This is the Book of life. We know that salvation is by grace, and that the righteous shall be saved world without end, and we know that the wicked shall be turned into hell, a place prepared for the devil, the father of lies, the great deceiver, and that whosoever loveth and maketh a lie, and all that are unclean, shall be cast into that place of torment forever and ever.

P. D. G.

Baptists know that the doctrine they hold came from heaven—that Jesus is the author and finisher of their faith—that according to the purpose of God, they are chosen

to salvation through sanctification of the Spirit and belief of the truth—that they the Lord's people do earnestly seek salvation, and that all that call truly on the name of the Lord shall be saved.

P. D. G.

UNION MEETINGS.

The Skewarkey Union is to be held with the church at Great Swamp Friday, Saturday and 5th Sunday in September.

The Contentnea Union with the church at Mewborns Saturday and 5th Sunday in September.

The Black Creek Union with Upper Black Creek Saturday and 5th Sunday in September.

The Toisnot Union with the church at Moore Saturday and 5th Sunday in September.

AGENTS.

Elder L. H. Hardy has kindly proposed to act as agent in obtaining renewals and new subscribers for ZION'S LANDMARK.

I willingly accept his service, and request others also, as many as feel so disposed, to do likewise.

We give the paper to every one who will raise a club of eight new subscribers, or renewals, for the time they subscribe for it. We would be glad for an increase in our subscription list.

When requesting your postoffice changed, please state both the old and the new post offices.

OBITUARIES.

KENNETH L. HARRELL.

Brother Kenneth L. Harrell departed this life May 22, 1901. He was born the 5th day of March 1835, and was married to Mary C. Brown February 23, 1860, by whom he had four children, one of which is dead, the other three, together with his dear wife, yet survive him.

Brother Harrell joined the church at Conoho, I think about 1874 or '75, and was baptized by Elder J. W. Purvis. He was an amiable, consistent member of said church to the time of his death. In his life he was possessed of many notable virtues, and loved his church, its doctrine and order. He was much afflicted many years before his death, and told his dear wife just before his death he would have to leave her in May. When death came he was willing and ready, and said he saw his Jesus and was going to him, and asked those around if they could not see him. We are sure he was blessed in his death and has gone to his rest.

May the dear Lord comfort those he has left behind, and grant that their end may be like his.

Affectionately your brother,

M. T. LAWRENCE,

Hamilton, N. C. June 9, 1901.

LYDIA HARRELL.

Sister Lydia Harrell, wife of Lewis Harrell, died near Hamilton, N. C., May 12, 1901. She was the daughter of Thomas and Winifred Davis. She joined the church at Conoho and was baptized by the writer, and afterwards took a letter and joined the church here and died in the love and full fellowship of said church. She was an orderly and lovely member.

Sister Harrell suffered intensely for the short time she was sick, and seemed conscious that she was going to die. She died in full triumph of living faith in Jesus. She leaves behind to mourn her loss a troubled and much bereaved husband and several children, and a dear and afflicted brother and many others that feel her loss keenly.

May the great Head of the church, who doeth all things well, comfort and sustain the bereaved and troubled ones and give them an abundant entrance into the ever-

lasting kingdom of our Lord Jesus Christ Affectionately,

M. T. LAWRENCE,

Hamilton, N. C., June 9, 1901.

H. H. HOPKINS.

H. H. Hopkins, who was born February the 14th 1824, and died May the 22nd 1901, age 77 years and 3 months and 8 days. He has been an honorable farmer all his life, and has been a member of the Primitive Baptist church, and was a well wisher in the Primitive cause all his life. At his birth Elder E. E. Ludy was present and gave out the hymn, Why Should we Mourn departed friends, and shake at death's alarm? Then he prayed, and then the Burial was completed.

R. L. HOPKINS.

Lowland, N. C., June 1st, 1901.

GARDEN BROWN.

Garden Brown, son of Thomas and Sarah Brown, was born September 21, 1835, was found dead in the bed April 24, 1901. He was married to Hawkins Johnson March 31, 1859. There were born unto them 8 children, 5th living and married but three. He united with the Primitive Baptist church at Beaulah July 20 1879, of said church he remained dutiful, loving and faithful member, always filling his seat if not providentially hindered. He was ordained deacon soon after uniting with the church. The place was well filled without any cause for complaint. He was a noble and good man, truthful, honest, humble, patient, kind, did not speak evil of others, bore the cares and crosses of life with patience, meekness and humility. He greatly enjoyed singing, and sacred music, and taught his children to sing. Surely he enjoyed going to preaching, visiting the Baptists, and have them visit him. He and his wife have traveled many miles together visiting churches, going to Associations, thus making manifest what he loved was to worship and praise God from whom all blessings flow. For the hand of an ever living God blessed him through life and in death. We verily believe he has past in the better resurrection. He was conscripted in the civil war, served until it ended, was protected from dangers there to return home to his wife and two little daughters to live until the snow of age had decked his brow. He has been afflicted for the last few years with the fa-

tal disease paralysis, had four strokes, the third one being the worst but almost recovered from its effects. The day before his death seemingly in perfect health, went about his work, ate, slept, sat up until his usual bedtime, retired, and went to sleep. His wife arose early the next morning and went out of the room for him to rest longer if he wished. He did not get up, they soon became uneasy about him. His daughter went, laid her hand on his cover, he did not move. On the dreadful shock, for they knew the stillness was death, none but those that have felt something of the same can sincerely sympathize. When the neighbors arrived decided that death was easy to him, lying as in natural sleep, eyes closed, arms folded across his breast, his feet were warm. He was buried the next day at the family burying ground amid a very large crowd of sorrowing ones. He had told his wife several times of late that he should be found dead at some time. Oh the sad, sad loss to lose her mate. They had spent more than two score years peacefully and lovingly together, but alas, death divides us from our best and dearest friends. May God bless the lonely widow, six girls, two boys, three sisters and fourteen grand children.

Kindred and friends are left to mourn his departure. He did not live solely for himself, left a worthy example for his children and others to follow. Always minding his own business, laboring for an honest living, his character was unrepachable, sober and temperate in every thing. I have been a member of his family for five years. I never saw him on the extreme with anything, he was as near every day the same thing as any person I was ever acquainted with. How sadly he is missed, especially by his grief stricken companion and children. His death we trust though grief to us is his eternal gain. Death was ordained of God. All things work together for good. All God's works glorify and praise his Holy name. Surely death is a blessing to the Christian, though hard to part from loved ones.

ADDIE BROWN.

Salma, N. C., June 16th, 1901.

MRS. JOHN H. WOODS.

Elder P. D. Gold, Dear friend.

It is with a sad heart I will try to write you the death of my dear mother, Mrs. Joan H. Woods. She was born Oct. the

16th, 1822, and died Apr. the 24, 1901, aged 78 years, six months and 7 days. She leaves an aged companion, 1 son and myself, 11 grand children, and 3 great grand children and one dear sister to mourn for her. Dear mother was almost deaf for years before she died. She died very sudden with heart trouble. Oh it is so lonesome without her. Dear mother never joined any church, but was a true believer in the Primitive Baptists. She enjoyed reading the Landmark and Gospel Messenger so much, and other good Books. I have a good hope that my dear mother is in heaven. May our Father in heaven prepare us to meet her in heaven is my prayer. Oh dear mother, very pleasant wast thou to us, we miss thee so much. It is very lonely here.

PENNIE PELOT

APPOINTMENTS.

E. E. LUNDY.

Newport.....Mon. after 2nd Sun. in Aug
Hadnot's Creek.....Tuesday
North East.....Wednesday
South West.....Thursday
Wilmington.....Sat. and 3rd Sun
Sheffield's School House Tuesday night,
(Will some one meet him in Newbern
Tuesday evening?)

Grantsboro.....Wednesday
Sandy Grove.....Wednesday night
Blount's Creek.....Thursday
Sandy Grove.....Thursday night
Goose Creek Island.....Friday 3 p. m

P. D. GOLD.

Cane Creek.....Wed. after 1st Sun. in Aug
Galilee.....Thursday. (Funeral of Elder Wm.
McDowell, with Eld. Hundley.)

Staunton River Association.
Malmaison.....Monday
Mountain Springs.....Tuesday
Mill.....Wednesday
Roxboro.....Friday
Country Line Association.
Prospect Hill.....Tues. after 3rd Sun
Arbor.....Wednesday
Pleasant Grove.....Thursday
Reidsville.....Friday
Thence to Abbott's Creek Association.

Elder G. D. Roberson will accompany me part, if not all the time.

Conveyance needed.

T. C. HART.

End Association.
Dutehville.....Tues. after 1st Sun in Aug
Camp Creek.....Wednesday
Tar River.....Thursday
Surf.....Friday

Shiloh.....	Sat. and 2nd Sun
Stories Creek.....	Monday
Ebenezer.....	Tuesday
Roxboro.....	Wednesday
Flat River.....	Thursday
Mt. Lebanon.....	Friday
Country Line Association.	
Mt. Lebanon.....	Tues. after 3rd Sun. in Aug
Durham.....	at night
Raleigh.....	Wednesday
Clayton.....	Thursday
Bethany.....	Friday
Cr. ss Roads.....	Sat. and 4th Sun
Chapel.....	Monday
Memorial.....	Tuesday
Nabonta.....	Wednesday

Elder W. B. Williams expects to accompany Elder Hart from the Eno to the Country Line Association.

Conveyance needed.

W. B. WILLIAMS.

Sandy Grove.....	Sat. and 4th Sun. in July
Healthy Plusus.....	Monday
Beaulah.....	Tuesday
Bethany.....	Wednesday
Clayton.....	Thursday

Theuce to Eno Association.

Conveyance needed.

A. GARDNER.

Arbor.....	August 1
Pleasant Grove.....	2
Lick Fork.....	3
Dan River.....	4
Wolf Island.....	5
Hillsdale.....	6
Walnut Grove.....	7
Abbott's Creek.....	8
New Shepherd.....	to and 11
Rock Hill.....	12
Pleasant Hill.....	13
White Oak Springs.....	14
Cotton Creek.....	15
Suggs Creek.....	16
Riley's School House.....	18
Tom's Creek.....	19
Piney.....	20
Salt-bury.....	21
No Creek.....	22
Abbott's Creek Association.	
Walnut Grove.....	27
Hillsdale.....	28
Pleasantville.....	29
Shiloh.....	30
Buffalo.....	31
Northview.....	September 1
Snow Creek.....	2
Piney Grove.....	3
Rock House.....	4

Conveyance needed.

Sister R. Anna Phillips will send six of her books for five dollars. This book is rich reading.

P. D. G.

NOTICE.

I have on hand yet about one hundred of Mary Parker's books, "Reminiscences and Letters," which since her death I have reduced to fifty cents. Also my book, entitled, "Meditations on Portions of the Word," at \$1, and the Hymn and Tune book, both round and shape note, at \$1. By the dozen \$9. Sent at the expense of purchaser.

SILAS H. DURAND.

Southampton, Bucks county, Pa.

Any one sending us five new subscribers—with the cash—for the LANDMARK, can have delivered to him, free of cost, a handsome Oxford Bible, with Concordance, Index Tables, &c., complete, that accompany such bibles. Or for four new subscribers, with the cash, a family bible of plain print, with blanks for family record, &c., without note, concordance, &c.

BOOK NOTE.

I will thank those of the brethren and friends who are in business, and who need stationery of any kind, such as letter-heads, note-heads, envelopes, receipt-books, check-books, etc., to send their orders to me. I can do this work as cheap and as satisfactorily as any one, and will deliver free to the nearest freight or express office.

P. D. GOLD.

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SILAS H. DURAND.

Southampton, Pa.

About twenty-five years since I wrote a book called my "Experience and Reasons for Leaving the Missionary and uniting with the Primitive Baptists," which was soon exhausted, and supplied the demand. For years since, as a work awaiting my hand and certain opportunity that should bespeak it of the Lord, and not the flesh, it has lain on my mind in unspoken secrecy, 'till lately, when that opportunity came. And now I have a revised and enlarged *Second Edition* of that book, titled "Led By a Way I Knew Not," containing over three hundred pages, in good readable type, and nicely bound in silk cloth, that will be ready for delivery by the 1st or March, 1901, at one dollar per copy, post paid. Money should accompany all orders, which should be addressed to me at Macon, Ga., as follows:

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ZION'S LANDMARK PRINT

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

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

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

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

ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

EXPOSITORY.

"We know that we have passed from death unto life, because we love the brethren."

ELDER GOLD—Beloved Brother, united to Christ in that oneness that eternally existed between him and the Father, by the power of the Holy Spirit: As my mind has been, of late, much on the above scripture, I desire to give a short exposition of my understanding of it for publication in the LAND-MARK, if so be that you consider it suitable for its columns. It is a scripture that is much on the tongues of the members of most all Protestant churches; but I fear not written by the presence and power of the Holy Ghost in their hearts.

Who does the apostle mean when he says, "We know?" In this John evidently includes himself, all the other apostles, and the members of the churches of the saints, or all those persons who have tasted of the word of life, and who have fellowship with God the Father, and with his Son Jesus Christ. The "we know," then, only applies to a certain class of mankind, even to those that have been regenerated and taught by the Spirit of God. But what do they know which other persons do not know? It is that they "have passed from death unto life." From what death? The

answer is "From the death of trespass and sin." How was that accomplished? By the direct quickening power of the Holy Ghost in their souls. But how did he come to visit them? Titus answers, saying, "Which he shed on us abundantly through Jesus Christ our Savior." Then our experience of the power of the Holy Spirit is from the intercession of him that ever liveth and abideth to make intercession for us, even from him that was dead, but is now alive and arbitrating the eternal destiny of all mankind.

"Great Advocate, Almighty Friend,
On him our humble hopes depend;
Our cause can never, never fail,
For Jesus pleads, and most prevails."

The death of trespasses and sins means that in nature we are enmity to God, totally depraved, and led captive by the devil, willingly doing his lusts, without an atom of power or will to do the will of God, or to seek him, or to rightly ask him to have mercy on us. But the apostle says, "We know that we have passed from death unto life." What life? We have natural life as human beings; and the life spoken of cannot mean natural life. What then does it mean? The answer is, "The gift of God, which is eternal life, through Jesus Christ our Lord." This eternal life is impart-

ed to our souls when we are quickened by the Holy Spirit. This life never had a beginning and can have no ending, as Christ himself, the eternal Son of God, is essentially our eternal life. Once imparted to our souls it is never withdrawn. This is the solid foundation of God upon which we stand, and is built upon a spiritual house that groweth unto an holy temple in the Lord. The wrath of the devil and all the Arminian hosts that he has in all ages been able to call to his help has not prevailed against it, nor caused it to tremble. Well and truly did the poet express our hope:

"My hope is built on nothing less
Than Jesus' blood and righteousness;
I dare not trust the sweetest frame,
But wholly lean on Jesus' name:
On Christ, the solid rock, I stand—
All other ground is sinking sand."

The reason that the apostle gives that he and all the rest that I have mentioned knew that they came out of death and were possessors of the gift of God, which is eternal life through Jesus Christ our Lord, is that they loved the brethren. To be brethren we must have the same parents. But the word brethren, as used here, means children of God; and as it is absolutely true that "They which are the children of the flesh, these are not the children of God; but the children of the promise are counted as the seed," it is equally certain that the apostle does not claim that love for the children of the flesh is evidence of a passage from death unto life. But this is the very meaning that Arminian foulers of the truth give it in these times of the wide prevalence of the deep and dark delusions of the devil. No sinner is a child of God unless he be born of the Spirit of God. It is this heavenly parentage and

birth that actually makes him a child of God, and a brother of all that have been born of God. Then to truly love such a person is solid evidence that we have passed from death unto life, and are new creatures in Christ! Do we love Jesus? Yes, my soul says, because he first loved us, and has further shed abroad the love of God in my heart by the Holy Spirit of love. This being a fact, I am then to love the brethren—those persons of our lost and sinful race who are born of God. We have the same parentage.

"Whosoever believeth that Jesus is the Christ is born of God; and every one that loveth him that begat, loveth him also that is begotten of him." But do we truly love Jesus? How can we prove that we love Jesus, and powerfully demonstrate that we do actually love the brethren, or the children of God? "By this we know that we love the children of God. When we love God keep his commandments. For this is the love of God, that we keep his commandments; and his commandments are not grievous." Are we keeping his commandments? Can any person keep his commandments who is not in possession of them? "He that hath my commandments, and keepeth them, he it is that loveth me." But is it any part of God's commandments to be filling the whole earth with vociferous boastings of what great things they are doing for the Lord, and what greater things they are yet going to do for the Lord, instead of in humbleness of mind telling what great things the Lord has done for them in making new creatures out of them; pardoning all their sins and clothing them with the robes of righteousness and garments of salvation, and what greater things they have the sure hope of that he

will yet do in them and for them? The former disobeys and the latter keeps the commandments of Jesus, showing their love to Jesus and to the children of God. The former are not giving evidence that they have passed from death unto life, while the latter are showing their faith—the faith of the elect of God—by their works. They are bearing fruit unto God, and doing that which is well pleasing in his sight. Thus they have the comfort of the truth: "Herein is my Father glorified, that ye bear much fruit, so shall ye be my disciples." "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain." But one cannot bear fruit to the glory of God, but as we hold to and earnestly contend for the faith once delivered to the saints, in preaching the gospel of Christ. That gospel centers in love.

"Love was the great self-moving cause
From whence salvation came;
Free grace, the channel where it flows,
Eternally the same.

Free grace, thy peerless glories beam'd
Before the day-star rose!
Angels elect and men redeem'd
Thy fame can ne'er disclose.

Free grace the Christian's charter is,
The royal grant of heaven;
In this he finds his righteousness
And sees his sin forgiven.

Free grace can raise the foulest stains,
That red like crimson prove;
It trickled from the Savior's veins,
In drops of endless love."

But further, it is utterly impossible, all thoughts and theories to the contrary, to preach Jesus Christ and him crucified, but as we preach all the doctrine of God our Savior as revealed to us in the sacred scriptures. We are to declare, in love, the eternal trinity of the Lord our God, and his reign in

eternity and in time; that he is a sovereign ruler that does his holy, righteous pleasure among the armies of heaven and among the children of men. We are to declare, in the love of it, that love, an attribute of his eternal Godhead, is the love-electing and predestinating act of God the father in Christ, whereby he chose an infinite portion of mankind to eternal salvation through a delivered, a crucified, a resurrected, an ascended, and a glorified Savior; that these persons came into the actual possession of that salvation by the act of the Holy Ghost in imparting to them divine, spiritual and eternal life; that they know of this priceless gift of God to them as I have already told, and that they are looking by faith to the time when even their mortal bodies shall also have imparted to them the same gifts of God.

Faith is spiritual sight. I believe the poet sang the truth when he said:

"It is by virtue of one union
With Christ, the covenant head.
That God and sinners can hold communion,
And faith and every grace conveyed!
Faith never did procure a title
To justifying righteousness,
Nor ever did it much or little
Entitle us to any grace.
But God freely all grace dispenses,
Proclaimed in the gospel word,
Faith brings the pardon to our senses,
And we rejoice in Christ the Lord.
Some think they have no right to comfort,
Until the precept they obey;
Till all the duties are performed,
And thus they run the legal way.
But stop awhile, my friends, inquire
What will for every duty fit?
'Tis love, and zeal, and pure desire,
Which of yourselves you ne'er can get!
You might extract the precious ointment
Out of the adamantine stone;
As soon as fit your heart for duty
Until God's love to you is shown.
The gospel comfort—first applied

Suppresses guilt and slavish fear:
 My person being justified
 I can in duty then draw near,
 But legalists may toil forever,
 Who in such sinking, sand are built.
 Frontless and vain is their endeavor.
 To change their lives, yet keep their guilt!"

DR. A. N. JOHNSON.

6th Fox St. Detroit, Michigan.

"I John saw these things and heard them." Rev. 22 and 8. In this wonderful book of Revelation John often says I heard and I saw, it was the revelation of Jesus Christ, made to John who is a man that can and does suffer persecution at the hands of wicked men who put him in the Ile of Patmos for the word of God, and the testimony of Jesus Christ, the same man that is banished from men, is the one to whom the Lord shows his glories, not a mere soul or spirit, but a man born of God and having the marks of the Lord Jesus in his body; he is hated by men dead in trespasses and sins. Again John says I was in the spirit on the Lord's day (not my soul, but me,) and I heard a voice speaking to me and saying no man in heaven nor in earth, nor under the earth is found worthy to take the book out of the hand of him that sitteth on the throne, and to loose the seals thereof. And I wept much (not my soul, but me) and the Elder said to me, weep not, for behold the lion of the tribe of Juda, has prevailed to take the book and to unloose the seals. And John no where refers to his soul, but goes on to say that he that showed these things appeared to him and talked with him, and sometimes he was on his face on the ground, at other times lifted up and called up higher and given a view of the bride, the Lamb's wife, and he says, I saw the new Jerusalem coming down from God out of heaven, prepared as a bride adorned for her husband,

and I heard a great voice out of heaven, saying; behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people and God himself shall be with them and be their God; and God himself shall wipe away all tears from their eyes. O what joy it brings to the hearts of poor sinners to be assured that even me, the man, the woman, lost and ruined in sin, and feeling the pleasure of their hearts and suffering persecution by men, shall have God himself dwell with them, be their G d, and in the end wipe all tears from their eyes? What a blessed thought that God dwells with men; then let come what will—persecution, nakedness and sword—yes, let health and wealth and friends forsake, God himself is their God and with them a very present help in time of need.

A pure river of water of life clear as a crystal was shown to John, so Jesus, the stream of God's love and mercy, is shown to men and women today, and they realize his cleansing power and feel their need to be washed, within and without by him and in him, and to be kept daily by his power through faith unto salvation.

I John saw these things and heard them, and fell down at the feet of the angel to worship him; but he said to me, "Do it not, for I am thy fellow servant which keep the sayings of this book; worship God." This angel was a servant of God and of John, and like Abraham's servant, would give all honor to his master; and today no means used to comfort the people of God should be worshiped, but God, who sends the comfort, is alone worthy to be worshiped. Ye have one Lord, and all ye are brethren.

In all that was shown to John, he only saw the church and that

which is true of her in all ages and all countries. While he himself tells us in his 1st Epistle 3rd and 2nd that it doth not yet appear what we shall be but in this revelation it does appear what we are. The condition of each of the seven churches of Asia appeared to John and he saw the mercies of God to them in their obedience to him; also his judgments in their departure from him, and so clearly did the condition of God's people as chosen in Christ appear to John, that he said to them, "Beloved, now are we the sons of God." When the book appeared sealed in the hand of him that sat on the throne, John wept because no man was worthy to loose them, but the Elder said the Lion of the tribe of Juda has prevailed, and John saw a lamb having all the power of God, which is Jesus, in whom it pleased the Father that all fullness should dwell, and with all this power he is shown to the sinner to-day when he realizes that all the works of men are vain.

Now John was a man of like passion with us, yet he saw and heard these wonderful and glorious things concerning the Church of God and her deliverer from the power of darkness, but these glories of the kingdom or church of God appeared to him when he was in exile—when no man could comfort him. There were doubtless those who loved him and longed for his release from that lonely Isle; indeed they would not have allowed him to go there had it been in their power to prevent, so we would take away the helplessness, the darkness and barrenness of soul wherever we find our loved ones in this condition if we could, but the Lord alone can do this, and here he often teaches them his truth; and when we see the glory of God that appears in the afflic-

tions of his children, we fell like saying, O, the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out.

Now we see that we do not know what is best for us; but Jesus said, "Father, I will that those whom thou hast given me be with me where I am." He trod the wine-press alone, so John was alone out of the reach of those who would comfort him; so we before we can see the glory of God must pass from man whose breath is in his nostrils; he alone in our feelings, go where the Lord alone can lead and teach us the things of his kingdom, and he often teaches us as he taught John—by a fellow servant. What a grand and glorious thought that God, who dwells in the high and holy place, dwells also with men who are of a low and contrite heart, and who tremble at his word; and how good it is that he comes in the person of our fellow servant. This makes his appearing full of comfort, in that it shows plainly the mercy of God to poor fallen man, and we are comforted in the thought that I, too, may hope in him. "But the servant that shows us the glories of Jesus so often appears so far superior to ourselves that we feel that we should be at his feet doing him honor; but he, feeling his weakness as we do, says "Do it not, for I am thy fellow servant," John, perhaps, felt that he had no fellow or any one equal with him in tribulation, and so he should be at the feet of such a heavenly messenger, but when we learn that they who are so full of heavenly light and comfort, and so able to instruct us and show us the beauty of Christ's kingdom, are our brethren and companions in tribulation how astonished and comforted then

we are! And we feel like saying, "Bless the Lord, O, my soul, and forget not all his benefits."

John sees Jesus the Lamb of God as he appears in the church, having redeemed his bride; he also sees the bride or church as redeemed by him, and bears them ascribing all the glory of their redemption to him alone, saying, "Thou art worthy, for thou hast redeemed us by thy blood out of every nation, kindred, tongue and people." This new song of grace is that which is sung by the children of God in the church or militant kingdom of Christ; so John, our fellow servant and companion in tribulation, could and did see the beauty of redemption in Jesus and hear the song of redeeming grace as sung by those whose redemption was manifest to them.

And the glory of Jesus, that is revealed to us here, is all we know now of that blessed world of peace and joy for which we hope when we are done with the vain things of this sin-disordered world. Blessed be his holy name! he has given us of his spirit which is a life-giving spirit, and having life we have seeing, hearing and feeling, and we, like the humble and persecuted John, see these things and hear them, and how glad we are that John said, I saw these things and heard them, also that Jesus visited him in his lonely and destitute condition. And how we do bless his name, because he will never leave nor forsake us; and when we see his beauty as manifested to us in the church of God, we can sing his worthy praises, and give him all the glory and say, all flesh is as grass, whether Paul or Appolos, or who ever it may be, they are our fellow servants, and none worthy of worship but Jesus. None of the things written are for the church triumphant, but for

them, while in this vale of tears to comfort them, while in this wilderness of woe to guide them in the footsteps of Jesus their master and head, and these, together with his spirit that bears witness that we are the children of God, he saves us from the cunning craftiness of men whereby they lie in wait to deceive. This is not a salvation from eternal burnings, but from this untoward generation. Eight souls were saved in the ark by water, the like figure whereunto baptism doth now save us. Says Peter, not the putting away of the filth of the flesh, but the answer of a good conscience toward God, the teaching of the scriptures and the preaching of the gospel. Church fellowship and all the order of the house of God is for the mutual comfort and benefit of the Lord's people in this life; it does not go beyond, and they have their influence upon men, for men are the subjects of the salvation of Jesus Christ, and men see and hear these glorious things—not souls or spirits as separated from the body, but soul, body and spirit, which is the man, the same man, that feel the power of sin, as the plague of his own heart, is the man that sees and feels the power of Jesus to save from sin, from a sense of sin. Paul said, O wretched man that I am; and from a sense of the love of Jesus, he said to me, is this grace given, that I should preach to the Gentiles, the unsearchable riches of Christ? And the man did preach and labor abundantly, and often, when we read his experience, we feel that he is our fellow-servant, but though he preached and labored and suffered persecution for the good of the church, he did not preach himself, but Christ Jesus, the Lord and himself his servant for Jesus' sake.

Again Paul says, if we be afflic-

ted it is for your consolation and salvation. How! while we look upon our brethren as so much better than ourselves, we find in them the same afflictions and weakness that we feel; it encourages us to hope that our trials are not such a strong witness against us after all, and I say that if strong ones as they seem to be are tempted thus, no wonder that a weak one like me should have such darkness and barrenness of soul. Thus we are saved from the despair into which we would otherwise fall. He also said, if we be comforted, it is for your consolation and salvation. Again we ask how! In this way it seems to me, we sometimes fear that the joy we have may be imaginary, or, that they are the promptings of the carnal mind, but the testimony of the brethren is such that we are convinced that it is the Lord who has given them their joy, and finding that their experience in every way is so much like our own we again take courage, and hope it is the leading of the spirit of God, for we know that we have seen and heard the things of which those whom we love for the truth sake tell us.

So all these things work together for good, to them who love God, to them who are the called according to his purpose, for Jesus walks with us in the furnace of affliction, and says, fear not little flock, for it is your Father's good pleasure to give you the kingdom. Jesus bore our sins in his own body, and has manifested that love that knows no beginning nor end, so that in our trials and afflictions, as we travel through this vale of sin and tears, we may, and shall have comfort in the assurance that he leadeth me by my right hand. Then we say the Lord is my shepherd, I shall not want.

Yes, his love and mercy to me

now is my hope of joys to come. What a blessing that we are given to see the vile ness of our nature, and the holiness of God, and to hear his awful judgments against sin, and weep because there is no strength or virtue in ourselves; for to such Jesus shows himself the chiefest among ten thousand, and the one altogether lovely in that. He is clothed with divine power, full of love and pity for poor sinners, and able to save all that come to God by him, and by faith we view him bruised for our offences, and hear him say, come to me, all ye that labor and are heavy laden, and I will give you rest; a blessed rest that no man can take away, and I, the sinner, the weak man in whose flesh there dwells no good thing, am the one that sees and hears these truths concerning myself and the blessed savior Jesus. And it is now, while I am vile and prone to wander from my God; but Jesus tells us that though his sheep go into the wilderness, he will go there and find it, for he never searches in vain; and he will bring it home on his own shoulder. Thus the dear, but weak children of God are renewed day by day, which sometimes constrains them to say that he is mine, and I am his, and then you feel like saying, I have seen these things, and heard them.

Now let each examine himself, look over all your past life, compare it with the present, you see that you are no worse practically, than before. Then why do you feel to be worse than you used to be? you feel lonely and unworthy of the blessings you enjoy, and your only hope and joy is in the power of Jesus to save the vilest of sinners. This is evidence of life which God has given by the quickening power of his spirit; the time was, when you did not care for the

things that interest you now; you were in the world, loving the world and were loved by the world. Now if you find no home in the world, and find the world in opposition to your faith and love, you have another evidence that Christ is with you, and in you, for if you were of the world, the world would love its own, but you are not of the world, and therefore, the world hates you. Rejoice and be exceedingly glad, for great is your reward in heaven.

How good the Lord is to give poor sinners to see the glorious beauty, and to hear his sweet words saying to the raging storm "Peace be still, and I will be with you always, even to the end of the world."

Praise the Lord for his manifest mercy to poor sinners.

Yours in a blessed hope,

J. T. ROWE.

Baltimore Md.

S. A. HELMS, Mourne, N. C.—Very dear brother, as I trust, in Christ:—My mind takes a trip often back to my native land and sees, as it were, the dear saints I met while there at High Hill Church and the other places in the bounds of Bear Creek Association. I was rejoiced to find the dear old Primitive Baptists in the land of my nativity contending for the faith once delivered unto the saints. There have been many changes since I first left that country over 40 years ago, but while it is true that many changes have been made, yet I find the Primitive Baptists have not changed; their manners and customs are the same, their doctrine the same as 50 years ago. I must conclude our doctrine is from above, the doctrine of God, our Savior, who is without variation or shadow of turn. He says, "I am the Lord, I change not, therefore ye sons of Jacob are not consumed." As much as to say if I was changeable you would all be consumed.

Paul could rest in the assurance

that God would fulfill all his promises. He said to Titus, "In hope of eternal life which God who cannot lie promised before the world began." We know God is faithful, able to do all things, cannot lie, therefore his promises are sure, firm as his eternal throne. Paul, in a spirit of rejoicing, could say, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all (not part) spiritual blessings in heavenly places in Christ Jesus."

Dear Brother, Primitive Baptists have many evidences that they are the people of God:

1st. They believe in the total depravity of man in his fallen state, that he is unable to recover himself from his lost condition. That is what the Bible teaches.

2nd. They believe God chose a definite number of Adam's race in Christ before the world began. The Bible teaches the same.

3rd. We believe all of God's chosen family will be called with a holy and irresistible call, regenerated and born of the spirit at God's appointed time, in every nation, tongue and people, without the aid of modern mission work. The Bible teaches the same.

4th. We believe all thus chosen will not only be born again, but will be kept by the power of God and finally saved in Glory without the loss of any.

5th. We believe God's decrees are just and right, will come to pass, ought to come to pass, hence he says "For whom he did foreknow, them he did also predestinate to be conformed to the image of his son. Bible doctrine, Primitive Baptist doctrine.

We believe God does, through preaching the gospel, feed his sheep and lambs; Christ so taught; feeds the church of God which he hath purchased with his own blood. Paul so taught. Primitive Baptists teach the same.

7th. We believe in obeying the gospel or commandments God's people work out their own salvation; not soul's salvation by continuing in

the doctrine, we save ourselves, (the man) from the chastening of the Lord, sore trials and temptations etc.

Jesus said, "All that the Father hath given unto me shall come to me and no man can come to me except my Father which sent me draw him. So say Primitive Baptists. Well, my brother, it seems to me that all the Bible is on our side of the question. I believe it is, because it don't teach two conflicting doctrines. Then from a common sense standpoint the evidence is on our side of the question.

1st. If God created the world, which he did, common sense would say he is able to control it. If he wanted to save any, or all of Adam's race, he is able to do it. Common sense would say God had a purpose in making the world and that he is able to have things just as he purposed to have them. If God raised his son from the grave, which he did, then common sense would say he is able to save all he came to save.

Then with all the evidence in our favor, let us not forget that we are in no wise better than others. If we have been blest to know and love the truth, it is all of the Lord "according to his own purpose and grace which was given us in Christ before the world began."

I have often seen in mind the dear saints at High Hill when I was talking to them of the power of God and the glory of his kingdom. It seemed that I could see the image of Jesus in their faces as they rejoiced in the doctrine of salvation by grace. And it seemed that sorrow filled their hearts when they had to say farewell to this poor sinful creature and his companion, but dear brethren and sisters, if we never meet in time, it will be a short while, if we are redeemed in the Lord, until we will meet to part no more. I feel that if I can be the least of God's blessed family it will be enough for me. Then dear brethren and sisters, let me admonish you to let no man deceive you with vain words. Vain words are such things that you do not understand. If you accept things

that preachers assert that you do not understand it will tend to confuse you. All such is vain preaching to you. Remember all of God's people are taught of the Lord, by the same Spirit, and if you and I have an experience of grace, when the humble servant of God comes to you preaching the things he has seen and heard, he preaches the things you have seen and heard. You know it is true because you have within you the witness.

Such preaching feeds the flock, comforts, edifies and builds them up in the faith so dear to saints. If there comes one to you with an uncertain sound, try what he preaches by your own experience and scripture. If it don't measure right don't let him deceive you with vain words, because of which the wrath of God cometh upon the children of disobedience. "If the trumpet gives an uncertain sound who shall prepare to the battle." Suppose a preacher comes along and tells you all things are a fixture by God's predestination; God decreed it to be so. If such sound be true no need to prepare to the battle, because there is nothing going wrong if such be the truth, but your experience teaches you that you have the world, the flesh and the devil to fight (contend with.) But if the world, the flesh and the devil are doing God's will in the accomplishment of God's decrees we have nothing to fight, no need to prepare to the battle. If such a sound is truth James was wrong when speaking of the evil of an unruly tongue when he says, "My brethren, these things ought not so to be." again he was wrong when he said "Resist the devil." If the devil is doing God's will he is doing a good work. Dear Brethren and sisters, aren't you glad you don't believe such uncertain sound? Solomon was right when he said "There is a way that seemeth right unto a man, but the end thereof are the ways of death."

John says "Beloved, believe not every spirit, but try the spirits whether they are of God, because many false

prophets are gone out into the world.
(1 John 4.)

Dear brethren and sisters, you are equally commanded to try the spirits. One may say how can I try the spirits? Answer: Try them by your own experience because God puts his law in the hearts of his children, so you have the measuring rule in your own bosom. I want the brethren and sisters of High Hill Church to receive this letter as written to them individually. I trust I love them all for Christ's sake. We received a good brotherly letter from brother and sister W. E. and M. J. Williams. I will say to them, I do hope you can excuse me for not stopping with you and I hope the Lord will bless you.

I want to say to Elder Helms that I can endorse him. Oh, I do love such humble servants! What your hands find to do, do it with your might and the Lord will bless you. And there is dear brother Ellis Williams and brother Marshall. God bless them; they are certainly sound Primitive Baptists, and I must not forget Elder Mills whom I love for the work's sake. I returned home more confirmed after meeting the dear yokefellows in the gospel and hearing them preach the same doctrine I have been advocating the best I could here in Arkansas for 28 years. God's people are the same everywhere.

May the God of peace dwell in your hearts, stopping the mouths of vain talkers and by a pious walk, and a godly conversation, invite the little lambs without the fold (or church) to come and go with you. May I still see you in our mind as we rode off. Give our love to the brothers and sisters. We found everything all right. May the Lord bless us all is our prayer.

Write to us.

T. B. LITTLE.

ELDER P. D. GOLD: Dear Sir: It is time for me to renew my subscription. Although times are very hard I don't see how I could do without the Landmark. It always brings

good news from a far country. I can hear from the brothers and sisters which I delight in.

It is easier to keep in advance than it is to keep up if you get behind.

Brother Gold, we had a good meeting at Strawberry the first Saturday and Sunday in May. Brother Lee Hanks preached to the edification of brethren and sisters. After which the doors were opened, whereupon two females came forward and related their experience, were received and will be baptized the 1st Sunday in June. We also had communion and feet washing on Sunday.

It was a delightful meeting. They sung all the time they were washing feet and everyone seemed to enjoy themselves. I hope to meet you at the Staunton River Association. Pray for me and mine, when it pleases the Lord to give you a spirit of prayer. Your brother in hope of eternal life, Thomas H. Oakes.

Remarks:

How comforting the feeling of washing each other's feet. One of the most peaceable, and restful places is at the feet of the brethren; and when we are so lowly and humble in our feelings that we follow Jesus in the loving act of washing feet then we are happy. "If ye know these things, happy are ye if ye do them." P. D. G.

"Truly my soul waiteth upon God: from Him cometh my salvation. He only is my rock and my salvation: He is my defence: I shall not be greatly moved." Ps. 62:1,2.

The expressions used in the above scripture are in the present perfect tense showing David's faith as to where his present or "time salvation" is founded. He saw it was from God and God alone. How comforting this ought to be to the poor, weak, little children of God.

We do not expect for it to comfort those his strong children who, when God commands them to do a thing, have power to resist his command-

ment and cause it to return to him void.

I confess that I cannot understand how one can claim to be very weak and then claim to have power to resist God's commandment.

Because our salvation is of God we wait in all our troubles for the manifestation of the Lord's presence in which we have our salvation revealed unto us.

Our Lord said, "My Father worketh hitherto, and I work" Jno. 5:17. Then in verse 30 he said, "I can of mine own self do nothing; as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me."

If the blessed Lord could do nothing only that which the Father did can we do more than he? are we stronger than he was? Do we know more of the will of God, how to do etc., than he did? He did just as the Father bade Him and from Him cometh our salvation for time and eternity.

Talk to an Arminian and he will say, "Yes, we know that salvation is of the Lord, by grace, but there is something for us to do in order that we may effectually appropriate it to ourselves and if we do not do this something we will die without that salvation." Talk to some Primitive Baptists and they will say, "I know that our eternal salvation is of the Lord and all of grace, but there is another salvation which we call "Time salvation and that is conditional."

David, who was inspired of God, had not seen this point for he waited for God from whom came his salvation: it was the salvation he was then enjoying. He does not say from him came any salvation but, "from him [cometh] my salvation." The word "cometh" is supplied but being preceded by the word "waiteth" in the preceding clause no other word but "cometh" would express the sense. Therefore it was his present salvation, commonly called "Time salvation" that he was talking about.

In the 51st Ps. He cries unto the Lord for the joys of his salvation and to be upheld by his free Spirit

How helpless David was to perform conditions upon which he could depend for salvation either for time or for eternity. The very moment he does not feel the presence of the Lord he cries out, "will the Lord cast us off forever? And will he be favorable no more? Is his mercy clean gone forever? Doth his promise fail forever more? Hath God forgotten to be gracious? Hath he in anger shut up his tender mercies? Selah. Ps. 77:7,8,9.

Can we suppose that if there had have been any conditions with which David could have complied and found relief that he would not have gladly done so? Those are the things with which our Lord was tempted for our salvation, but he overcame and no doubt ever entered his mind any further than the temptation. Doubting is a sin—a yielding to temptation—but the temptation itself is not sin. David fell into this doubting, as did John the Baptist, and if it had not been for the perfect fidelity of our Lord under the same temptations, we must have been lost conditions or no conditions. Hence, "From him cometh my salvation."

If this is not the every-day experience of God's children, I am yet in the dark. He commands, and as he will we obey just at the time the commandment has done its perfect work in us.

One said, "Thy people shall be a willing people in the day of thy power."

The above words have the seal [SHALL] of the eternal kingdom upon them, and who dare say that they will be willing if they are not rebellious? Was it not just as easy for our Jesus to ride upon an unbroken, stubborn ass as it was for him to walk on his feet? If any one obeys the Lord it is just as their stubborn self-will is over-

come by God's holy commandments.

The Lord has wrought all our works in us, and what he works in us he commands us to work out, and it is our salvation that we now enjoy, the light we let shine, etc. Coming from our brother Paul, it is an exhortation, but it is God's commandment, and therefore it is unconditional.

From this standpoint David has a Rock upon which he can depend as a sure foundation. Isaiah and Paul and Peter all felt the blessed assurance of this Rock, and spoke of him, but they spoke nothing to lead us to believe that we were strong enough to abide on this Rock or to not abide, as we conditionally might. Therefore David said, "I shall not be greatly moved," and in the sixth verse he said, "I shall not be moved." This is a Wall behind which the people of God may rest securely and defy the approach of satan and his hosts. If there is one conditional place, and that condition is left for me to perform, I know that all the children of God are gone beyond hope, for if one of them perish they must all perish.

When we look around us we see those who walk the most uprightly to be the most afflicted and often in the darkest places. Who suffered more than the late Elder Mitchell? Who was more despondent than Elder Respass? Yet who walked more uprightly than they?

If I can see things aright this preaching and teaching of "conditional time salvation" is the old Fullerite doctrine in a new dress. The devil never tries to come in twice by the same door, but come as he may, he is the same devil, and we should be sober and watch him. Our forefathers stood shoulder to shoulder and fought this falsehood until they had to with-

draw fellowship from those inventions and doctrines of men, and those who thus fought kept together. A bloody war could not separate them, for as soon as the lines of battle were broken, and the clasping of arms was hushed in silence, a Hassell from North Carolina, and a Beebe from New York reached out their arms and encircled each other as the tears poured forth in the praise of the blessed God who had kept them until they were laid to rest, for they continued in the same faith and sweet fellowship. No bars of non-fellowship put up by men were worthy of notice by those old tried servants so valient for the truth. No convention to decide on the faith of God's people and the doctrine of the church could have any place in either of their hearts, but to look to and preach Jesus, was the theme of their souls.

We see now that those old, sound preachers are being relieved from the field of labor: What does it mean? Elders Beebe, Pollard, Mitchell and just now the news came of Elder J. C. Hall's departure. Those of us who are left behind feel those things and we should remember how faithfully they contended for this same blessed salvation, the rock, the shield, the hiding place for here and hereafter.

Brethren, has the good Lord put the armor on you? lay it not by until he shall release you from the field of battle. Let the world take care of itself, for it perishes with the using, but that which our God has given us shall endure forever.

Pastors are not only to feed their flocks with sound food, but to watch for them that no other than sound doctrine is given to them. They should be both humble and bold in the cause of our blessed master. To bear the burden as

an ox, to look far with a clear eye as an eagle, to be bold as a lion, and to be humane and kind as a man should be marks of true pastors, and not only in the sense that they ought to do those things, but in the sense that they do do those things.

The good Lord bless us and teach us daily what he will have us to do, and make us both willing and able to do his word in the name of our Jesus, who is all my salvation and all my desire for both time and eternity. Amen and amen.

Your brother in hope,

L. H. HARDY.

Box 53 Reidsville, N. C. May 1st, 1901.

ZION'S LANDMARK

"Remove not the aunci at Landmark which thy fathers have set."

P. D. GOLD Wilson, N. C.
 P. G. LESTER..... Floyd, Va.
 R ANNA PHILLIPS..... Wacon, Ga

VOLUME XXXIV..... No. 18

WILSON, N. C., AUG. 1, 1901.

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

AGENTS.

Elder L. H. Hardy has kindly proposed to act as agent in obtaining renewals and new subscribers for ZION'S LANDMARK.

I willingly accept his service, and request others also, as many as feel so disposed, to do likewise.

We give the paper to every one who will raise a club of eight new subscribers, or renewals, for the time they subscribe for it. We would be glad for an increase in our subscription list.

BOOK NOTICE

I will thank those of the brethren and friends who are in business, and who need stationery of any kind, such as letter-heads, note-heads, envelopes, receipt-books, check-books, etc., to send their orders to me. I can do this work as cheap and as satisfactorily as any one, and will deliver free to the nearest freight or express office.

P. D. GOLD,

EDITORIAL.

THE LAW—THE GOSPEL.

Both came from God. The law is good, just and holy. Why is it then called the ministration of death, and why is it called the law of sin and death, and why is the law the strength of sin? By the law is the knowledge of sin, though sin does not come by the law. If so the law would not be holy, for that which is holy could not produce that which is sin. It is the knowledge of sin that is by the law. The tree of the knowledge of good and evil was in the garden of Eden. It was a good tree, not a good tree and an evil tree, no tree is ever that. If the tree be good its fruit will be good. That tree of the knowledge of good and evil was not the cause of Adam's sinning. By this tree was the knowledge, not the cause, of Adam's knowing good and evil. Not until he ate this fruit did he

know good and evil. When he ate his eyes were opened, and he saw and knew his guilty condition; knew that he had sinned against God. He then was naked, or had no covering for his sin.

The law of God is his declaration of what man should do. It refers to his conduct. It requires spiritual, perfect obedience to God. It weighs motives. It cannot excuse or wink at sin. It has no pity or power to forgive, can hear no excuse, or plea of inability, nor allow of any compromise; but demands perfect obedience. He that offends in one point is guilty of all. Its sentence is death. In the day thou eatest thereof, thou shalt surely die, and dying thou shalt die.

Moreover the law was added that the offence might abound, that sin by the commandment might become exceeding sinful. For I had not known lust except the law had said thou shalt not covet. Sin slays me by the law which is good, in order that the exceeding sinfulness of sin might be felt and known, since it slays me by a holy law.

There is of course no power in a holy law to excuse, condone for, or pity the sinner, nor to pardon sin. All a just law can do is to demand justice and the faithful execution of the penalty for the violation of law, and that penalty is death.

The law therefore is the ministration of death, and is called the law of sin, for by it sin is discovered, not created, and by sin comes death. Inasmuch as where there

is no law there is no sin, the law was added because of transgression, until Jesus should come. For the law is not against the promises. But as soon as Jesus, who is the end of the law for righteousness comes, then we are no longer under the law. But it holds the gentile bound and curses him that continueth not in all things written in the book of the law to do them, until faith comes. For there is not one that is able to keep the law in a single thing truly.

The law was given by the Lord God to Moses, who was the meekest of men, and with whom God spake face to face as he did to no other man. Moses was a type of Jesus, and the true servant of God, and spake of Jesus, and never is pleased with a sinner until that sinner believes on Jesus. Grace and truth come by Jesus Christ. He came to fulfill the law in every jot and tittle. He is full of grace and truth, and honored and fulfilled the law, and is become the end of the law for righteousness to every one that believeth.

What Jesus said and did is the gospel. All that is written of him by his holy prophets and apostles is the gospel which is the power of God unto salvation to every one that believeth.

In the gospel is forgiveness to sinners. Therein is the righteousness of God revealed from faith to faith. It is of faith that it might be by grace, that the promise might be sure to all the seed. For Jesus who knew no sin was made sin for us that we might be made

the righteousness of God in him. Not only did Jesus fulfill the law that came by Moses, but he bore our sins in his own body, for the Lord laid on him the iniquity of us all, and with his stripes we are healed.

In the gospel is the saving power of God revealed in washing away our guilt, and imputing divine righteousness through Jesus Christ crucified and risen and glorified.

So the law come from heaven, and was delivered by the Lord God to Moses on Mount Sinai in devouring fire, that by no means clears the guilty. But the gospel came by Jesus Christ, full of grace and truth, where Jesus saves his people from their sins by his own death and resurrection, or puts away sin by the sacrifice of himself, and reveals or brings life and immortality to light in the gospel. This is all for sinners, and to abolish death, and bring in everlasting righteousness. Where sin abounded grace did and doth 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.

God in the gospel of his Son, in wonderful glory doth shine; for Christ the victory hath won, and all riches of grace are mine.

P. D. G.

John 1:4-5: "In him was life: and the life was the light of men. And the light shineth in darkness: and the darkness comprehended it not."

An unknown friend wrote me of

deep soul troubles and blackness of darkness, such as only God's people feel when he leads them through the dreadful wilderness; and also asked me to write concerning the above scripture.

What a blessing that Jesus is and always was the light of his people! From before the foundation of the world, or from everlasting, he is God. In the beginning was the Word. The Word was made flesh—not changed into flesh. He was found in fashion as a man who made all things. In him was life, and the life was the light of men. That life shone in all the Old Testament dispensation as the light of men. Every promise of a Redeemer was the shining of that life. He upheld a guilty world. He bore up the pillars of heaven. Mercy appeared to the guilty. The life was shining in darkness. It has glorious power to shine in darkness, but the darkness did not comprehend it. No more is our friend able to read or see any sign of mercy under the killing sense of divine wrath against sin. While such cannot see how God can remain just and save such a sinner as that one is. But that does not prevent the light from shining in the darkness. How it does make the darkness manifest, showing the enormity of sin, and the blackness of the heart, and sin abounds or reigns unto death. The convicted soul can write only bitter things against itself. Not a ray of light enters—not a promise appears. Only guilt is seen.

The darkness comprehends it

not. The convicted soul cannot understand this. Yet this soul is not dead—in sin now—but deeply feels its guilt.

The glory of the shining of the true light in darkness is not dimmed because the darkness comprehends it not. How much, naturally, does darkness assist the light in shining? Does the natural sun ever ask the night or darkness if it may shine? How could the poor sinner help the Lord any when the sinner needs all the help and the Lord alone can give it?

The light shines in the darkness. God, who commanded the light to shine out of darkness, can surely cause it to shine in darkness, and he hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ, who is the true light that lighteneth every one that cometh into the world (of light).

P. D. G.

“WHAT IS THAT TO THEE?”

At that fishing, doubtless made memorable to Peter at least, by the impressive words of Jesus in connection; when upon the third protestation of his love Jesus told him the third time to feed his sheep; and also that when old another should gird and carry him to martyrdom, and then said to him “Follow me.” Then Peter turning about saw John and asked “and what shall this man do?” Jesus said if I will that he tarry till I come what is that to thee? follow thou me. John 21:19, 23. As much as to say to Peter then, and

all alike called now. “Your life time work now is to preach the gospel, from which you are to let nothing deter, detain, or turn you; not even the personal influence or example of the most gifted and best beloved of all my disciples as one beloved John, not even if he should be slothful, or indeed should tarry as not going at all to the work to which you heard me call him for thousands of years, or till I come again, it would be no excuse for you to doze, or even to halt in sloth and turn and look back, once you have put your hand to the plow.” Then knowing your work and its consequences to you in body in the end, as also I your Lord and Master who have called and commanded you, what is that to thee that could but presume to retard or hinder it, since I have decreed it? And that therefore before your own master you must stand or fall.”

But very few perhaps could hear these words as Peter did; nor now reading them, can comprehend and receive their full searching import and appropriate it personally. And may therefore claim the time and liberty to look after the work the Lord has committed to another; and perchance with the idea to excuse or modify their own by it. But “What is that to thee?” forbids this idea. At the same time it does not forbid a mutual interest in each others work as affecting the common cause; (remember we are confined to preacher work as such) nor never that spirit of love that would admonish, en-

courage, and provoke to love and good works; but rather—as a trait—that meddling propensity that, generally jealous, seeks a comparison as to work and ability, and that to self-profit.

As the Lord said the above to Peter as a called preacher, it applies to them. Hence when he said “feed my sheep—follow me,” he said it to every one thus called. And when referring to John and asked “what is that to thee?” he asks this of all.

Then all should know that to feed his sheep is to follow Jesus; and to follow him is to feed his sheep. And when one has done this he has no time to look after the tarrying and faults of others, beside that Jesus says what are these to you?—you are not responsible for another, neither can they relieve, release, or help you as to your own personal work. Still how prone to look after the business or get the short-comings of others; for instance, some will say “here is Eld. A. who wont go out to preach in bad weather, nor will go to destitute places, nor to a poor section of country where they are too poor to give him much; nor will he ride on horse-back nor far in a buggy—too fatiguing—but will neglect his home churches where he is pastor, to take long tours on the cars among the prosperous and well supplied churches; etc. etc.; and why not I have such a nice easy time too? Because Jesus says “I walked wearied day after day for years to feed the hungry and preach to the poor, a servant to

minister to others, with not where to lay my head—follow thou me” And his “what is that to thee?” referring to the faults of others, means they should be nothing to thee; therefore not to hunt them up and circulate them. But I have noticed a seeming paradox—the one who, apparently deepest deplores their circulation, finds and tells them most.

“What is that to thee?” holds a very great and important lesson given by the Master for practical learning that would now seem timely; and which I merely suggest for consideration.

P.

THE BODY OF THIS DEATH. Rom., 7:24.

Here is a peculiar kind of death, a body of death, and a body of this death, a particular death, not far off, but near by, within me, having possession of me, and with power that holds me so that I am unable to deliver myself, and am unable to find any one that can deliver save that one that delivers as no other can deliver.

Naturally a state of death is a state of corruption, and of power above man, for man is the subject of death, from which none are exempt. Therefore we could not expect deliverance from the power of death through those that are all themselves equally under its power or its subjects.

This death also has a legal strength in the law, by which is the knowledge of sin. I had not known sin but by the law. The

strength of sin is the law, which is holy, just and good. Therefore deliverance can come to those under its power only through him that is the lawgiver, and not through the law itself.

I find, said Paul, a law in my members warring against the law of my mind. Here, then, are two laws in Paul, the one the law of sin and death, the other of life and peace. The law of the spirit of life in Christ Jesus hath made me free from the law of sin and death.

According to one—the law of sin in his members—the evil he would not do—that is with his spiritual mind—he did do. According to the other the good he would do, that is with his spiritual mind, he did not. Here is a conflict bitter and distressing. There is no free agency where these two ways meet. This is a great deep, where all human craft is broken, and they that go down into this sea do business in deep waters.

Are these two laws opposed? Can we explain? By the law (given to Adam) is the knowledge of sin. This law is affirmed as it came by Moses. Paul said, I had not known sin but by the law (this law). It is called the law of sin and death—following its violation. It is not a sinful law, but the law by which is the knowledge of sin.

I had not known sin but by the law. I was alive without the law, but when the commandment came sin revived (because the strength of sin is the law), and I died. It was sin that was made death to him. The law is just and holy and

good. But sin taking occasion by the commandment deceived me, and by it slew me. I thought the commandment was unto life, but sin deceived me and by the commandment slew me.

All our opposition to the righteousness of Jesus and salvation through him comes through sin that blinds us and deceives to think we are alive to holiness, and able to keep the law, and therefore Christ crucified is foolishness to us, and we think we ought to do many things contrary to him.

When sin revives we die. Then we realize the justice of God in our condemnation, and when the Lord puts his laws in our mind and writes them on our heart (a renewed mind and a new heart), then with that mind we serve the law of God. Hence we have the law of the Spirit of life in Christ Jesus that makes us free from the law of sin and death, and with this mind we love and serve the law of God.

But there is another law in our members—the law that opposes good—so that the good I would do I do not, and the evil that I would not do that I do. Here is this body of death. How miserable is one that desires to do good and cannot, and hates to do evil, yet does that evil! Oh, wretched man! Where is his free agency? This is the worst death a Christian encounters, yet must know what it is. Who shall deliver him? Jesus Christ. He fulfilled the law that came by Moses, and is the opposite of death in Adam. I thank God through Jesus Christ my Lord. P. D. G.

HIGHWAY.

Naturally no road has ever been established in the great desert through which the children of Israel passed from Egypt to the land of Canaan. Why can it not be done? The sand storms so frequent will obliterate all signs of road. For the wind carries great mountains of this sand from place to place, which covers up all traces of roads.

No false doctrines of men—minds of corrupt doctrine, which the cunning craftiness of men have attempted to plan, schemes to mislead people, none of these things do bring a child of God out of his bondage, or out of Egypt, nor into the land of promise.

But a way, and a high way, a glorious way shall be there in the desert. It passes through the desert. It is a way of holiness, so that nothing unclean shall ever travel it. It is so high that no enemy can obstruct it, or molest them in this holy way. It is protected by the power of the king of glory so that no ravenous beast shall ever go thereon. It is hid from the search of the vulture's eye.

Life is in the way. Those traveling in this blessed way receive the life of the way. Naturally no road can give life to its travelers, but here Jesus, who is the way, is also the truth and the life. The way supplies the wisdom, and the understanding, hence the wayfarer one though a fool shall not err therein. He has never gone this way before, and feels that he is a fool, yet he errs not therein, for

this is the narrow way that leads to life. This way is for the ransomed of the Lord. They shall travel this blessed way, and come to Zion, the city of the living God, the heavenly Jerusalem, with everlasting joy on their heads, and sorrow and sighing shall flee away.

How glad the desert and the solitary place shall be for these ransomed ones. This desert shall blossom as the rose. The wilderness shall become a beautiful field. Great and marvelous are the works of the Lord God Almighty, and just and true are his ways. Love paves this blessed way. Singing with melody in their hearts to the Lord is the sweet employment of this blessed number. Sorrow and sighing shall flee away. Darkness is turned into light, night into day, weakness into strength, fear into joy, where sin was now truth springs up. Gladness fills the soul. All iniquity shall stop her mouth, while gladness and love take possession, and everlasting joy shall be on their heads. P. D. G.

A brother requests my view of Rev. 10:9-10.

This refers to the character of John's prophecy. Thou shalt prophecy again before many peoples and nations and tongues. The little book the angel gave him he was to eat. It should be sweet in his mouth, but bitter in his belly. It should be sweet in the heavenly taste of the new man, but it should be bitter to the corrupt lusts of the flesh or natural man. In the beginning it should be sweet to the

taste, but finally it would become very bitter.

There is heaviness in preaching the word of God, and sorrow and affliction attend it to those that obey the Lord. While we eat the word given us by the Lord it is sweet, yet in the tribulation that follows there is distress.

Preaching and prophesying must be to the end of the world. The mighty angel with his right foot on the sea and his left foot on land, denoting the absolute power and dominion of the Lord over land and sea, and cried with a loud voice, and seven thunders uttered their voices which were to be sealed up or hid, but in these days when the seventh angel shall begin to sound the mystery of God should be finished, shows the contents of this book John must eat. The mysteries of God's dealings are to be experienced in the servants of God, for God works in them both to will and to do. Death works in them that life may work in the hearer, and hence the afflictions of the gospel are experienced by him who prophesies in the name of Jesus.

The mighty events that are being fulfilled in heaven and earth, and that are wrapt in such mysteries that no mortal shall understand them, so deeply affect the servants of God that they appear in sackcloth in the chastening, and in shining garments in the triumphs of the gospel. They are partakers of the sufferings and shall be of the glories of Christ.

P. D. G.

ASSOCIATIONS.

The Country Line Primitive Baptist Association will meet, the Lord willing, with the church at Wheeler's, in Person county, N. C., on the 17th, 18th and 19th days of August, 1901. Visitors to the Association will be met on Friday morning, the 16th, at Roxboro, with conveyance, and taken to the place of meeting. Brethren in the ministry, and others who feel so disposed, are cordially invited to attend.

JOHN L. PHELPS,
Ch. Clerk.

The Silver Creek Association is appointed to meet with the church at Happy Home, two miles north of Hildebrand station, in Burke county, N. C., on Friday before the 2nd Sunday in September, and will continue three days.

Train coming from the East will be met at Hildebrand at 11 o'clock a. m. Thursday. Any one coming on any other train will please notify the clerk or myself at Hildebrand.

All lovers of gospel truth are invited to come.

F. E. STANDLY, Clk.
A. H. NANCE, Mod.

We are receiving very little money of late.

Send it by express, or by registered letter, or by check payable to my order. Do not send money by money orders.

We are not responsible for money lost,

P. D. G.

APPOINTMENTS.

OBITUARIES

E. E. LUNDY.

Newport.....Mon. after 2nd Sun. in Aug
 Hadnot's Creek.....Tuesday
 North East.....Wednesday
 South West.....Thursday
 Wilmington.....Sat. and 3rd Sun
 Sheffield's School House Tuesday night,
 (Will some one meet him in Newbern
 Tuesday evening?)
 Grantsboro.....Wednesday
 Sandy Grove.....Wednesday night
 Blount's Creek.....Thursday
 Sandy Grove.....Thursday night
 Goose Creek Island.....Friday 3 p. m

A. GARDNER.

Arbor.....August 1
 Pleasant Grove.....2
 Lick Fork.....3
 Dan River.....4
 Wolf Island.....5
 Hillsdale.....6
 Walnut Grove.....7
 Abbott's Creek.....8
 New Shepherd.....to and 11
 Rock Hill.....12
 Pleasant Hill.....13
 White Oak Springs.....14
 Cotton Creek.....15
 Suggs Creek.....16
 Riley's School House.....18
 Tom's Creek.....19
 Piney.....20
 Salisbury.....21
 No Creek.....22
 Abbott's Creek Association.....
 Walnut Grove.....27
 Hillsdale.....28
 Pleasantville.....29
 Shiloh.....30
 Buffalo.....31
 Northview.....September 1
 Snow Creek.....2
 Piney Grove.....3
 Rock House.....4

Conveyance needed.

WALTER EDWARDS.

Jones Hill.....August. 12
 Howard's Chapel.....13
 Freedom.....14
 Mountain Creek.....15
 Bear Creek.....16
 Liberty Hill.....17
 Clark's Grove.....18
 Meadow Creek.....19
 Crooked Creek.....20

R. H. PITTMAN.

Dunn.....Thursday night, Aug 1
 White Oak.....Sat. and Sun. 3rd and 4th
 Moore's.....Tuesday 6th
 Union.....Wednesday 7th
 Elm City.....Thursday 8th
 Williams.....Sunday 11th

ELDER JOHN C. HALL

By the request of the children of our dearly beloved Elder, John C. Hall, and the church and Association to which he belonged, and a desire in my own heart to say something in memory of his life, character and labors of love, and in humble testimony of the faithfulness and efficiency of his stewardship, the following is submitted.

Elder John Curtis Hall was the oldest son of William and Lucy Hall, and was born in Pittsylvania county, Va., Nov. 25, 1827. Having moved with his parents, when a boy, to the County of Floyd, Va., he grew to manhood in this county. In the prime and vigor of young manhood, he was a model specimen of the handiwork of his Creator, and in his manners was modestly reserved, gentle, courteous, and dignified, reflecting to a good degree, that fully developed, evenly poised, well refined, naturally easy, grateful make-up which constituted what used to be called an old Virginia gentleman. His bearings in the presence of his fellow-men and his demeanor toward them were such as to give to manliness, civility, dignity and courtesy the full force of their meaning, making his presence desirable, his influence ennobling, his character, strengthening, and enticing, and his life a continuous service of usefulness, serving as a mould in which the character of the young, who gathered about his knees in the school-room, and sat under the strength and brightness of his countenance in the pulpit, might well be formed, and to which no doubt many are wont to refer with pleasure as the source of much that is of ready and useful service to them in every day life, and as the ground work of present and prospective success. He acquired a fair common school education for his day and opportunities, and for many years taught the neighborhood school during the winter months.

Nov 25, 1851 he was married to Miss Octavia Graham, of which union there was born unto him one daughter. August 20, 1854, his young wife was taken from him to dwell with her Redeemer in the embodiment of immortality; and on April 16, 1856 he was married again to Miss Elizabeth Olive Harris, who preceded him to

that immortal state made blessed by him who loved the church and gave himself for it, thus leaving him the second time without that companionship which gives to home its meaning, until his master bade him to also enter into the joys of his Lord. Of this union there were born into him eleven children, five boys and six girls, ten of whom survive him. His oldest son is Elder W. L. Hall of Wellsville, Kansas.

In about 1861 he removed to Franklin Co., Va., where he lived up to the time of his departure from this life, April the 21 1901.

As a fellowcitizen he grew in favor with those of his adopted county, and was entrusted with much public service which he rendered faithfully and satisfactorily. For 16 years he was commissioner of the revenue in his county, and for 8 years was county treasurer. He enjoyed the most implicit confidence of all classes with which he came in contact. He was held by all who knew him to be truthful, honest, conscientious and sincere. His judgments, civic tools and opinions were held in appreciative respect by all who love a character decisive in commendable traits, whether they concurred with him or not. While he held no claims to human perfection, no do his friends so claim for him. Yet the integrity of his character was such that an enemy, however bitter, dare not, could not effectively assail it.

As a husband, he came not behind in its responsibilities and duties, but loved his wife, or each of them, and well, truly and faithfully kept inviolate, to the best of his ability, the pledges made to love, keep and protect her in sickness and in health, and thus did he not only prove and maintain the true relationship of the husband to his wife, but that of a true minister of the gospel and servant of churches as well. While he was distinctively the husband of his wife, and the head of the family, and though he was firm and positive as such, yet he was considerate, tender and gentle, readily recognizing at all times that his wife and children had personal rights and privileges, sentiments and feelings, to be respected, and with pleasure did he respond to those requirements, thus clothing himself with that greatness which gives such prestige to the husband and father as to make him to them first of all and in all, and his presence the well-spring of domestic felicity.

As a father he seems to have studied well the duties of such, and on all occasions did he endeavor to faithfully and truly perform those duties. In his efforts to sustain the true relation of a father to his children his aim seems to have been to live before them as he would have them to live before him and with one another. He lived to them, with them, and for them, thus making his life in deed, as well as in word, to stand out to them as living examples and precepts, therefore, though he is dead, yet by his life he speaks to them, so that whatever may befall them by the way, even to old age, they will still have his precepts and examples in mind, and be inclined to bind them closer and closer to their hearts, and to more and more admire them, and to love the ashes of him who by his life made them honorable, and in his death left them as a living inheritance to his children. He loved his children, and lived much for them, turning more folly to them at the death of their mother, and having brought them up to manhood and womanhood to go forth as honorable men and women. It must have afforded him great comfort, when he bade them the last farewell to feel that they were yet honorable. May the Lord keep them in the way most honorable to the good name of their parents, and graciously bring them into his way, even to the way of life eternal.

When brother Hall grew up to manhood he was led into the ways of Arminianism, and became to openly hate the way and doctrine of the Primitive Baptists and was exceedingly bitter against them, and like a young lion dared to revile them, but the Lord sent an arrow into his heart, producing a wound from which he never recovered, except as by the grace of God through the blood of Jesus Christ. His convictions were deep and pungent, his conversion was miraculous, and his deliverance clear and decided. He joined the church at White Oak Grove, Floyd Co., Va., Sept. 12th 1851, and was baptized the following day by Elder Owen Sumner, and having in him the faith that was in Paul, and being not disobedient to the heavenly vision which he had seen, and which all of God's called and sent servants see he conferred not with flesh and blood but at the next meeting, that is in Oct. 1851 he made his first attempt to speak in the name of his Lord who had called him out of darkness into his marvelous light, and had revealed

in him that sovereign sonship that is mercifully conferred upon the chief of sinners, and which he felt had been named upon him. The gift and calling of God, which makes room for those thus gifted and called, being clearly evidenced in the words which he spoke, and the power in which they were spoken, the church gave him liberty to exercise in them, and in July 1854, he was given liberty to make appointments for himself in the bounds of his church, and in March 1855 he was liberated to go into all the world wherever God in his providence might call: his lot, and preach the gospel of the Son of God; and in August 1858, the church having called for the same, he was duly and solemnly ordained to the full functions of the gospel ministry by Elders William Lawson, Owen Simmer, Jacob Correll and Thomas Dickes.

Being ready and active in business, brother Hall was in a few years chosen clerk of the New River District Primitive Baptist Association, which office he filled faithfully and efficiently for about 30 years, leaving it vacant by his death. He was truly a pastor, and faithfully served four churches for about 37 years, and in the last few years served two others. His labors were blessed to the churches. He baptized a great many as seals to his ministry, and therefore enjoyed the satisfaction of knowing that his labors were not in vain in the Lord. He was greatly devoted to the cause of his master and to the churches he served. His gift was that of a father, of which Paul says we have not many. His gift to know and proclaim the word, to administer the ordinances, and to execute the discipline and maintain the order of the gospel in the house of God constituted him one of the ablest ministers of the new testament of his day. In doctrine he magnified the excellency of the grace of God as seen in the gospel of His son, and made clear the need of grace in the redemption of sinners, and the praise due to God for salvation. He spoke as one having authority under the King, as one standing before the Lord, as one conscious of the certainty of the cause he advocated and of its ultimate and eternal triumph. Elders worthy of double honor conferred with him, chief women took counsel of him, young men and maidens drew near unto him, and little children sat at his feet and fed upon the delicacies in the word which he

preached. The character of his life and labors and the integrity of his calling and service gave to his name a sweet smelling savor, as of precious ointment, as of a field which the Lord had blessed, consequently, the people were anxious for the time of his coming, and gave him ready and appreciated audience. He was bold and fearless in presenting the doctrine, allowing no question as to the honesty and sincerity of his convictions and his steadfastness in them, and yet meekness and humility shined most brightly in the order of the exercise of his gift; and patience, forbearance and charity adorned the manner of his going in and out before the people. He was crowned with the reward of salvation and the preparation of the gospel of peace made beautiful his feet. In his afflictions he found comfort in the doctrine he preached.

In his last sickness, he calmly awaited his appointed time, until his change came, and died as he had lived, in the triumphs of a living faith, and no doubt entered into the peaceful and perfect embodiment of everlasting rest. Blessed life, precious death, infinite rest, eternal praise.

A book might be written of this good man, and still something more might be said worthy of him.

While we feel we have not been worthy of such an able and precious gift, yet we have the blessed assurance that his life, character and gracious service of love shall still hover over us as clouds full of refreshing showers, and shall fill our souls with precious fragrance as of pleasant spice, and shall rest upon us as a heaven born benediction that shall ever remind us that the Lord hath given, and that the Lord hath taken away, and that blessed be his name of the Lord.

P. G. LESTER.

The funeral of Elder Wm. McDowell will not be preached as published; but there will be a meeting at Galilee that day, if the Lord will.

Sister R. Anna Phillips will send six of her books for five dollars. This book is rich reading.

P. D. G.

Elder J. A. T. Jones expects to accompany Elder T. C. Hart from the East to the Country Line Association.

JASPER MORAN.

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Pine Grove.....Monday
Rock House.....Tuesday
Clear Spring.....Wednesday
Sardis.....Thursday
Saints' Delight.....Friday
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Zion's Landmark

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R. ANNA PHILLIPS, Cor. EDITRESS, Macon, Ga

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

ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

A REVIEW.

DEAR BROTHER GOLD:—The LANDMARK of July 15, 1901 has several articles of special interest to me, containing excellent things, of which permit me to write a little.

The first is the parable of the rich man and the poor beggar. The application given to it by the brother is, in the main, what other brethren and myself have understood many years; that is, that our Lord spoke concerning the two classes of people, those of the old covenant, and those of the new, or of the law of works, and the gospel of grace. The parable of the man that had two sons, teaches the same important lesson; that salvation unto the riches of glory is not in legal possessions, but in gospel grace.

Let me kindly suggest, however, that Lazarus being carried up to the bosom of Abraham shows that he was received into the fullness and blessedness of the everlasting covenant that God made with Abraham, according to which all the kindreds and nations of the earth should be blessed with faithful Abraham. So Paul said, "And if ye be Christ's then are ye Abraham's seed and heirs according to the promise." Therefore, Abraham represents the covenant of God, rather than God himself.

Again it seems too great to say of gospel preachers that they carry laboring and heavy laden souls across the impassable gulf of the law that killeth, into the kingdom of God's dear son, where grace reigns through righteousness unto eternal life. Of those represented by the poor beggar Jesus himself says, "Them also I must bring." He is the Angel of God's presence, "The messenger of the covenant, whom ye delight in."

In connection with the interesting things said of the "new name" that the Lord gives to his overcoming people, as he gave to Jacob, the new name of Israel, is his word of promise in Jer. xxiii, and also xxxiii: "And this is his name whereby he shall be called, the Lord our righteousness." "And this is the name wherewith she shall be called, the Lord our righteousness."

The Son of God hath by inheritance obtained a more excellent name than the angels. His bride the church receives his divinely glorious name, "The Lord our righteousness," in her marriage union with the holy Bridegroom, in which she is the joint-heir with him in his righteousness and life and blessedness.

The spirit of the editor in foot-washing is commendable, and how good it would be were all led by this spirit. For the true spirit

of this lowly service is more than the letter or literal act, as those know who have witnessed both. No, my dear brother, no Baptist should find fault with another for washing feet, and I have never known one to find fault for this. So on the other hand, should there not be the same forbearance and cessation from fault-finding? As you know, Paul only, of the faithful and inspired apostles, and he but once, mentions feet-washing, and then in such a way as to show that it is not an ordinance of Christ in the church, but as other good works, such as bringing up children, lodging strangers and relieving the afflicted. Once a minister turned to this case of the widow having washed the saints' feet," because all the members of the church are required to keep the ordinances; therefore he need not have said, "if," any more than to have raised the question, "If she have been baptized."

He at once saw the force of this and frankly admitted that this text does not prove feet-washing to be an ordinance in the church. Read Rom. xiv. 1-4. Also, let us read and heed, 1 Cor. xiii, where charity is shown to be the more excellent way. Your views on feet-washing are charitable.

You have said some timely and good things on "controversy," for which I am thankful. May all give good heed to them. I most kindly submit to you and all, brother Gold, that the new question of conditional salvation in time, is both a new and disturbing doctrine among the Old Baptists, and as such it is responsible for the distressing confusion and trouble that has resulted. On the other hand, ever since the Baptists adopted the old London confession, and long before, they have held to the unlimited sovereignty of God, set forth

in it, under the names of the decrees and providence of God, meaning the same as his predestination or fore-ordination, his dominion over and control of all things. And we know, too, that the controversy and war against this fundamental doctrine of God's universal sovereignty is of modern origin among the Old Baptists. In the time of my boyhood, when the staunch old soldiers of the cross of Christ, the veteran fathers in the ministry, were with the Lord's people, such sterling men of God as Elders Thomas Barton, Wilson Thompson, Gilbert Beebe, Joshua Lawrence, C. B. Hassell, W. M. Mitchell, and a host of others, the "controversy" against God's predestination, and for conditional time salvation had not loomed up in the horizon as a stormy cloud to disturb their harmony and spoil their peace. The existence of this contention for new things is lamentable. It was new things which divided the Baptists when the new school party went out from us, and when the reform party went out from us. Just so it ever will be, when men rise up and bring in new things, innovations upon the doctrine of Christ, and seek to remove the ancient landmarks which our fathers have set, the trouble will follow. "When the enemy shall come in like a flood, the spirit of the Lord shall lift up a standard against him."

Freely do I say this, dear brother, that there is not a Predestinarian Baptist of the old school of our fathers that will controvert a single statement you have made, for they all believe just as you have said. Not one of them would excuse himself for his sins, and charge them to God; but all of them believe that all sin, wickedness and folly are of the creature, and that all true holiness, righteousness and

wisdom are of God, the Holy one.

As to the spiritual obligations of the children of God unto loving obedience in the gospel of Christ, and gospel exhortations thereunto, we, with all our brethren who have grown old among the old school baptists, very well know that their ministers have ever so believed and preached, and the churches have so held. Therefore, as in the London Confession, so in all the church articles of what we believe the Scriptures to teach, they have ever held that true obedience and good works are "the fruit of the Holy Spirit," "the fruits and evidences of a true and lively faith." They have always held that in the loving service of the children of God they receive his blessing, but that "He that knoweth his Master's will, and doeth it not, shall be beaten with many stripes."

None of us can truly charge that "this sect everywhere spoken against" has ever believed otherwise than as above, just as you have stated. Where, then, was the need for this great tumult about gospel obligations, and the new gospel (?) of conditional salvation in time? And why the outcry against the sovereign predestination of God in his omnipotent dominion over all things, according to his eternal counsel and purpose, that this makes him the author of sin, when our fathers and our own brethren have ever denied that God is the author of sin? Is this just? Is it true? Is it lovely? Is it following after the things which make for peace? The same hurtful accusation against the doctrine of reigning grace was made against Paul and his brethren, and he says of their accusers, "As we be slanderously reported, and as some affirm that we say, let us do evil, that good may come; whose

damnation is just." "These things ought not so to be." We suffer and mourn because of them. In olden times Arminian accusers said these things against the sacred doctrine of God our Savior and against our fathers who held it; but now, alas! of our ourselves have men arisen, speaking these perverse things, to draw away disciples after them. Paul foretold that they should do so.

Why do they persist in all this course, and what is it for? In the love and fear of the Lord let me answer. It is history repeating itself. For as Andrew Fuller, of England, was ambitious to raise the Baptist churches to a higher plane of respectability in the religious world, and fill up the churches with a large membership, and make them popular, just so it is now; and the same ambition and pride of the flesh prevails in all this new movement. So the one chief ambition and effort is, to gather in a large membership, and to this end long protracted meetings are often gotten up, and loud appeals are made to the young to come into the churches, and then the successes of such efforts are proclaimed abroad, to the glory of such revival preachers. Just so it was before the general division, when the New School Baptists went out from us, "because they were not of us," John.

But, as in the days of Elijah the Prophet, and in the days of Paul the Apostle, "Even so then at this present time also there is a remnant according to the election of grace. And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise works is no more work." Thus the Lord has decided it. So the holy apostles of the Lamb have solemnly affirmed, as to how we are

saved in time. "We believe that through the grace of the Lord Jesus Christ we shall be saved." The grace Baptists thus believe to this day, and they cannot be moved away from this doctrine of Christ. It was a principle of conditional salvation in time of believers in Christ that brought on the "controversy" and "no small dissension and disputation" in the gospel church at that time, as you very well know, dear brother, and thus it was condemned and rejected by the Holy Ghost, the apostles and the whole Church. In this decision we must abide. If men will depart from it and go out from us upon them falls the blame and the judgment of the Lord, who reigns in righteousness.

In abiding faith, hope and charity, yours in the grace of Christ,

D. BARTLEY.

ELDERS GOLD AND LESTER:—Dear Brethren and Sisters: For a short while I have been impressed to write some for those who have ears to hear and hearts to understand, desiring that those that read may understand visions and revelations of the Lord.

When Paul was poor then was he rich, and when he was weak then was he strong. I know that I feel poor and weak, having no confidence in the flesh, but God poureth out of his Spirit upon all flesh, that is, after he hath softened the stony heart, and given us a heart easy to be entreated.

I hope I am seeking a city, and perhaps I am not far from it.

I will now write a dream or vision that came to me a short while back. While I was lying on my bed sleeping Jesus came to me and took my soul or spirit, and we went nearly straight up—were gone from this world to a place where we stopped. I knew I was with Jesus,

and saw the Father, and as I had some fear of falling back to or into this world I bowed in prayer and said, "Lord, have mercy on me; mercy is thine, grace is thine, the power is thine, the honor and glory are all thine; I know no other." And then I stood upon my feet. Jesus stood on my right side, and the Father stood on Jesus' right side, appearing to be in angle line. I can't tell how happy I was, only that I was perfectly happy. I had no knowledge of the time of this world, I was in heaven with Jesus and his Father. I knew nothing of the death of this body. The body was not dead, so I woke in it again.

So we must needs die to follow Jesus into death and resurrection to reach Jesus, see him as he is, and be like him in that heaven that is incorruptible and fadeth not away.

Brethren and sisters, my mind of late is on Ezekiel on the second death. See Rev. 20:6, "Blessed and holy is he that hath part in the first revelation. On such the second death hath no power." Well might David say, "When I awake in thy likeness I shall be satisfied, freed from all powers of darkness."

I have had several days of rejoicing, but now I am getting to feel cold and lonely again, yet endeavoring to make my calling and election sure, proving spiritual with spiritual, that I may not be deceived or a deceiver, but that I may be found in him (Jesus), who of God is made unto us wisdom, righteousness, sanctification and redemption; yes, clothed with the sun and the moon, or law, under our feet.

Redemption in Christ Jesus the Lord, and that works of righteousness, faith, hope and charity, may follow us in others, while we shall

behold a Son that shall never go down.

Brother Gold, I have written the above to try to relieve my mind. Remember me and all mine at the throne of God's grace; and may the Lord bless you and yours, and all who are in any trouble.

Your humble brother I hope in Christ,

JOHN BATTEN.

Fine Levell, N. C. June 9 1901

DEAR BROTHER GOLD: I met while in the eastern part of North Carolina many brethren and friends who requested me to write through the LANDMARK.

First, I want to thank God for his blessings. I was blessed to fill all my appointments and return home, and found all well.

My first appointment was at Durham, where I met a lovely body of brethren and sisters that showed me much kindness. Thence to brother J. R. Young's, where is a lovely family. His daughter, a blind sister, is as much devoted to God as any one I ever saw. Thence to Raleigh. There I met Elder W. A. Simpkins, who is a lovely brother and a good preacher. I spent the night with him. The next elder I met was at Beulah. I have forgotten his name, but not his preaching. He is a good young preacher. The next place I will mention is old brother Barnes', where I tried to preach one night. He, his wife and daughter compose this family. I felt like this was a family as one of old that Jesus loved. Next I will mention Nahunta. Here I met two elders—brother Lancaster and brother Gardner, whom I appreciated very much. I went home with brother Gardner and took dinner; thence to Wilmington. Here I met brother E. E. Lundy and wife, and spent a few days with them with much pleasure. The next

I will mention is Yopps, where I met Elder Brown. He is a good, humble preacher. I spent one night with him and family. Brother L. E. Everett and myself met at Wardswill. Though we had never met before, and were traveling in opposite directions, I felt the same God had directed us. Next I will mention is South West. Here I met brother Isaac Jones. I went home with him. The next day I tried to preach at Maple Hill where I felt to say the Lord directed me. The next I will mention is Meadow; Here I met Elders Mewborn and Crisp. One is old and the other young, yet they seemed to dwell together in unity, showing that they have put on Christ. Next I will mention is Moore's; Here I met Elders James and William Woodard. They are brothers in the flesh. I stayed all night with brother James Woodard. He conveyed me next day to Wilson, where I met with five elders—P. D. Gold, James and William Woodard, J. F. Farmer and G. W. Boswell. This was my last appointment.

I have only mentioned the elders I met. I am glad to say that all of these seemed to be abiding in each one's own gift, which all is to profit in all.

I wish to now say to all I met, I remember you and your kindness toward me, and hope to see you all again if the Lord will.

Now brethren, let us all try to adorn the profession we have made by an orderly walk and Godly conversation, that we may be the children of the light.

I would be glad to get a letter from any of the brethren, sisters or friends I met.

Yours to serve, and in hope of eternal life,

J. D. VASS,

Cabel, Va., May 22, 1901.

DEAR BROTHER GOLD:—With love and the best wishes of a poor sinful worm of the dust, I attempt to address you, if worthy to claim such a relationship. I trust that the good Lord may be your helper in the bonds of the gospel, that you may be blest with long life to continue your labors in the gospel and continue your good work in the LANDMARK, and bless your family with good health and overshadow you with the wings of love.

Some time back after getting some better of La Grippe, sitting up before the fire, I began to meditate of the goodness of God and how precious some words from a good old Baptist would be to me. I thought I would write a few lines that perhaps might fall in the hands of some poor, weak brother or sister, and might be of some comfort.

Out of my weakness, not knowing at that time that I would ever send it off for publication, I commenced it this way, being in a state of low spirit and declining years and my health somewhat failing, I feel impressed in spirit to write, if it is the will of God to direct my understanding, and a spirit of prayer in my heart to write something that would be comforting to the dear children of Zion; but it seems to me that I am in a cold luke warm state. It seems that the impression of the spirit within is weak. I feel that there is something undone that should have been done. I feel with my mind I want to serve my God, but evil steps in the way and prevents me from performing the good part.

O wretched man that I am, who shall deliver me from the body of this death

Brothers and sisters, is it so with you. Sometimes I feel like singing a hymn of praise to my God, the tune and words are humming in my mind, but alas, my voice has failed, but I trust, though I cannot sing, my heart's desire is to praise him for his goodness and tender mercy, where-with he first loved us, and with loving kindness has drawn us, and has given us evidences of his grace shed

abroad in our hearts with the seal of adoption of children, heirs and joint heirs with Jesus Christ, the obedient son of the righteous Father.

Brethren and sisters, when we can view their precious evidences, and realize the great results that spring from the evidences of a pardoning God, through, and by the shielding of the Savior's blood for our transgressions, how it strengthens our little hope, and he tells us he will not leave us nor forsake us. Though we have to pass through these fiery trials here below, he is even able to go with us through death's dark gloomy valley, and make our beds as soft as downy pillows are, and take us in his arms of care, and let us breathe our life out sweetly there, and take us home to glory where we will ever be present with the Lord, and there, praise him as we ought; and grief and pain will be known no more for ever.

Then why should we hesitate to trust in a God like this? Let us be more Christ-like, and show the love of God dwelling in us. See how tenderly, how loving our Savior spoke to the apostles, let brotherly love continue amongst them. Even just before he was crucified, see how he cautioned them against the deceitfulness of man. The attempt would be to draw them off from the pure love of God to the lust of the flesh, and if it were possible, deceive the very elect. But let us not be carried away by wind of doctrines, but hold fast to the faith once delivered to the saints. Let brotherly love continue. Let us not be slack concerning the promise, but hold fast to the little hope that God has given us in Christ Jesus.

Let us put on the armour of faith, and endure hardship as good soldiers for Christ's sake, speaking words of comfort to the weak and humble, thereby we have gained his or her love; and brethren, if we know the truth as it is in Jesus Christ, ye shall be free indeed, and if we have once known this truth let us not be entangled again in the yoke of bondage to destroy our peace, but let

peace dwell in our churches, trusting in God to be our helper that he may guide us in the way of all truths.

Brother Gold you will please look over this letter of encouragement, as I intended it. If you think after correcting mistakes that there is anything edifying or comforting, or in the way of encouragement to the children of Zion, you can insert it in the columns of the LANDMARK; if not throw it in the waste basket, and your unworthy brother, if one at all, and will be satisfied.

Remember me and my family at a throne of grace in your prayers.

I pray the God of all grace by his tender mercy may guide you and direct you in your declining years, and at last when you have finished your labors here on earth, that the righteous judge may crown you with that righteous crown of glory which all the faithful servants of Christ shall wear, is my prayer, for Christ's sake.

H. G. WORSLEY.

Rocky Mount, N. C., May 11th, 1901.

DEAR GRANDFATHER:—You asked me to write off my experience. I will write it the best I can; I can't write it as I feel it.

I can't remember when I first felt the burden of sin; I would have serious thoughts about death and eternity. I never enjoy worldly entertainments as some of the young people seem to. I would go to dances and things, I would enjoy it, but could not, it seemed like I was out of my place; there was no enjoyment there for me. They would tell me it was my own fault. They said I wouldn't go and do like other young folks did, but I could not. It seemed like there was always something to hold me back. My desire was to go to preaching, and would go, but was blind to preaching, and could not understand it. I would read the bible to try to find some comfort and it was a sealed book. I would go with the young people and try to wear off my trouble. Sometimes it was worse than at others. I dream-

ed of going to the water to be baptized; I knew the one that was to baptize me, but did not know where the place was, and had never seen it before. I went on trying to wear off my trouble, but every thing failed to relieve me. They would ask me what was the matter with me, and I would tell them nothing, and they would say, what makes you so odd from other people. Are you sick, and I would answer no, and turn away. I didn't want them to know what was the matter with me. I went to preaching, and would come back cast down and felt like there was nobody like me, and felt to be the chief of sinners. I lay down one night feeling like I could not live until morning, and tried to pray to the Lord to relieve me. I had been to preaching, and was thinking about how happy they looked. I thought they were the happiest people I had ever seen, when something seemed to say to me, you had better study yourself, and I was made to see where I was in one step of a dark pit and no power on earth could help me. All I could do or say was Lord have mercy on me a sinner, and I was turned to a bright place. I can't tell you how I felt, but like rejoicing, and felt like my trouble was gone. Next morning everything looked bright and happy, but it was not long before I doubted whether it was the Lord's work or not. I wanted to go to the church and be baptized. These words were on my mind, own the Lord and be baptized. I felt like I had never owned him. Uncle Richard asked me about it, and I told him a little, and was hoping that the words would get off of my mind, but these words came, you have not owned the Lord. I tried to pray to the Lord to show me my duty in a dream, and I hope he did. I dreamed of offering to the church, and felt like I was bound to go. I prayed to the Lord, if it was his will for me not to go that something might happen, so I could not go; but everything seemed to be out of my way, and I went on to the church. When the door of the church was

opened, I felt like I could not go, and could not stay away, and felt like there was a line drawn between me and them, and I didn't feel like I could go back home like I was. When they were singing the song to close, went and told a few words of what is here written. They received me with open arms, although I was almost a stranger to them I was baptized next morning. It was the place I dreamed of.

I have never regretted joining the church and want to live with them as long as I live, if they can bear with me. I feel like I found a home when I went, when I felt like I didn't have a home nor friends before. Sometimes I feel like if they knew all my evil thoughts they would not let me stay with them. Sometimes it seems like my hope is all gone, and again it is as good as when I first received it. How expressive these lines.

"Sometimes my hope, is so little,
I think I'll throw it by;
Sometimes it seems sufficient,
If I were called to die.

Grandpa, when I tell all I can it seems like the half has never been told. I feel like this is written in such a scribbling way you can't understand it. I feel like you can tell me so much more about it than I can, that it is no use for me to try to tell you anything. I don't feel that this will be of any benefit to you, as you said it would when you asked me to write it, but I hope it will do no harm. Your unworthy grand daughter.

BETTIE MOORE.

ELDER P. D. GOLD—Dear brother: I enjoy reading all the rich, smooth, even tempered, well seasoned epistles of love contributed by the patrons of the LANDMARK, and feel inclined to mingle my thoughts with theirs in token of my appreciation of their fellowship and for a starting place this time I will quote 2nd Corinthians 13-11, "Finally brethren farewell, be perfect, be of good com-

fort, be of one mind, live in peace; and the God of love and peace shall be with you."

This scripture was given to our fathers many, many years ago by the hand of God's mercy and inspiration, and has been brought on down to us by transmission from one generation to another, and while thousands of God's people have read it, used it, and have drawn comfort from it, and received instruction in righteousness by it, yet it comes to us just as richly fraught with love, and as full of meaning as it ever was. All the comfort, the advice and consolation that has ever been drawn from it has not exhausted nor even diminished its usefulness to the church. This apostle is a wonderful gift to the church, and while in the main his writings are all the same, yet they are varied enough to meet every emergency often admonishing the church to duty, showing the glorious effect of obedience, and when need required did not withhold the evil consequence of disobedience; and now after writing these two apostles 1st and 2nd Cor., he in his final farewell address gets close to our feelings in words of softness, gentleness, tenderness and love, "Be perfect, &c. and thencloses by saying "The God of Love and Peace shall be with you."

Let us take into consideration how closely all the families of God are related, and then consider what it cost to thus relate us. We are not only members of the same royal family, but are a royal priesthood, a holy nation, made so of God that we might offer up spirited sacrifices, holy and acceptable to God by Jesus Christ.

Why should members of such a family strive against each other? Ye are brethren and sisters, and that in the strictest sense or meaning of the word. None of us even claim to be a king Solomon, nor none of us even desire to be, nor even to appear to be head and shoulder higher than any one else, as King Saul was; but every one feeling to be the least, and if we could see

ourselves as Paul did to be less than the least of all saints, it would only be so much the better for us that we might be exalted in due time. It is all by the grace of God we are what we are, therefore we glorify God that we are counted worthy of the lowest seat with the family of God, and of all that we are or know of God we have nothing of which we can boast of our worth or merit in that which we hope we are.

Pardon a natural illustration to convey my idea. Sometimes in our travels we see people that are deformed; sometimes their limbs are crooked and out of shape, their mind or intellect is impaired, their face is misshapen or ugly, their features rough and unsightly, and by some (even a lower class) they are made objects of ridicule or of fun. Now how glad we feel that we are not like them. Here now I ask the question, what good thing did you do to induce the Lord to bring you into the world with straight limbs and a smooth, nice countenance, so that people call you pretty? I answer for all my folks. I had nothing in the world to do with my making or of my coming into the world in any shape, and can only glorify God for all that I am, and can therefore look down with pity upon the more unfortunate members of the human family, and bear my own lot with patience, whether I be a subject of fortune and ease, or of poverty and pain.

Now let me ask you dear reader what are you serving God for? Why is it that you can afford to lay down your tools, and leave your fields or shops, and go through cold or heat, dust or mud every month, so eager to reach your place of worship; and you, my brethren, that preach, my noble yoke fellows in the ministry, what are you

preaching for? Why is it that you can afford to leave your home and business so much and subject yourself to so much exposure, and even to privations and ridicule? Are you all doing this to buy and pay for, or otherwise merit a higher seat in heaven than this poor, ragged, deformed beggar will occupy? If I had any such thoughts of you I would just go on right here and say that disappointment awaits you: but you are servants going at the bidding of the Master, subjects of the enthroned King of Israel, and it is to him you either stand or fall: and now as you travel, suppose you meet with a child of spiritual birth who is weak in faith, whose intellect is dwarfed, who cannot look into the unexplored heights, nor into the unfathomed depths of the riches and wisdom and knowledge of God; cannot define the mystery of election and of God's purpose in predestination as you can; upon the whole are not so well established in faith and doctrine as you are. Even if they cannot tell whether it is faith that produces faith let him that is strong in faith bear with the infirmity of the weak, and look down with pity and allowance, and not strangle him to death with strong meat, but feed him with the sincere milk of the word that he may grow in grace and in the knowledge of the Lord, remembering that you are only established in the faith yourself by the grace and mercy of God, and that you are altogether indebted to grace for all you know about God, and that you have nothing but that which you have received, and therefore will not glory as though you obtained it not.

One more word about the deformed, unfortunate man. Please don't understand me to mean that his deformity qualifies him in any

degree for heaven. I only mean that he in nature, notwithstanding his deformity, is just as close akin to Adam as we are, or even as the most genteel statesman on earth. No child can claim that they are any closer akin to their father and mother than another, and that neither of them had anything to do or say about how they should appear when born into the world, and that we as children of spiritual birth are only just what God has made us. May we all attain to that perfection quoted in our text, may we all be of good comfort to each other, live in peace, be of one mind one toward another, that the God of peace and love may be with us, and at last, but by no means the least, let your unworthy writer share richly in the liberality of your allowance for weakness and imperfection.

A. M. DENNY.

Dale, Surry County, N. C.

DEAR BROTHER YATES:—Your letter just to hand, and I will write to you now for I am soon to go off to be gone two weeks.

You speak of the difference between us in predestination. I can see no room for Baptists to differ on that. How can we believe anything but that Almighty God in his unlimited sovereignty has limited and bounded everything, both good and bad? Was not this the faith that comforted Job when the waters had gone over him? God assured him that he had given to the sea his bounds that it should not pass his commandments, saying, "Thus far shalt thou come and no further, and here shall thy proud waves be stayed."

It must have been a comfort to Joseph to know that his brethren's wrath could not be executed to his destruction but only to the glory of God. It must have been a great

consolation to Paul to know that all things work together for good to them that love God.

Have you ever been in deep trouble and sorrow of heart? Why were you not swallowed up of this trouble? Was it not because God had limited it and set its bounds? If you believe this you believe in predestination, and if you believe that God limits and controls all things, you believe that he predestinated all things, for that is what predestination means. How can you believe otherwise and believe that God is a sovereign? And if he is not a sovereign, why say any more to his praise?

In Gen. 1:28 God gave man his commandment to multiply and replenish the earth! Now your question is, "If he had not sinned could he have obeyed this commandment?" I answer emphatically, NO! For proof of this assertion read John 12-24, "Verily, verily, I say unto you, except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit."

The Lord is this corn (grain) of wheat. Adam was the figure of him that was to come. The figure must be a true figure of that which it represents. Therefore as Christ could not save any one, and, in that sense, multiply with death, the shedding of his blood even—so Adam could not multiply without falling into the ground and dying. The one is as true as the other. Therefore you see that death was a part of God's eternal purpose, and that being true, that which leads up to death is also a part of the same purpose. No certainty can in any sense be hinged on an uncertainty. Common sense teaches us this.

Now, therefore, as in Rom. 8:20, "The creature was made subject to vanity, not willingly, but by rea-

son of him who hath subjected the same in hope." Who made this creature? Answer, God. Then it must have been his will to have made this creature subject to vanity, or he could have made him different. He was a sovereign in the creation and the making as well as he is in the controlling of the things created. For proof that he has these things recorded in his eternal will, I will refer you to Rev. 6-7-8. When you go to read this read the whole of the 5th chapter and the 6th up to the text, and see that you are going to consider the divine will of Almighty God, that was so sacred that not an angel dare to look upon it, and none but the Lamb (Jesus) dare to touch it. On opening this 4th seal what do we see? A pale horse; and his name that sat on him was Death, and hell followed with him. The sword, hunger and the beasts of the earth were empowered to kill all that came out on the opening of this seal. Read all of them from the first of the chapter and see if you can distinguish between the certainty of the reign of the gospel and the reign over sin. If this is not predestination I am yet blind to the reading of the scriptures. More than that, it is what we call predestination of all things. I simply use the word "predestination."

If the creature was made subject to vanity, and not made so willingly, or that he had no will in the matter, how or why was he made so? The reason is given, "By reason of him who hath subjected the same in hope." Who is this? is it not Jesus our Lord? Read the 8th chapter of Proverbs and the 130 Psalm and see how they bear on your mind in this.

How can we admit that God knew our going and made sure way of salvation from sin for all the elect and then believe that he left

it conditional as to whether man, the party to be saved, should enter the ordained channel of salvation? Could anything be stronger a minianism than that?

Some have said that man was made able to stand but liable to fall. Is there any difference in that expression and free agency? If so I would like to be made to see it. Adam was not made able to stand, but subject to vanity. Christ was not made subject to vanity, or liable to fall, but able to stand. The result is the one fell, and the other stood, and the one was just as certain, and therefore just as much embraced in the purpose of God as the other. I hope you will be able to get my meaning.

Then to your other text: 1st Tim. 3:3. "No striker." Tit. 1:17. "No striker." These are qualifications which a bishop must have. We notice that a bishop must not be given to wine. The Deacon must not be given to much wine. There is a difference. This tells us that one who drinks wine is not fit to preach the gospel. Strong drink is worse, for wine is a mocker, while strong drink is raging. Therefore a preacher, to be qualified for a bishop or pastor must abstain from wine.

Some have thought that to be a striker is to be a fighting or troublesome person, while others have thought it is to strike for more money or a better place. I differ from both of these conclusions. If my brother speaks unbecoming or wrathful to me I must say what I say to him in brotherly kindness. To speak back to him in the same way in which he come at me is to strike at him. Again, I must not strike at any one or speak in a way to render him unpleasant where he cannot defend himself. To get behind the sacred desk and

lash a brother, who differs with me is striking at him. To get up as one sent to preach the gospel and take up points of difference and argue them, vexed questions where the party differing has not the chance to defend himself, is striking. To go through a country and advise church members in matters of discipline against the advice of the pastor, is striking at the pastor. For an editor to attack a brother through his paper and not give him an equal chance to defend himself through the columns of his paper, is striking. To take up a brother's views and speak evil of them in an unbrotherly manner, is striking. If one who has been ordained to the ministry of the work be guilty of these things he has committed an offence sufficient for the church to call him down until he shall learn what the duties of a bishop are.

My brother, you can take the above for what it is worth. Those are my views and no one else is responsible for them. I send them to you and you can send them to the LANDMARK if you see fit.

Hoping the good Lord will bless us all to walk in his love. I am Your brother in hope,

L. H. HARDY.

Reidsville, N. C., June 3, 1901.

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ZION'S LANDMARK

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

P. D. GOLD Wilson, N. C.

P. G. LESTER..... Floy^d, Va.

R ANNA PHILLIPS..... Macon, Ga.

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WILSON, N. C., AUG. 15, 1901.

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EDITORIAL.

SEEK YE FIRST THE KINGDOM OF GOD AND HIS RIGHTEOUSNESS.

If this is to you the greatest of all aims. Your first and controlling desire, if this is paramount to all other things to you, if this to you is the most important thing, then you are doing that which the word of Jesus commands. Without doubt this is the greatest thing to be done, excluding all else, not admitting a rival, nor allowing any intrusion of any other aim; yet who does this among the sons of men; mankind will grant the importance of this, yet follow other worldly pursuits to the exclusion of this. No man can serve two masters. If he is serving any other master but God that other masters hold the reins, and has the undivided service. He may appear to divide and give the Lord a part, but no man can serve two masters.

God is jealous and will not give his glory to graven images.

The man who humbly and truly therefore follows the Lord, prefers the service of God to all things else. He delights in the law of the Lord in the inner man, and puts off the outer or old man who is according to the deceitful lusts of the flesh. He puts on the new man which is renewed in knowledge after the image of him that created him in righteousness and true holiness. He has a feast of fat things full of marrow. The gospel of the grace of God supplies all fulness in the feast of fat things.

How good it is to meditate on the things of the kingdom of Jesus, to set our affection on things above where Christ sitteth on the right hand of God.

Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are of good report, if there be any virtue, if there be any praise, think on these things. The things we think on and truly love and desire, we will seek after as after hid treasures.

The kingdoms or things of this world are all vain and delusive. They are corrupt and disappointing, but things of the kingdom of God are all good and glorious. The obtaining of this kingdom, prepares one to receive whatever is added as proper and beneficial. The man whose first desire is for the kingdom of heaven does not improperly love the things of earth

but is so controlled by the kingdom of heaven that it gives him the promise of the life that now is and that which is to come. The man of faith in Jesus is blest with that divine gift that subdues his inordinat desires, and controls him in the way of peaceful, righteous living. The happiest man on earth is the man whose conversation and affection are in heaven. The most wretched man is a child of God under the control of the devil, vexed with his foul temptations, with no power to deliver himself, nor any freedom to remain under these temptations. To follow Jesus is the best of all obedience. If you have a true desire to do this, there is evidence that you are in the way of salvation—the way of holiness.

P. D. G.

SCRAPS.

Matt. 12:43-45: "When the unclean spirit is gone out of a man he—the unclean spirit—walketh through dry places seeking rest, but finds none. It is all dead—dry places—no life there. Then this unclean spirit that went out voluntarily says, I will return to my house out of which I went (for he was not driven or cast out), and when he returns he finds no difficulty in returning. The house is ready to receive him. His last estate is worse than the first. So was it with that Jewish nation. Their house was full of corruption, and was left desolate. Is not this the condition of the Jewish nation now? Surely the Jewish people are

in a worse condition than they were of old. It is also true of individuals. He that is not delivered from the power of satan by the blessed, greater and saving power of the Lord, but merely because he relies on himself, and satan leaves him for a season, but returns when he desires, will be in a worse condition last than he was at first.

John 14:12. What are these greater works? Jesus told the disciples that because he should go to the Father, which was expedient for them, that greater works should be done by them that believed than he himself had done. The reason given is that because he went to the Father that the Holy Ghost should come in his name, and bring the things Jesus had done to their remembrance, and the glory of his doctrine to their understanding, so that they should enter gloriously into the harvest field, and reap where Jesus had sown; and inasmuch as reaping is better than sowing, so should the triumphs of the obedience of Jesus be displayed more wonderfully in the preaching and labor of the believers in Jesus when the Holy Ghost should take the things of Jesus and show them, as was done on the day of Pentecost, when, as Peter and others preached about three thousand souls were added in one day.

The healing that Jesus did was ordinarily on the bodies of sufferers, but the gospel healing is in the souls of sinners whom God quickens, and to whom the gospel

is preached, and this is a greater work.

Matt. 5:27-28. Whosoever looks on a woman to lust after her hath committed adultery already with her in his heart.

This lays the axe at the root of the tree. There is not a thing condemned in the bible but some man is guilty of it. Women, wine and money are the great snares of mankind. Some have a weakness for one and some for another. All these—women, wine and money—are useful in their place. Men are usually to blame for women's faults of this kind, as they are the head and should protect women. But the fault of men that lust after women incites them to this sin, and they consider they have the right to any inroads they can make.

"Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." Matt. 5:16. The meaning is that your light should so shine before men that they may see your good works and that they (these men) that see your good works may glorify your Father which is in heaven.

If good works are the product of man, and he causes them, then he should be glorified, and not God; but if God works these good works in his people, then he should receive the glory.

Let your light—the light of God in you—so shine, let your conduct be such, that men may behold your godly conversation, and be able to

ascribe it to God and glorify him.

The men that see or own this light shining in you are not men blind to God's works, as were the Pharisees that hated Jesus, but such as love his name and people, and rejoice when your light so shines before them that they are persuaded that God is in you of a truth.

There is nothing that makes manifest like light. It draws the beholder to its glorious power. It is also those in the house that see it and give praise to the giver.

P. D. G.

P. D. GOLD, EDITOR LANDMARK. A friend, having sent me a LANDMARK, which I enjoy reading, I thought I would give you some scripture for explanation.

1st Cor. 15:50. "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption."

Let the old body be transformed into a spiritual—a celestial body, how can it get into the kingdom of God without being an inheritor, is what I cannot understand. I disbelieve in the resurrection of the old body, and if I am wrong I want to understand right. I understand these to be two men, the fleshly man, to go to dust after the dissolution, no more of him; and the inner, spiritual man to the Father—there to remain.

I believe in the resurrection. Christ is the resurrection. Christ formed in you the hope of glory, raising you from nature's night to the marvelous light and liberty of the gospel.

A. J. LOWRY,

Acworth Ga.

Remarks.

I am sure I cannot explain the mystery of the resurrection, and if that of the resurrection is not in a man he does not know anything about it. Christ is the resurrection and the life. If Christ be in me then I am a dead man to the law by the (crucified) body of Christ, and am risen with him in the resurrection, and the power of Christ will raise me up, not a natural man, but a spiritual one, not in a corruptible body, but in a spiritual body. The people of God 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.

There is a natural body and there is a spiritual body, there are earthly bodies and there are heavenly bodies. We see even in the record of creation a type of that. In the first chapter of Gen., God created man in his own image, male and female created he them. While in the 2nd chapter it is stated that the Lord God found man of the dust of the earth, and breathed into his nostrils the breath of life, and man became a living soul. In the type we see reflected that which is of God, chosen in Christ before the world began; for we must refer you to the will and purpose of God in his predestination in order to find the beginning corner in the salvation of man. If our salvation is not fixed in Jesus a sure foundation, a chief corner stone, then there is no purity in its origin, and no sta-

bility in its standing. But in Jesus wisdom and knowledge is our stability in time.

While the natural man is first in manifestation, the outer man, the old man of the earth earthy, yet the new man, the hidden man of the heart, that which is incorruptible as born of God is the one that prevails, the elder must yield to and serve the younger. According to nature that which is corrupt returns to the dust as it was; for flesh and blood or corruption cannot inherit incorruption. That which is earthly never becomes heavenly. Every seed brings forth of its own kind.

Jesus while manifest in the flesh was not of the earth earthy. He was in the likeness of sinful flesh, but he was not sinful flesh. Like the type of Moses in making a serpent of brass, and lifted in the camp of Israel. It was like the serpents that bit them in its fiery appearance, yet it had no poison or death in it; but on the contrary had the power of life, or of healing the bitten Israelites. By man came death, so by man, (but not the same order of man) came the resurrection of the dead. The first man is of the earth, earthy—a sinner, mortal. The second man is the Lord from heaven, a quickening Spirit. When Adam dies he returns to his native place that he came from, the dust of the earth. When Jesus was crucified and laid in the grave he was not in his native place, and the grave could not hold him. He saw no corruption for there was in him no flesh and blood corruption. Where did Je-

sus go? He went to his native, proper place where he came from before he was found in fashion as a man. He went to heaven, his home. Heaven is his home as much as the dust is the native place of Adam.

It is by virtue of birth the child inherits. But there is a provision of adoption also recognized in the bible. Paul says (Rom. 8.) we wait for the adoption, that is the redemption of our body. The sons of God are those born of God. The creature made subject to vanity is the thing that is to be delivered in the manifestation of the sons of God. For the creature shall be delivered from the bondage of corruption into the glorious liberty of the children of God. Then the creature is not the child of God, but it is subjected in hope, and by virtue of heirship of the sons of God it, the creature or body, shall be redeemed according to the adoption for which we wait. This will be accomplished in the resurrection of our bodies at the last day. For he shall change our vile body and fashion it like unto his glorious body. Our bodies are temples of the Holy Ghost. God dwells in his people. Present your bodies a living sacrifice. We love our bodies. To be sure the body becomes frail and gives us much trouble. We groan in this tabernacle. If it were dissolved we have a building of God a house not made with hands. We have this building of God already in heaven.

The glorious transforming power

of Jesus passes all old things away, and reveals all things new. The child of God does not think, feel or act as he once did. A new blessed power convinces him of his vileness, and shines in him, causing him to desire heavenly things. As the light and heat of the sun cause the plants of earth to grow towards the sun, so Jesus draws his people. Beholding his glory they are changed into the same image from glory to glory even as by the Spirit of the Lord. The greater controls the less. The heaven of Jesus working in us causes us to grow up into him in all things.

In his glorious revelation as he appears or comes again in the clouds of glory his people shall appear with him in glory. Death will then be swallowed up in victory, and the full revelation of Jesus in them will give them eternal satisfaction as they awake in his likeness. For as we have borne the image of the earthy, we shall also bear the image of the heavenly.

P. D. G.

An unknown enquirer requests my view of Song of Solomon 1:5-6, "I am black but comely, O ye daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon.

"Look not on me because I am black, because the sun hath looked upon me; my mother's children were angry with me; they made me the keeper of the vineyards; but mine own vineyard have I not kept."

Who is this thus speaking? It is one black as smitten by the sun—in outward appearance as the tents of Kedar, exposed to all ravages of weather, and under the burning sun of the scorching desert, with no beauty, and therefore says to the daughters of Jerusalem, Look not upon me for I am black.

This character loves the daughters of Jerusalem, and tells them that he is black as the tents of Kedar, because the sun hath looked upon him. In the eye and light of eternal justice the sins of the children of promise, his mother's children, have been put upon him. His mother's children were angry with him. They did esteem him stricken—smitten of God and afflicted. He was to them without form or beauty, as a root out of a dry ground. He was made to serve with their sins. All the shame and reproach of Israel must be borne by him. His own vineyard he had not kept. He is put to grief. Was there ever sorrow like his? All his bones are out of joint. His grave is with the rich and with the wicked in his death. Where is his reward? Is not his life a failure? He is condemned without cause. All they that pass by put out the lip in derision at him. Will he see of the travail of his soul? Who is he?

Yet within, in his true character, nature, he is all pure, all holy, all glorious, comely as the curtains of Solomon. Curtains are within a tent or house, and are shielded by the house. The wisdom and wealth of Solomon procured most beauti-

ful curtains. The daughters of Jerusalem loved these curtains.

Who is all glorious within, fairer than the sons of men, holy and without guile, but Jesus? Who is this that cometh from Edom, with dyed garments from Bosrah?

P. D. G.

RESTORATION.

A friend requests my views of the unpardonable sin, or the sin that is never forgiven. My mind is to write concerning church discipline. James says, there is a sin unto death, I do not say ye shall pray for it.

One commits a sin of such a nature, say fornication, adultery, or some such uncleanness, that the church cannot retain the member thus offending. He dies to their fellowship. As a decaying corpse he becomes a stench in their nostrils, and hurriedly or quickly he must be buried out of their sight for their relief, and for decency's sake. It little avails how much they formerly loved him, and how much it pleases them to remember his former good behavior, but now in painful, shocking contrast rises this folly he has wrought in Israel that must be put out of sight, or it will infect and defile the body.

It is not a trespass or an offense that the church can forgive. It is a leprosy that would drive even king Uzziah out of the temple. For some trespasses or offenses there is forgiveness upon repentance. Previous good conduct with present heartfelt sorrow and properly manifested repentance

will open the door for a heart-felt forgiveness, and full, free restoration of love and the abundant flow of peace. As if one be overtaken in a fault and his heart is overwhelmed with grief, as he realizes what he had unexpectedly done, or had not intended to do, or had not foreseen the shameful nature of the deed. The spiritual of the flock (and they only) restore such an one to his former standing or place from which he has fallen.

But the case now under consideration is beyond the reach of such treatment, and death or rather burial is the only relief, for that one is already dead, and it is self-murder, or falling on his own sword, as Saul did.

Absalom was hung, being tangled in the meshes of an oak that served as a gallows to end his ambitious life, while his hair, once the glory of his vain, proud heart, now tied him to the tree on which he hung fastened, while the executioner sped his arrows through him.

The same Joab, after serving long and bravely for David, deserted his old master at the pretentious claim of another ambitious son, and he perished at the horns of the altar in his old age: but worse was, if possible, the end of Saul who fell on his own sword who destroyed himself thus. How much more blessed the peaceful death of David on his own bed, full of days of well spent service, and of praises to his Redeemer.

From this one who has slain himself we withdraw fellowship.

We cannot pray for him as one whom we love and pity, forgive and restore. But is there ever after any olive branch of peace to be held out to such? Is there any rising from the dead? It is common to hear brethren say, such a one can never be restored to the church. We do not know about that. Jesus is the resurrection. He raises the dead. He may grant repentance, and such a person may after this, be so forgiven of the Lord and blessed, that he is restored to you in his former love. To be sure you never forget what he has done. He, too, must carry the scar of that ugly old wound. As God said to David, the sword shall never depart from thine house, yet the sin of David is put away. Some brethren think there is no case in scripture of the restoration to the church of one who died to church fellowship. But it seems to me the case of the man recorded in 1st Cor. 5th chapter, wherein a man had his father's wife, and Paul commands to deliver this one to Satan for the destruction of the flesh, or turn him out of the church, as we say, or withdraws from him; and in Paul's 2nd letter to the same church, at Corinth (2nd chapter) he instructs the brethren to confirm their love unto him, enables us to conclude there is ground for such restoration.

Cannot the Lord God raise the dead and cause the dry bones to live again—and restore our comforts as of old?

We act on what appears—what

is made manifest. We cannot perceive what is in the future. We judge nothing before the time when fruit is ripe we gather it, but we cannot ripen it. We must wait for the harvest. Nor can we frame any rule for the Lord. Our knowledge is very limited. Our ignorance is immeasurable. We therefore must wait until God presents us a case to act on, and then we act. If God should bless one who has been guilty of a sin unto death, one whom the church has withdrawn from—so that such an one has been overwhelmed with sorrow, and you see and feel that one has repented, is this not sufficient warrant to authorize you to restore that one to your fellowship in the church again?

Forgiveness is a gospel gift richly fraught and honored of God as fruit of the Spirit of God. It is of satan or the flesh to hate; it is of God to forgive. Mercy and long-suffering belong to God, while malice, evil speaking and hate are from beneath, but forgiveness is always based on the exhibition of repentance unto life.

P. D. G.

A friend, Mr. N. G. Green, requests my view of Matt. 8:11, "And I say unto you, that many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven."

The Jews concluded they were better than Gentiles, and held all the advantage over them in the kingdom of God. It is natural for

such as have pre-eminence to become elated over others. Give a man the continued use of privileges for a long period, and he will feel that he holds a vested right, and arrogates his claim over others to their exclusion. This applies to natural men and is characteristic of carnality.

Abraham, Isaac and Jacob are representative men. Abraham, the man of faith; Isaac, the promised seed; Jacob, the limping one, in whom the conflict with victory is the result.

Abraham believed God, and it was counted to him for righteousness. Isaac received the freedom of the house as the child of promise. Jacob received a new name and had power with God and men. Now to dwell with these in the kingdom of heaven is the greatest of blessings.

A centurion, a Roman soldier, confesses marvelous faith in Jesus, such as he had not found in Israel. Jesus says on this occasion, "Many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven." These are Gentiles that shall come, and not only that, but the Jews, the descendants of Abraham and Isaac and Jacob, shall be cast out into outer darkness: there shall be gnashing of teeth, or great wretchedness and rage. What a disappointment to the Jews!

To sit down with the fathers in the kingdom of heaven, to rest in the perfect righteousness of faith, and rejoice in the fulfillment of

God's promise; and overcome in the prevailing power of Jesus, and rest in the glories of heaven, through the obedience of Christ the Son of God, who humbled himself to the death of the cross that we, through his poverty might be rich, in the final home of such as Lazarus carried by the angels into Abraham's bosom, is a glory unseen by mortal eye, and unthought of by mortal mind.

The pride of self righteousness would never receive the meek and lowly Jesus, nor own him as the Lord of life and glory. This is desperately manifested in the Jews as a nation.

They have long been cast out into the darkness of the world, and wander homeless, and do not at all sit down with Abraham, Isaac and Jacob. But the Gentiles have an everlasting habitation in the bosom of the faith of Abraham, the freedom of Isaac, and the victory of Jacob. These Gentiles are also blest with humility, and feel that they are not worthy of the least of all these blessings; and with grateful surprise, and pleasing wonder they ascribe salvation to him who has all power, both in heaven and earth.

P. D. G.

ASSOCIATIONS.

The Little River Primitive Baptist Association is appointed to convene with the church at Sandy Grove meeting house, Johnston county, N. C., to commence Friday before the last Sunday in September, 1901, and continue three

days. Messengers and visitors will be met at Willow Spring station, on the Cape Fear and Raleigh R. R., on Thursday evening before or on Friday morning of the Association. Trains arrive at Willow Spring at 5 o'clock p. m. Thursday and 8 o'clock a. m. Friday. A general invitation is extended, especially to ministering brethren. It will be best for visitors to be at Raleigh Thursday evening before.
 J. A. T. JONES, Clerk.

The annual, or fall session of the Bear Creek Primitive Baptist Association is to convene with the church at Watson, Union county, N. C., commencing on Saturday before the 1st Sunday in October, 1901, and continuing three days. Any visitors coming by rail can drop a card to brother S. L. Mullis, sincerity, N. C., Mr. Coleman Stewart, Wingate N. C., or Mr. J. R. Griffin, Marshville, N. C., and they will see that they get conveyance.
 J. W. JONES, Clk.

The 21th annual session of the Seven Mile Primitive Baptist Association, the Lord willing, will convene with the church at Seven Mile meeting house, Sampson Co., N. C., on Friday before the 4th Sunday in September, 1901. Those coming by railroad from the south will arrive at Dunn Thursday at 1 p. m., and those coming from the north will arrive at Benson at 1:15 p. m., same day. The church is about 18 miles from Dunn, and about 20 miles from Benson. Brethren, sisters and friends are invited.

Visitors will be met and conveyed to and from the Association. Brother Gold, we hope you and a goodly number of the ministering brethren will attend.

CORNELIUS HODGES.

APPOINTMENTS.

E. E. LUNDY.

Wilmington	... Sat. and 3rd Sun. in Aug
Sheffield's School House	Tuesday night,
(Will some one meet him in Newberu	
Tuesday evening?)	
Grantsboro	..... Wednesday
Sandy Grove	..... Wednesday night
Blount's Creek	..... Thursday
Sandy Grove	..... Thursday night
Goose Creek Island	..... Friday 3 p. m

A. GARDNER.

Suggs Creek	..... August 16
Riley's School House	..... 18
Tom's Creek	..... 19
Piney	..... 20
Salisbury	..... 21
No Creek	..... 22
Abbott's Creek Association.	
Walnut Grove	..... 27
Hillsdale	..... 28
Pleasantville	..... 29
Shiloh	..... 30
Buffalo	..... 31
Northview	..... September 1
Snow Creek	..... 2
Piney Grove	..... 3
Rock House	..... 4

Conveyance needed.

WALTER EDWARDS.

Bear Creek	..... August 16
Liberty Hill	..... 17
Clark's Grove	..... 18
Meadow Creek	..... 19
Crooked Creek	..... 20

JASPER MORAN.

Pleasant Grove	.... Sat. and 3rd Sun in Aug
Pin Grove	..... Monday
Rock House	..... Tuesday
Clear Spring	..... Wednesday
Sardis	..... Thursday
Saints' Delight	..... Friday
Thence to Abbott's Creek Association.	

J. A. ASHBURN and JOEL E. MARSHALL.

Centerville (near Winston)	... 3rd Sun in Aug
Mt. Vernon	..... 5 p. m. same day
No Creek	..... Monday
Thence	..... Tuesday
Salisbury	..... Wednesday
Thence to Abbott's Creek Association.	

OBITUARIES.

SALLIE A. SHIELDS.

Our dear mother departed this life January 24, 1899. She was sick only 5 days, but suffered a great deal. She had all done for her that could be done, but none could stay the hand of death. She leaves a mother, a kind husband and six children to mourn her loss.

Mother was a strict member of the Baptist church for nearly two years. She always filled her seat, and seemed very glad to meet with the members.

Elder C. D. Bray preached her funeral to a large and attentive congregation. His text was the 19th chapter of Job, 25th and 26th verses. She was born a sinner into this world January 22, 1860, making her stay on earth 39 years and 2 days. While she was a sinner, we have the best of reasons to believe she was a sinner saved by grace.

Much could be said of her many noble qualities. Her mother, who has passed over three score and ten years, has been heard to say, both during her life and since her death, that never at any time during her life had my mother ever said a word to her that ruffled her feelings in the least, but had always been obedient to her parents. She was loved by all and especially those of her household of faith. Those that knew her best loved her most. This text had been a great comfort to her, "We know that we have passed from death unto life because we love the brethren." She would often say during the last months of life, "I know I love the Lord's people, but can't see how they can love me."

I hope we all can say, Farewell, dear wife and mother, and may we all meet her in that everlasting home is my desire.

Written by her daughter,

ANNIE SHIELDS.

Woodall's, Va., May 27, 1901

L. I. BODENHEIMER.

Elder L. I. Bodenheimer was born in Stokes (now Forsyth) county, N. C., the 6th day of April, 1831. He united with the Primitive Baptist church in his twenty-third year, and soon after that he began to preach.

He was married to Miss Nancy Beson of High Point, N. C., by Elder W. Barnes, on the 5th day of August, 1858. He lived at

High Point for awhile, and there established ZION'S LANDMARK, one of our leading Primitive Baptist periodicals. ZION'S LANDMARK was founded about the year 1867, and is published by Elder P. D. Gold at Wil on, N. C.

Elder Bodenheimer seemed to have a wandering mind and moved forty-one times. He was disconcerted and unsettled never succeeded in business, and was a poor financier. But in the doctrine of salvation by grace he was settled and established, and contended earnestly for the faith which was once delivered to the saints, with great boldness and power; and by many was considered the ablest man of his day.

He had but little advantage of book learning, and only attended school three months, it is said, in his boyhood days; but he applied himself well and was an apt scholar.

Afterwards he read medicine, attended a medical college and obtained a diploma.

Then amid all the changes of life he practiced medicine, preached and contended for the truth as it is in Jesus.

Elder Bodenheimer was one of the most noted men in the State of North Carolina for ready wit and quick answers. The people in his town would speak to him just to hear what he would say, and often quote his witty sayings. He traveled far and near and preached to the rich and to the poor. He traveled many miles with his cane in hand. The writer, while a child playing by the roadside, has often seen him passing by going to and from his meetings. I have known him from my childhood, was baptized by him, and he was one of the presbytery that ordained me to the work of the ministry. His mind was extraordinary and he was sick but little.

But now with great solemnity, I am called on to chronicle the death of this dear old man. He died at High Point, N. C., on the 17th day of September, 1900, at the age of 69 years, 5 months and 11 days.

He was not only well known in his own State, but was known and loved by many in the adjoining state, and will be much missed. I have seen his face many times, while he was preaching, when it looked to me like the face of an angel.

Brother Bodenheimer was sick a little more than eight months. He was first confined for three months, then was up and able to go for two months, and preach

ed many times, though feeble all the time. His last sermon was preached at Abbott's Creek, the first Sunday in July, 1900.

I visited him many times during his last sickness. Never heard him complain against God or his providence, but he would complain of man. I had a talk with him not long before his death. He had seemed to have good hope of getting well till a short time before he died. He told me that the Lord would take him home soon. He said, "I am a great sinner, but Jesus is a great Savior." He died believing the doctrine that he had preached for so many years. Holding me by the hand, and while tears were running down his pale cheeks, he said, "I have always felt that you are my son in the gospel, and have prayed that, as the mantle fell from Elijah upon Elisha, that my mantle may fall upon you; and what is said by man does not change the purpose of God. But having this seal, The Lord knoweth them that are his." So we believe that he had the seal of the Holy Spirit, and has fallen asleep in the arms of Jesus, there to sleep that blessed sleep from which none ever waken to waken.

Now, dear bereaved companion and children, come and consider the goodness of the Lord. Your husband and father, as he said, has left his earthly family, and has gone to join the heavenly. O, may the Lord remember you all, who were so kind to your dear father, sitting by him day and night with anxious hearts, doing all that was in your power. His dear body went down in weakness, but it will be raised in power, and fashioned like the glorious body of Jesus. And oh! may you all meet him in heaven above, where parting will be no more.

The dear old Elder leaves a wife and six children to mourn their loss. He had great love for his children and they for him. O, may the people of God pray for his three sons and three daughters, as well as for his bereaved companion, who is very weak and feeble.

He will be missed much by his family and the church. We have heard him preach much, and by him have often been richly fed.

His children ask the friendship of Primitive Baptists, and say they want them to visit them at their home as they did in their papa's life time. They return thanks to all their many friends for the kindness shown to them in their sore distress.

May we all remember the family for their father's sake and for their sake also. May the Lord lead them with his own hand and bless them with every need.

P. W. WILLARD.

Deep River, N. C.

I have been requested by his family to add what I feel inclined to brother Bodenheimer's obituary.

Elder Bodenheimer was one of the most original thinkers, and of the readiest at repartee, within my knowledge. He was always ready to give an answer. He could answer a fool according to his folly, and that fool would appear as full of folly, or he could answer him not according to his folly, and exempt himself from the charge of being at all like that fool.

His argumentative power in the scripture was wonderful, and his illustrations of his subjects happy.

We have often regretted that he did not attend more to preaching, or wait more constantly on his preaching gift.

Great gifts should be more appreciated by our people in helping them along with their money or their goods, as need occurs.

How much better it would be if our brethren and friends would minister more freely to such men, and let them wait more on their ministry.

Elder Willard and myself served at his funeral. There were thousands of people present, showing the high esteem he was held in by his neighbors and acquaintance.

We miss such gifts. May the Lord remember us and send laborers into his vineyard.

Elder Bodenheimer's family reside at High Point. They are poor in this world's goods, but they love their father's memory, and I hope they love the doctrine he preached.

A friend told me the last sermon he heard Elder Bodenheimer preach he said he would like, if it could be, that his natural life had been more consistent with

good behavior, but he said his life in Christ Jesus was without fault.

He died affirming the truth of what he had preached for so many years.

I do preach what a proud, vain and wicked world hates, but which honors Jesus, and it when one comes to die his last hours and moments are happy in that blessed faith, shall one not exult in that joy if he is enabled by grace to preach such a doctrine?

P. D. G.

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P. D. G.

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ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

“THIS IS ALL MY SALVATION.”

“Although my house be not so with God; yet he hath made with me an everlasting covenant, ordered in all things, and sure : for this is all my salvation, and all my desire, although he make it not to grow.”—2 Sam. 23:5.

“Now these be the last words of David, the anointed of the God of Jacob, and the sweet psalmist of Israel, (who) said, the Spirit of the Lord spake by me, and his word was in my tongue.” So these dying words were inspired. All his salvation was in the covenant that the Lord had made with him, and he desired nothing more than what God had made sure to him in this covenant. The covenant contained several wonderful properties : it was everlasting; it was ordered in all things; it was sure, and all salvation was in it. So it did not grow, either larger or smaller; that is, it changed not, but stood fast. “My mercy will I keep for him for evermore, and my covenant shall stand fast with him,” said God to the Son of David. “My covenant was with him of life and peace.” “I have made a covenant with my chosen, I have sworn unto David my servant, thy seed will I establish for ever, and build up thy throne to all generations.” “I the Lord have called thee in righteous-

ness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house.” “It is a light thing that thou shouldst be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel; I will also give thee for a light to the Gentiles, that thou mayst be my salvation unto the end of the earth.” To the people of the covenant he says, “My kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee.” In all these excellent things is Jesus the Mediator of the new testament, the better covenant, “the sure mercies of David.”

Now God made this everlasting covenant with David, not only as representing Jesus, but also as representing every one of his covenant people, both Jews and Gentiles, and God makes this covenant with every one of them, and in it is all their salvation. For the Son of David, the Lord of life and Prince of peace, is the Mediator and Surety of the covenant, the everlasting head of all the covenant people, the great Shepherd of the sheep, whom God brought again from the dead through the

blood of the everlasting covenant; therefore in him they have eternal redemption and full salvation unto eternal glory, according to the sure provisions of the everlasting covenant. It was because of all this infinite fullness of the covenant that God himself had made with King David that he said when walking through the valley of the shadow of death, "this is all my salvation." He neither knew nor desired any other salvation. There was not the smallest condition in the covenant; for his God made it with him, and he made it sure, ordered it in all things, and made it everlasting. The covenant embraced Jesus, the Messenger of the covenant, David's Son and his Lord; therefore it was the covenant of life and peace; yea, it was salvation, and he joyfully said, "This is all my salvation." "Though I walk through the valley of the shadow of death, I will fear no evil." Blessed assurance! In this his soul found safety and rest. His all was in the covenant. He knew nothing of any other salvation: he desired no other.

Let us now notice the mention of the word "salvation" in some of its many places in the Holy Bible, and we shall see that the word salvations is not in the oracles of God, neither is the term conditional salvation there. The one good reason is, the covenant that God made with David, and with his Son Jesus, had not a creature condition in it, and all salvation was in it; therefore all salvation is unconditional, for it is by the blood of the everlasting covenant.

With JESUS in his arms Simeon said, "Mine eyes have seen thy salvation." "Fear ye not, stand still, and see the salvation of the Lord, which he will show to you to-day." This was the temporal salvation of the Lord's people in time, in time

of need. "Salvation is of the Lord," cried Jonah out of the depths of the sea. He meant it in the fullest sense, as David said, "This is all my salvation." "Neither is there salvation in any other," said Peter when filled with the Holy Spirit. "Sing unto the Lord, bless his name: shew forth his salvation from day to day," sung the sweet psalmist. Salvation from day to day is in time, yet it is of the Lord. "For to-day the Lord hath wrought salvation in Israel." "Salvation belongeth unto the Lord: thy blessing is upon thy people," said David when he fled from Absalom. "Lead me in thy truth, and teach me; for thou art the God of my salvation." "The Lord is my light and my salvation; whom shall I fear?" "The salvation of the righteous is of the Lord; he is their strength in the time of trouble." This is salvation in time. All our trouble is in time, not in heaven, and the Lord is both the salvation and strength of his justified people in every time of trouble. "Our God is the God of Salvation; and unto God the Lord belong the issues from death." "But I am poor and sorrowful: let thy salvation, O God, set me up on high." This is salvation from poverty and sorrow in time, and it is the cry of every one who is poor in spirit. "My mouth shall shew forth thy righteousness and thy salvation all the day." So the Lord is our salvation all the day. "Turn us, O God of our salvation." Shew us thy mercy, O Lord, and grant us thy salvation." "Surely his salvation is nigh them that fear him; that glory may dwell in our land." This is a blessed assurance of salvation to all them that fear the Lord, and that hope in his mercy. All these inspired words of salvation belong to the dear children of God in time, and

they teach us that he is now our salvation.

"The Lord is my strength and song, and is become my salvation." "Behold, God is my salvation; I will trust, and not be afraid; for the Lord Jehovah is my strength and my song; he also is become my salvation," sung Isaiah. "In that day shall this song be sung in the land of Judah: We have a strong city; salvation will God appoint for walls and bulwarks." "O Lord, be gracious unto us; we have waited for thee: be thou their arm every morning, our salvation also in the time of trouble," prayed Isaiah. And Jeremiah said, "Truly in the Lord our God is the salvation of Israel." Again: "It is good that a man should both hope and quietly wait for the salvation of the Lord." Now we know that hoping and waiting belong to time, and it is good that a man should possess these patient graces, until the Lord comes and saves him. This is opposite to the notions of conditional salvations in time. But we have not found any mention of any such salvations which are not of the Lord, but "depend upon our selves." Yet let us look farther, what the Lord says: "Yet I will rejoice in the Lord, I will joy in the God of my salvation," said Habakkuk in prayer, though famine should rage in the land. "Rejoice greatly, O daughter of Jerusalem; behold thy King cometh unto thee; he is just, and having salvation.

After the King of glory had thus come, and returned to God in glory, it is said of him, "For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, and thou shouldest be for salvation unto the ends of the earth." "Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and

that they will hear it." "The gospel of Christ is the power of God unto salvation, to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith." "Salvation is come unto the Gentiles. "Behold, now is the day of salvation." "And in nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of salvation, and that of God. How carefully do the Scriptures testify that our salvation is of God! and this because it is the truth, and to teach us not to dishonor him by claiming that our salvation in time is of ourselves, which men have ever been prone to do. So, when Paul commended his brethren for their obedience of faith, and exhorted them to continue, saying, "Work out your own salvation with fear and trembling," he gave as the effective cause: "for it is God which worketh in you both to Will and to Do of his good pleasure." Thus clearly he shows that neither the will nor the power to declare and show forth our salvation are of our selves, but of God, who thus worketh in us of his good pleasure, in which he is Sovereign; and so the salvation is of God and is ours, both now and forever.

Going on, Paul says, "For God hath not appointed us to wrath, but to obtain salvation through our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with him." This proves that our salvation is of God, through our dear Redeemer, that it spans all time and glorifies us in the life of Christ with him. "God has from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." "For the grace of God that bringeth salva-

tion hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world." This is salvation in this time world, the grace of God brings it to us, and it teaches us thus to live. Could another kind of so-called conditional salvation in time be any better or do any more than this grace of God? Impossible. Receiving the end of your faith, even the salvation of your souls. Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you." This is all in time to us who now have the faith of Jesus and know the grace of God, and is our salvation.

"Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints." Salvation is the common inheritance of all the saints in Christ for they are all equally or in common the heirs of salvation, which is the prime meaning of the word "common." It is deplorable that this text has been perverted, either wantonly or ignorantly, to try to support an inferior or low sort of salvation, different from the salvation of God by his grace; that is, a conditional sort of salvation, which depends upon puny man. And so a base meaning is tried to be given to the clause, "the common salvation," as a thing of little value and easy to be had. Well, we must think that a salvation of this sort, which is conditional upon a poor, weak creature, would be very "common" in this bad or vulgar sense of the word. But Jude used the word as showing that all the saints in common are the heirs

of this glorious salvation in Christ Jesus. Paul also used the same word, saying, "To Titus, mine own son after the common faith." Yet he says, just above, "according to the faith of God's elect." So the "common" faith does not mean a creature faith, of secondary value, but the blessed gift of God to all his elect in common, "the faith which was once delivered unto the saints." If Jude was with us now, he would surely think it was needful to exhort us to earnestly contend for this faith, and for the salvation which is of God and to all them that are preserved in Christ and called.

John beheld a great multitude, which no man could number, "clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb." "And I heard a voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ; for the accuser of our brethren is cast down, which accused them before our God day and night."

Not once in all the Bible is the plural of salvation found, as if there are two kinds of salvation, or salvations many, one of God, the others of men; neither is the word "conditional" found, as telling how salvation is; nor is the term "time salvation" in the Bible; but in all the sacred texts we have the one full, complete word, "SALVATION," and in all places salvation is clearly shown to be of God and his Christ and grace, from its beginning to its end, and through all time to eternity. Salvation is always from sin and its results; therefore it always embraces sinners, and it is the salvation of the Lord's people from their sins, by

the blood and death and life of Christ. His blood cleanseth us from all sin. Nothing else can save us from any sin. Salvation is always wrought in time, for it begins and ends in us with time. When the last day and hour shall come, the full victory of our salvation shall be complete, and we are sinners and need salvation from our sins, and Jesus only has salvation. "Salvation is of the Lord." He who says otherwise, or that while eternal salvation is of the Lord, salvation in time is conditional and so it is of man, denies the abundant testimony of the Lord. For he has not divided salvation into parts, nor has he said salvation is partly of the Lord and his grace, and partly of man and his works, or partly unconditional and partly conditional. The gospel of salvation is not a yea, and a nay gospel; but it is ever yea and amen; for it "bringeth salvation."

Salvation in our text is qualified by a strong adjective or word before it, but it is far from the adjective "conditional;" thus "Though he were a Son, yet learned he obedience by the things which he suffered: and being made perfect he became the author of eternal salvation unto all them that obey him." "Eternal salvation" is salvation world without end, or unto eternity; the same as "grace reigns through righteousness unto eternal life by Jesus Christ our Lord." So Jesus said of his sheep, "I give unto them eternal life." The salvation of the Lord is everlasting or for ever; that is, it is not for the present time only, but it endures and abides unto eternity. Through the perfect obedience and everlasting righteousness of Christ, the High Priest of all his people, "he became the author of eternal salvation"

unto all them that obey him." This text has been used as proving that our obedience to the Lord is a condition of our salvation here in time; but it proves entirely too much for the notion (it is but a notion) of conditional time salvation; for this text connects "eternal salvation" with our obedience to Christ, and it positively says that he is the Author of this salvation. It cannot be conditional salvation upon our part and our obedience, therefore; for then it would depend upon our obedience, which, at best, is very imperfect, and cannot be the condition of "eternal salvation," nor of salvation at all. But this text teaches the perfection of Christ in relationship to all his people as their Mediator and eternal High Priest unto God, and that they shall all be perfected in his obedience for them, which shall be wrought in them; and so "he became the author of eternal salvation unto all them that obey him." "So by the obedience of ONE shall many be made righteous." "Of God are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." This is all we need unto salvation—salvation full and everlasting. "This is all my salvation and all my desire." It is all in the fullness and perfection of the "everlasting covenant, ordered in all things and sure." In this salvation sin is ended, and "Death is swallowed up in victory," and all the redeemed of the Lord shall be for ever holy and glorious in his salvation.

D. BARTLEY.

July 23, 1901.

DEAR BRO. GOLD AND READER'S OF THE LANDMARK:—It is of the Lord's mercy that I continue to the present day. And if I could I would like to tell you a little of my experience of

late, and how the goodness and mercy of the Lord has seemed to follow me all the way; how He has delivered me out of dangers, both seen and unseen, yea, even from the Fowler's snare.

I was in deep trouble, and I "cried unto the Lord out of my distresses," but it seemed a long time that He did not hear or "attend unto my cry," and inquired, O Lord are thy mercies clean gone forever? O Lord why hast thou forsaken me? And then pleading, as did Daniel: "O Lord restore unto me the joys of thy salvation; hearken and deliver me, for I am sore troubled." But the night was long and wearisome, and almost despaired of hope ere the dawn of day. Sometimes I felt to receive sufficient courage from the promises of God, and the remembrance of past deliverances to enable me to say, "I will trust in the Lord forever, yea, though He slay me yet will I trust in him." I had some little dreams that were consoling to me at times, but I almost gave them up; for as the poet says, In the way of a thousand snares Lie to take us unawares; gatan with malicious art, watches each unguarded part. But again I have the blessed assurance that it was the Lord that gave me these things as tokens of trials which I should shortly undergo, and for my encouragement by the way. I know dreams are spoken light of many times, but much of the comfort I receive, is given me through dreams. The third Sunday night in last September, while nursing my afflicted sister with a heart troubled and full of sorrow inexpressible, and not seeing how I could hold up and go through with what was before me, I laid my head on the pillow beside her, and in a moment it seemed that I was gone away, I saw myself go, with rapid speed, down into a valley with sister; and just in front of me, where I had to travel, was a mountain, high and very steep. It looked impossible for me to climb it, yet I made no hesitation knowing that I that I must go forward; but I made little or no progress at first, though I

toiled and struggled hard. At length by the help of some bushes--deep-rooted plants of the Lord's own planting, I succeeded in attaining a level where I sat down and rest was sweet; as I was greatly fatigued in my struggle to ascend the mountain. This encouraged me to hope, though my way was hard and rugged, that the Lord would be with me and his promises sustain me. The part where I had to leave sister in the valley troubled me. I thought it was a warning to me of her death. But the Lord is his own interpreter and in his own good time he makes things plain. Then in Dec. I dreamed I was in a house that belonged to a man by the name of Fowler. I don't know how I came to be there, but I was there, and the house was full of traps and snares--bottomless pits, some hidden, or covered rather, and some open. I did not do anything while in that house except watch to escape those pits and traps. I used the greatest of care in watching where to set my feet, and then once when I moved I saw that I had been standing on a trap-door in the floor. I was taught a lesson in this, for the scripture says: "Watch and pray lest ye enter into temptation." It is not in man that walketh to direct his steps, yet we cannot watch our steps too closely.

We should be on our guard at all times--watch what we do, watch what we say, for watch comes first, even before prayer. When we watch lets let our watching be for good. In watching over one another we must watch for good, for if we go to watching for evil or faults we are sure to find them, and we will find more than there really is, for Satan will tell you that this and that is fault, and if you believe it he is pleased.

I didn't used to think that Primitive Baptists ever did wrong--that they were free from fault, and hence they did not see any trouble. Experience has taught me different. Again in Jan. I dreamed I saw Satan in the form of a fowl, as black as a crow; and thought he was behind

me, yet his fluttering annoyed me. I thought of the Scripture where Christ commanded Satan to get behind him; but I could no say, get behind me, for he was already there I was not afraid, in the dream, that he would do me any harm, but I was disturbed by the noise he kept—Again I was traveling in my sleep—walking, and saw a company of horsemen come meeting me in a fair gallôp. I thought their purpose and intention was to run over me and tread me down, but I did not try to shun them, or get out of their way. They seemed to be enraged, and in their fury they passed on, but did me no harm. I did not realize the least injury by them, but kept on my journey towards home.

I feel now to say, "I will sing of the power of Him who is able to and has delivered, who doth, and in whom I trust will still delive me; yea, I will sing aloud his mercy in the morning, for he has been my refuge and defence in the day of trouble."

This God is our God forever and ever, and O that he would be our guide, even until death.

Beloved brethren and sisters I have been in the night so long 'til it seems good to be blessed to see and feel the dawn of another spiritual day as I have. The poet says, "The more we toil and suffer here, the sweeter rest will be." I have realized of late, more deeply than ever, the truth of the Scripture where it says, "We must through much tribulation enter into the kingdom of God." I believe the troubles and trials that the children of God have to endure, ripens them and helps to reconcile them to the time of their departure. I don't want to murmur at my lot, but desire a heart to be reconciled to the will of the blessed Lord in all things; but sometimes if we would be more obedient we would have more enjoyment. I know the Scripture says, "If ye be willing and obedient, ye shall eat the good of the land," but I would be glad that some one who is obedient would tell me how we learn obedience. I do so

many things I ought not to do is what troubles me a great deal.

When you are in the valley and have access to the throne of grace remember an unworthy little one that desires an interest in your prayers; and may the good Lord bless and keep us all from the evils of this poor world is my desire. With warm christian love to you all. May the Lord be praised and his name exalted.

Your little sister in hope,
LUCISA A. EDWARDS.
POLKTON, N. C., JUNE 9, 1901.

ELDER P. D. GOLD DEAR BROTHER IN CHRIST JESUS:—I have taken the LANDMARK for a long time and I don't see that I ever have missed the money that I have paid for it, and I hope that God will enable you to continue to publish it, for it is a soul reviving feast to all of God's people while sojourning here in this world; for when we can read the great work of God in the hearts of others it is a sweet comfort to us, hoping that he is leading us in the same way; and while I have a great deal to rejoice over, for I felt to be the worst sinner on earth, and I felt that God could not save such a sinner as I was, and felt like there was a chance for everybody else but me, and for me there was no chance, and dear brethren and sisters every where, you may see what kind of a condition I was in without a Saviour. But when it pleased God for Christ's sake to deliver me from my sins I felt that I had more to rejoice over than any one else on earth, and yet I am disobedient and unthankful and hard-hearted, and well might the prophet say, the heart is deceitful above all things and desperately wicked and who can know it? So Jesus says he came to seek and to save that which was lost. Now brethren there is no chance to find any one that is not lost, and if we have ever felt to be lost in sin Jesus came to save us. The sinner cannot go to Jesus, but Jesus goes to sinners, right in their hearts and destroys Satan's power, and sets up his kingdom to rule over

all opposing powers and save them from their sins. Brother Gold, this is the kind of a Saviour that I wish to speak of and write about. He is the kind of a Saviour that sinners need. He is able to save to the uttermost all that come to the Father by him, and He saves them with an everlasting salvation, world without end. He clothes them with his righteousness which is a government of love, which is the fulfillment of the law, and he has set the captive sinner free, and when I say sinners I mean all of his chosen race whom he has redeemed with his blood out of every nation, kindred and tongue.

Your brother in Christ I hope,

T. F. HOLADIA.

Columbia, Tyrell Co., February 1st, 1901.

BROTHER GOLD:—I write you this letter to join you and all others in giving expression to my feelings in reference to the death of Brother John C. Hall. As you say, I scarcely know which feeling is stronger, the disposition to weep at the loss of such a gift, or the joy at the thought of his supreme happiness in Jesus. Brother Gold, Hall and I were school mates in our boyhood days. I formed a great attachment towards him then, and to say as the many years have passed that love and attachment have increased. I have often thought if there is any man on this earth I loved it was Brother Hall. While it was not our privilege to see each other often, when we did meet it seemed to me we met in love and union. I went to see him at his home the first of the spring months. I did not know that he was in feeble health until I got to his home. I remained with him two days and two nights. We had much to talk about. His conversation was sweet and edifying to me, and when I left to come home we parted in tears, hoping if we did not see each other again on earth that through the mercy and goodness of God we would meet each other in Heaven where there will be no more parting, but one eternal rest around the throne of God and the Lamb who died to redeem our

souls from death. Brother Gold, I humbly believe and hope that he is at rest, and that our loss in the ministry is his eternal gain; therefore I desire to be reconciled to the will of God, for he doeth all things right; and to say as John said, the Lord giveth, and the Lord taketh away; and blessed be the name of the Lord. God grant that I may likewise say so from the depth of my heart. If I could entertain such a hope for myself as I had for Brother Hall in view of my trials and afflictions I would say, come Lord Jesus, come quickly, for my trials and afflictions have been great since the death of my precious wife some two years ago. I called upon Brother Hall to preach my wife's funeral which he did. He asked me if I had any particular scripture that I wished him to use as a text. I told him I did, if it was agreeable to him. The text read something like this. "Blessed are the dead that die in the Lord henceforth; yea saith the Spirit that they rest from their labors, and their works do follow them." He remained with me on that occasion two nights and two days. A great man in the Lord has fallen but God is able to raise up others to fill his place. Brother Gold, I have a great desire to see you and talk with you about my troubles. I hope in the providence of God you will attend our next association at Whitethorn which comes off in August next. I hope you will remember me in your prayers.

JOHN HODNETT.

Mt. Airy, Va., May 19th, 1901.

DEAR BROTHER GOLD:—As I am going to send you \$1.50 for my LANDMARK I feel like I want to speak a few words to the readers of the LANDMARK. I have been very slow in sending your money this time, but times are very close now as you know.

Dear readers the year is nearly at an end, and many, many, have been the souls that have passed away since last Xmas, and we know not how many of us will be

gone before another Xmas. Oh! how thankful we should feel when we can gather our little family all around us on Xmas morning. I do think that Xmas day should be a day of thanksgiving and praise to God; instead of that some men have made it a day to drink whiskey and brandy, and do a great many other wicked things.

Dear readers, my heart tonight is overflowing with love for everybody, and especially for God's little ones. But I do feel so little and feel to be so wicked; I am often made to wonder, Oh! am I one of God's children. I hate my own self worse than I do any one in this world. Oh, if I have an enemy in this world may God's blessings rest upon him. When you can feel the most humble is not that the time you feel to have the most love? I feel tonight that I want to humble myself to the very dust of the earth, and thank God for his goodness and mercy, for I know without his mercy I am lost forever, and I know that if I am saved it is not for anything I ever have done, or ever will do. I can see nothing good in self. Oh! Lord teach me how to pray and what to pray for, take my mind away from the vain things of this world, give me a heart full of love and forgiveness, a heart to praise thy name forever.

Dear sisters, I read many precious letters you all write for the LANDMARK which brings tears of joy to my eyes. To-night is the first time that I have felt like writing in a long time.

Dear sister Dameron, I feel so sorry for her, may God enable her to bear up under her hard trials. I have a special love for Brother Dameron; he carried me down in the water, and baptized me the 5th Sunday in April 7 years ago last April, and Oh! how calm and easy

I felt when I was raised out of the water. But I often get in trouble, and think sometime I am mistaken in the whole matter. I never could tell any special time when I first became troubled. It seemed to grow on me gradually, until it seemed almost more than I could bear. I read the Testament and begged for mercy, and did all that I could do, when I found I had done nothing, and gave up all to God, then I hope and believe that God in his mercy delivered me. I thought I felt the love of God shine in my heart. I felt like I could embrace the whole world if it was possible. I walked the floor and exclaimed bless the Lord Oh! my soul. But I soon began to wonder if I had not imagined all this, then I tried to pray to God to undeceive me if I was deceived. I did not think I would write this much.

Your little sister in hope.

GILLA WINES.

Sandy River, Va., Dec. 23, 1900.

EXPERIENCE.

DEAR BROTHER GOLD:—It has been impressed upon my mind for sometime to write some of what I hope has been the dealings of the Lord with me.

How wonderful it is that he should deal so kindly with one who feels himself to be so vile and sinful as I feel myself to be.

My parents did not belong to the Primitive Baptist church, and I did not know anything of their doctrine, faith, nor principles; but I learned to read the Bible when I was quite young, and soon began to feel that I had a soul to be saved or lost, and this caused me anxious thought.

When I was about nine or ten years old I dreamed a dream that brought me into a great deal of trouble. It seemed to me that my

natural life was taken away, and I was being carried upward by some power stronger than man. I felt perfectly easy, and thought I would soon be in heaven, where I would be freed from sin; but alas! all at once I dropped, and as I thought, was going straight to hell; but just as I was getting almost into the dark, dark pit, I awoke. O, how glad I was that it was just a dream, and that I was yet on mercy's side of eternity. I was then afraid to sleep, for fear I would dream this dream again. This gave me a great deal of trouble for some time. I did not tell this dream to any one.

I thought I had been kind and obedient to mother and father, and had done the best I knew. They were pious and had told me I must not tell falsehoods, nor swear, and so I could not account for this dream, but promised the Lord that if he would spare me I would be a better boy in the future. So time passed on, and as I grew older it passed away from me, and I began to go among wild and reckless boys, but never lost sight of this dream, and I really thought that they could read my troubles in my countenance, for I felt like they were all better than I was, but that passed off then for awhile. About the date 1876 or 1877 it returned again with more force than ever before. Thus I had a historical belief that I was a sinner; but oh! I did not need any one to tell me I was a sinner then, for I felt that I was a poor, lost and ruined sinner, without God and without hope in the world; and it seemed to me there was no mercy for me.

I attended a meeting in the community at a meeting house called Concord. They were of the Christian church, or rather called themselves so. I could not have any faith in the doctrine they preached, but did not know anything

else, as I had been taught to believe that salvation (eternal man) was obtained by works of the creature. Some of my young comrades professed at that meeting, so I decided that if religion was so easily obtained, I wanted it too. So when the invitation was given I went up to what they called the mourner's bench and took a seat. The preacher talked to me some, but I did not remember a word he said. I had not been there I suppose ten minutes before the preacher left me and went on to some one else, and as he left me these words came to my mind, it seemed to me from above, "Arise and go in peace." I immediately got up and went back to my seat, feeling somewhat relieved; but alas! before I got home these words entered my mind, "Now you have deceived them, and what are you going to tell your mother when you get home!" O! I did not feel like I could meet her; but I went home feeling worse than before; but after a few days this like the other passed off, yet I was not satisfied.

I went on in this way for three years or more. I felt like I wanted to join the church, if I just knew that it was the right one. So I felt so bad that I decided to try it, and see if that would relieve my mind, and Saturday before the first Sunday in October, 1885, I offered to that church and was received, but went home feeling worse than before, and I would not be baptized, for I soon found out that I was wrong, for they did not suit my feelings, or rather I did not suit them, and I got them to take my name off their book. Then I felt better satisfied for a few years.

I began to go to hear the Old Baptists preach once in awhile, and in '91 found that they told my experience better than I could tell

it myself, and I began to love them and love to hear them preach.

On Saturday before the third Sunday in June, 1892, my wife united with the church at Pleasant Grove, and I followed her on Sunday and was received, but I did not see how they could have any fellowship for me. We were baptized on Sunday, and I felt like I loved the church, but often feel like I am only in the way, for I looked upon them to be so much better by practice than I am. But, dear brethren and sisters, somewhere along this line of travel I have received a little hope that God, for Christ's sake, has pardoned my sins; for all the way along I have had some little seasons of enjoyment. My prayer all the while has been, "God be merciful to me a poor, lost and ruined sinner;" for if I am ever saved it will only be a sinner saved by grace; and if this ever reaches the eyes of the public, I ask the prayers of all God's dear people that he will be merciful to my unrighteousness and remember my sins against me no more forever.

For three days and nights after I was received into the Primitive Baptist church I saw no trouble, but loved everybody, and everything seemed to be praising God; but it is just now and then that I get in the right way, and that from one side to the other of the right way, and I think sometimes that I enjoy more than I deserve. I sometimes witness with the poet when he says:

"Not all the blood of Christ
On Jewish altars slain,
Could give this guilty conscience peace,
Or wash away a stain."

I fully believe that the Primitive Baptist church is the true church of Christ. The only trouble is with me, am I one of them?

I have only written a sketch of

my experience, as I only write it for the relief of my own mind, and send it forth not knowing whither any of the brethren can witness with me or not.

"Salvation now shall be my stay,
A sinner saved I'll ery;
And gladly quit this mortal clay,
For better joys on high."

I love to hear from you, brethren, through the LANDMARK. It sometimes revives my drooping mind.

Your brother, I hope,
J. T. THOMPSON.
Ashland, N. C.

AGENTS.

Elder L. H. Hardy has kindly proposed to act as agent in obtaining renewals and new subscribers for ZION'S LANDMARK.

I willingly accept his service, and request others also, as many as feel so disposed, to do likewise.

We give the paper to every one who will raise a club of eight new subscribers, or renewals, for the time they subscribe for it. We would be glad for an increase in our subscription list.

NOTICE

I will thank those of the brethren and friends who are in business, and who need stationery of any kind, such as letter-heads, note-heads, envelopes, receipt-books, check-books, etc., to send their orders to me. I can do this work as cheap and as satisfactorily as any one, and will deliver free to the nearest freight or express office.

P. D. GOLD,

ZION'S LANDMARK

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

P. D. GOLD Wilson, N. C.
P. G. LESTER..... Floyd, Va.
R. ANNA PHILLIPS..... Macon, Ga.

VOLUME XXXIV..... No. 20

WILSON, N. C., SEP. 1, 1901.

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EDITORIAL.

Christ in obedience to the will of his Father laid down his life for his bride and eternal life was the result. Adam in disobedience to the command of his Creator went into sin with his bride and death was the result.

Where is the figure?

Remarks.

The figure consists in the oneness of Adam and all his offspring—for as by the disobedience of one (Adam) death passed upon all his generation; so is the oneness of Christ and his seed—for by the one obedience of Jesus all his seed are made righteous.

Adam sinned but the one time, and none ever sinned in his similitude, that is none of his offspring actually sinned as he did outside of him, for literally none of them were present, and he never repeated that sin, for he was driven out of the garden of Eden and could not return there; yet they all sin-

ned, and so death passed upon all. Hence it is plain that we are Adam multiplied, or by the one offence of one many or all his offspring are dead. We prove we are Adam because we are born sinners, and continue sinners as long as we live in the flesh. All sin and all death natural and corporeal is in Adam.

Jesus is the life of his seed or people. There is but one Jesus, and he is a quickening Spirit. He is without Sin. His life is righteousness. By his one obedience he hath made many righteous, or all that are of him and in him. None ever are righteous except of him. All born of him are righteous. Their righteousness is of him. He shall be called the Lord our righteousness.

So when we sin we cannot blame Adam, and must say, "I have sinned; we have sinned;" so when we are saved we cannot say I am righteous, but the Lord is righteous, he is my righteousness. My sins are borne by him. I am elect unto his obedience. I am so joined to him and so of him that by his obedience I am made righteous.

The mystery of Adam and Eve, she being bone of his bone and flesh of his flesh, and his following her into death because she was of him, sounds forth the identity or unity of Jesus and his bride. His love for her was such that he gives himself for her, and she is called the Lord our righteousness, for his name is named upon her. His character or standing includes her. He is able to exalt her and

present her before his Father's throne with exceeding joy.

The figure outlines the substance and foreshadows and thus forecasts or measures it. The \$5. (Dollar mark and figure five) call for five dollars, and no more nor any less; yet this figure has not a cent of money in it. Adam is not the substance, but only a shadow or figure, and yet he is the exact figure of him who was then to come. Sin reigns unto death in Adam. Grace reigns through righteousness unto eternal life by Jesus Christ our Lord. In Adam all die, that is by Adam death came; so by Jesus comes the resurrection of the dead. All in Adam die, whether they are chosen in Jesus or not. By Jesus comes the resurrection of all whether righteous or wicked. For Jesus shall raise the just and the unjust from the dead.

The unity of the chosen or redeemed is such with Jesus that while it behooved him to die for their sins, and rise for their justification, yet they cannot ascribe it to any worthiness in themselves, but it is all of grace; and while God works in them both to will and do of his own good pleasure, they take no honor to themselves, but ascribe it all to the Lord Jesus.

P. D. G.

A friend requests my view of Deut. 23:2.

What is the meaning of a bastard? Naturally a bastard is one born out of wedlock, and such under the law of Moses were debarred the privileges of the wor-

ship under the law of outward, fleshly ceremonies.

Inwardly and religiously or spiritually a bastard is one assuming the name of the Lord who is not born of God. If ye be with chastisement whereof all (all those born of God) are partakers then are ye bastards and not sons. One must be born of God in order to be a son of God. This cannot be denied by any law, human or divine. Every law, precept, example and teaching on earth and above the earth teaches this.

The evidence of sonship in God is a deep sense of vileness, the plague of a vile heart distressing, a son chastening of the rod of correction laid on us, love that causes us to grieve for offending the spirit of God, love-sickness making us desirous of some token of a father's affection, and much hurrying after righteousness, as well as a great desire to be free from sin.

These things a bastard does not have. He has no chastening. To the birth generation he cannot enter the Lord's congregation. That is he can never keep the ten commandments, for he is depending on the law of works and can never be clean.

What does the word *Selah* mean, for instance in *Psa 24:10*? It is equivalent to the *amen*, or so let it be, of the New Testament. The *Psalms* are devotional. The divine expressions of praise therein contained, the benedictions, the prayers and confessions, the *amens* are enforced by *Selah*,

which is the earnest and solemn assent of the speaker to these wonderful things so uttered by inspiration.

It is the response of a worshipful heart in praising the Lord and says so may it be.

P. D. G.

DEDUCTIONS.

FROM EVENTS IN CONNECTION WITH THE LAST PASSOVER.

Six days before this last passover Jesus came to Bethany; John, 12:1, where two days before, they made him a supper; which by way of distinction I call the Bethany supper, and which was made distinct in itself by the fact that while at it a woman came and poured precious ointment on Jesus; at which Judas Iscariot complained as a waste; for which Jesus rebuked him, which seemingly, so offended him that he went out and bargained with the chief priests to betray him into their hands. Mat., 26, Mark 14, Luke 22, and John 12. Therefore the mention of a supper in connection with any one or more of these proves it the Bethany supper; for instance, Luke says "the feast of unleaven bread drew nigh which is called the passover; then Satan entered into Judas Iscariot and he went his way and communed with the chief priests and captain, how he might betray him," (Jesus.) Here the woman with the ointment, nor the supper is mentioned; but since Matthew and Mark have told us that it was

at the Bethany supper when and where Satan thus entered into Judas causing him to bargain to betray Jesus; we know it was at that supper two days before the passover; and that all the persons and incidents declared by these to be present, though thus omitted by Luke, were present.

Hence, the deduction that any reference to Judas thus consenting and seeking opportunity to betray Jesus, places him in the interval between the Bethany and the passover suppers; and with this evil design refering back to the first for cause; and forward to the last for accomplishment.

Then came "the first day of unleavened bread when they kill the passover." On this first day at the going down of the sun—as it were, the last legal, looking to the coming dawn as the first gospel day—is this passover to be eaten. Deut. 16:6. And which as the only part of all the feast that can be killed, confines it to the pascal lamb, though eaten with unleavened bread. Yet the feast proper of unleavened bread begins next morning and continues the six following days. Deut., 16:7-8.

Accordingly on this day Jesus sent two of his disciples to make ready for him to eat this passover; where, when the hour was come, he went with his disciples and did eat this passover supper. "And as they did eat," Jesus took bread and wine from this with which he instituted, and with his disciples did eat the gospel or what we call the "Lord's Supper." And which

thus instituted with elements taken from the passover—this last carnal ordinance in fulfilling, and thus magnifying the law—implies the transfer of all gospel representations and emblems to the Lord's Supper, as now virtually fulfilled in Christ to gospel subjects; or who can say "Christ our Passover is sacrificed for us," as looking beyond the blood of beasts—as the pascal lamb—that though essential and necessarily preceding, can make nothing perfect, to the flesh and blood of a fellow, a brother—broken apart on the cross, for this perfection; or to make efficient, and bring to perfection these first principles—thus in a figure transferred; and for which the law was too weak. Therefore to whom by the broken body of Christ, the law in a sense is dead, so is this passover supper, leaving this feast the Lord's supper to him.

That this supper was instituted and observed while eating the passover, implies that though thus divested and left void to the gospel subject; it is still left intact to the legalist, who claiming the whole—the unbroken body—merit and mission of Christ as rendered unto law and that as giving scope and access universal, and a like chance, thus made possible, to all men; and with the assumption that deeds of law are for justification to eternal life. And hence, by the reference whether to legal or gospel subject, is the name and nature of the supper determined. For instance, when an apostle speaking to the church says "supper being

ended," &c., we know it the Lord's supper; when had it been to a legalist or Judas, we know it the legal passover. Therefore the one supper as a witness between the natural and spiritual, is known and called by each a name as distinct as the principles separating, like the "heap of stones" that was witness between Laban and Jacob; and whereon they had just eaten together and then each gave a very distinct and different name. Gen. 31:47.

While still at table, Jesus said "the hand of his betrayer was with him on the table." Then he arose and washed his disciples' feet, and sat back to the table again. John in recording events of this night had gone beyond this point, when seemingly, he suddenly recalled the words that "he that eateth bread with me hath lifted up his heel against me," and the fact that he had omitted to give the particulars in connection, and to bring in which, in their order, he now begins a new paragraph and goes back to before this eating of bread with Judas, as shown by beginning with these words of Jesus: "Now I tell you before it come, that when it is come to pass ye may believe I am he," (the Christ), and then continues "when he had thus said he was troubled in spirit and said verily, verily I say unto you that one of you shall betray me." The fact that Jesus said "I tell you before it come," shows that John referred back; and simply, it seems, to record the particulars that led up to the betrayal, omitted before; and

hence goes on to tell how Jesus finally designated Judas by giving him the sop; after which Satan entered into him to now actually do the deed he had bargained two nights before to do. After the sop Jesus said to him "That thou doest, do quickly;" and it was night and immediately he went out to get the band to take him at his kiss of betrayal. And some of the disciples ignorant of the design, thought it was to buy the things needed against the feast—the feast of unleaven bread to begin the next day. Dent. 16:7-8. The very fact that this evil design was in Judas—as having entered with the sop at the passover supper—and that he is now gone out to accomplish it, proves this reference not to the passover supper, but to the passover feast of unleaven bread. Beside, this passover supper—the pascal lamb killed—was eaten at the going down of the sun; and it is away in the night, now when Judas went out. The very fact that Jesus now stands in that hour of departure from the world, as having finished the work his Father gave him to do in this night, is proof positive that all these works including that last passover supper, are in the past. And the fact that Judas thus gone out, is gone out forever from the life-work of Jesus to be seen no more save in the moment of that treacherous kiss, proves all these works in the past; and that therefore this reference, to a feast, necessarily places it in the future. Otherwise that passover never was

eaten by them; nor was true the assertion of Jesus that "he that eateth bread with me, hath lifted up his heel against me," as Judas killed himself early next morning. Mat., 27:3, Mark 14:27. And at the sixth hour of the same day Jesus was nailed to the cross, and expired at the ninth. Beside, the implied need of things for this feast, shows it not the passover supper, where every preparation was made, and the room declared "made ready" before Jesus went to eat; St. Mat. 26:13, Mark 14:16, and Luke 22:13.

Then by the testimony of all the other sacred writers, who in so many plain words said Jesus did eat this passover—the last before he died—and in the same night in which he was betrayed; we are obliged to accept the fact, and that as unquestionable. As also the legitimate deduction that when John said "now before the feast"—not supper—"of the passover when Jesus knew his hour was come to depart out of the world," that he referred to, as meaning that of unleaven bread; and to prepare for which some of the disciples now supposed Jesus had sent Judas out and the same for which the Jews in general were making preparations. Mat. 27:52, Mark 15:42, Luke 23:54. But John 19:24 calls it "the passover." Yes, but Luke 22:13 says "the feast of unleaven bread drew nigh which is called the passover;" and Mark 14:1 says, "the feast of the passover, and (the feast) of unleaven bread, and no matter how called, if referred to as

coming after that sup given Judas, it is necessarily that of unleaven bread.

Otherwise, or if this is the pass-over supper, then it is carried over from the first to the second day; leaving but two for Jesus in the grave; and thus belating other things; nor is in the same night in which he is betrayed; as also the Lord's supper instituted in connection and the feet-washing immediately after supper Jesus said at the Bethany supper "that after two days is the passover when the Son of Man is betrayed; to be crucified." Mat. 26:2. And Paul enjoining the Lord's supper on the church at Corinth said "the Lord Jesus the same night in which he was betrayed took bread, and when he had given thanks, he brake it and said take, eat, this is my body," &c., 1 Cor 11:23-24. Therefore any reference to a feast after that night of betrayal must be that of unleaven bread.

Then supper being ended Jesus arose and washed his disciples' feet—a work set in the house or same room in which was eaten the pass-over and Lord's supper. Then as outward, yet attending incidents in connection, were Peter's denial of his Lord, and the prophecy "Smite the Shepherd and the flock will be scattered" as a figure fulfilled in the same night.

Then, so sure as the passover was observed in the same night in which Jesus was betrayed—and Jesus said it was—so sure was the Lord's supper—and Paul said it was—and so sure as this was, so

sure was the feet washing—and Jesus by example said it was—and so sure were the denial of Peter, and that prophecy, fulfilled in the death sentence of Jesus and the forsaking, fleeing, scattering of his disciples leaving him alone. Thereupon the deductions, to mention any one of these as transpiring, is to know it on the night of the betrayal, and in connection with the others in their order. Also that to name a supper, feast, or washing ambiguously or indefinitely, yet placing it in the same night in which any of these incidents or events occurred, as in which Judas betrayed, or Peter denied, the Lord, is to determine—to know at once. What supper, feast, or washing is meant; for instance, when John said "supper being ended," he left us in doubt as to what supper, till he added the devil having now put it into the heart of Judas to betray him." when we know it the passover and which is doubly confirmed when further said that in the same night the cock would not crow before Peter had denied his Lord. For Jesus was taken direct from betrayal to trial when and where Peter dined him; and from thence to the cross. Thus verifying his words when at the passover supper that would no more drink of the fruit of the vine till anew in the kingdom of God: also that in the same night of which the Son of Man is betrayed to be crucified; not to seek opportunity for which.

Therefore a reference to, place, and time, any one of these events,

is a reference, placing, and timing of all. And the ambiguity or uncertainty shrouding the points of one, is dispelled by the clearness and precision of another. But some dear brethren think that John in this thirteenth chapter refers all these incidents back to Bethany; and hence, that this supper was the Bethany supper, and after which Jesus washed his disciples feet. But since Jesus went directly from this supper out and across the brook Cedron into a garden in the Mount of Olives, where betrayed he was taken to Pilate's judgment hall, and from thence to Mount Calvary wherein also was a garden and in which a sepulchre wherein he, after death was laid, and from whence arose the third day after; and all of which was in or nigh Jerusalem. We must call this a mistake, as that otherwise, not only the events and place preceeding betrayal, but also all after, as the brook, Mount's of Olive and Calvary, their gardens, the cross-sepulchre burial; as Pilate's judgment hall, as well as the resurrection, must be removed and established in or near Bethany; and which—the Bethany supper being two days before the passover—imposes five days in the grave, thus belating other things and events; and ignoring all recorded in these two intervening days. No, no, John had already told of the Bethany supper and incidents in the 12th chapter.

P.

MEPHIBOSHETH.

(2nd Sam., 9th Chap.)

Brother H. H. Hewett of South Carolina requests my view of the above named character.

Mephibosheth—son of Jonathan and of the house of Saul—obtained favor of King David by virtue of the covenant between David and Jonathan, made before he knew it. It is pleasant and encouraging to consider the sincere regard a true Israelite held a covenant in. Such men never thought of falsifying an oath or covenant, but would always regard and observe it, even to their own hurt. For though its observance would injure them, the non-observance or disregard of it would hurt them much more. A true Israelite would swear to his own hurt and change not.

When therefore we are led to consider the strength of God's covenant of grace, ordered in all things and sure, we rejoice in the stability of that blessed covenant confirmed by the oath of him that cannot lie, and receive strong consolation.

In the day of David's great adversity, when Saul pressed him sore, and employed the strength of his kingdom to compass David's destruction, this oppressed man received support and sympathy from a source naturally unexpected, namely from Jonathan, Saul's son. The two men greatly loved each other. Their love was wonderful, passing the love of women; but David exceeded Jonathan in that love. As a result of this blessed love the two men made a

covenant of peace with each other.

Long after Jonathan's death, and after David was established on the throne of Israel and prosperous, he granted rewards not only to his friends, but he showed kindness and magnanimity to his enemies, which is a wise and noble course to pursue, as it tends to deliver the man who does this from the spleen of hate, and lifts him more and more into the realm of good will. It also tends to conciliate his former enemies, and to convert them into friendship, and into greater usefulness.

When David inquired if any yet survived of the house of Saul to whom he might show kindness, no doubt he was greatly pleased to learn that a son of his dear brother Jonathan (brother in Spirit and truth,) yet lived, a son unfortunate in that he was lame in both his feet, and dwelt in Lodebar, a place of no pasture or food. Surely these two great misfortunes, poverty or no bread, and lameness of feet, which means utter inability to obtain any food, meet in this one man, and he a son of Jonathan, that noble and beloved friend of David who showed David so much kindness in his great straits. What a pleasure to David to help this poor child of his friend. For the sake of the covenant of love and peace between David and Jonathan now this helpless youth shall receive all that belonged to Saul's house. The benefits of love shall flow on in their proper channel, and this poor man shall suddenly be brought to dwell in the king's

household. David sends for him, and commands him in his loving, kingly authority to come and dwell in the king's household, and eat the king's bread at the king's table, as one of his sons, all his life.

Mephibosheth is greatly humbled and no doubt astonished for such kingly favors, "And he bowed himself and said, what is thy servant, that thou shouldst look upon such a dead dog as I am?" How could there be expression of deeper sense of vile unworthiness?

It was David's love for Jonathan that embraced Jonathan's child, and brought him to eat at his table as one of his own sons continually.

The relationship of the covenant of grace secures the salvation of all the heirs of promise through the death and resurrection of Jesus our spiritual David, who is exalted a Prince and a Saviour, who is Christ the Lord of Lords, and the King of Kings. He seeks out and sends for his beloved ones belonging to him by gift and purchase, and related to him by inheritance as his portion. He sends for them with blessed power. Are they helpless in both their feet, powerless to walk? Do thy feel vile as a dead dog? Yet thy come to the king's table, and dwell there with the sons and are sons, and all the blessings of the present life, as well as the life to come, are theirs. As Mephibosheth received the profits of all Saul's estate in addition to favor at the king's table, so God's people

have a double portion, the blessing of this present life or time, and the promise of that which is to come. He that spared not his own son, but delivered him up for us all, how shall he not with him also freely give us all things.?

ASSOCIATION MEETING.

The 71st annual session of the Contentnea Primitive Baptist Association will be held at Town Creek meeting house, in Edgecombe county, N. C., commencing on Saturday before the 2nd Sunday in October, 1901.

Those going by railway will be met on Friday before at Pine Top, N. C., on the Eastern Carolina R. R., running from Tarboro to Farmville. I do not know about the connection of trains at Tarboro. The trains on the E. C. road leave Tarboro at 10:15 a. m. and Farmville at 7:30 a. m. Reduced rates will be asked for on the A. C. L. and the E. C. road.

For further information write to brethren J. E. Cobb, Saint Lewis, N. C. or H. H. Drake, Pine Top.

A general invitation to all lovers of truth is extended.

LEVI J. H. MEWBORN, Clk.

Jason, N. C.

The White Oak Association will be held with the church in Wilmington on Saturday, Sunday and Monday, the 19th, 20th and 21st of October 1901.

Reduced rates on the railroads will be asked for, and visiting brethren will please notify us by writing to J. O. Brown, 619 South

6th St., or H. L. Horn, box 272, E. J. Littleton or Elder E. E. Lundy, 312 Queen St., Wilmington, N. C.

Parties coming via Newberne will be met at 12 o'clock Friday. Those coming via Goldsboro will be met at 6 o'clock Friday evening. Those from South Carolina at 1:20 o'clock Friday evening. Those having no places selected to stay while here will please write the above named committee.

Brethren and sisters are invited to attend.

E. E. LUNDY, Moderator;
S. E. BUCK, Clerk.

UNION MEETING.

The next session of the Smithfield Union is to be held with the church at Mt. Gilead, Clayton, N. C., Saturday and fifth Sunday in December 1901.

A. R. GILBERT, Clerk.

NOTICE.

I have on hand yet about one hundred of Mary Parker's books, "Reminiscences and Letters," which since her death I have reduced to fifty cents. Also my book, entitled, "Meditations on Portions of the Word," at \$1.

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OBITUARIES

WM. R. HURST AND WIFE.

From Gospel Messenger.

WM. R. HURST was the son of John and Elizabeth Hurst, and born June 29, 1820, in North Carolina, but was raised in Georgia, Newton County, after about four years old. His wife, Mary B. Hurst, was the daughter of Elder Benjamin and Martha Daniel, and born March 29, 1825. They were united in marriage by Elder Joel Colley, in Newton County, Ga., December 24, 1846. There was great congeniality between them. They lived happily together until he was killed on the battlefield in Atlanta, Ga., on July 20, 1864. Thus she was left alone, as to a companion, to battle with the world and raise her children. Through the grace of God she was enabled to claim a good hope in Jesus for the forgiveness of her sins when quite young, and at the age of fourteen years was baptized by Elder George Daniel into the fellowship of the Baptist church at Mt. Zion, Newton County, Ga., in 1839, where she lived an orderly and exemplary life for years, until she moved her membership, and became a member at Harris' Spring Primitive Baptist church, in Newton County, Ga., on June 17, 1848. In September 1852 her husband was baptized into the fellowship of the same church by Elder Isaac Hamby. They walked in the ordinances and commandments of the Lord, as did Zacharias and Elizabeth, until his death. The good Lord had a use for her and prolonged her useful life until the 25th of April 1901, when she finished her course with joy, and the Lord took her home to rest and to unite with the redeemed who are gone before. She was the mother of seven children, only one son, the youngest; the oldest died in infancy. Six are still living and all have families and all of them are orderly and useful members of the Primitive Baptist church, and all their companions the same except one, and several of their children are also. All of them were untiring in their efforts to make their mother comfortable to the last moment. The son's wife was equally so to the daughters. Never did her son live away from her in his life. He was a babe when his father died. Before his birth it seemed that the parents both had a desire and prayer to God that He

give them a son, and that He raise him and use him for His own glory, and that the child be useful. When the child was born, both parents seemed to rejoice and dedicate him to the Lord, the father saying to the mother, "His hours and is for your protection." The mother was at that moment resting and praising God, thought she could see right then the dealings of God with the child. She, like Elizabeth, at the salutation of Mary, the mother of Jesus, was filled with the Holy Ghost; and, like Mary, could say, "My soul doth magnify the Lord," etc. The child then groaned, not as one sick, but as in trouble. From first recollection, he loved preaching and religious services, but felt that he was a sinner and at about fifteen years old Jesus was revealed to him as his Saviour, and then he followed Him in baptism, uniting with the church.

This dear sister was afflicted and totally blind for several years, always saying, "It is all right; the Lord has a purpose in it, and His will be done, not mine." She never was heard to murmur a word, and mourned or complained but little though suffering. The day she died one of the family (a son-in-law) said to her, "I feel for you; I wish I could bear a part of your suffering." She remarked, "Oh, no, I want you all to be easy and to rest. I want to bear all my sufferings in fellowship with the sufferings of Christ."

She had a wonderful spiritual gift to edification, exhortation, and comfort and her children are thus blessed. When brethren would call to see her in her affliction, especially ministers, they would say they were the ones that received the benefit more than she did. The writer of this visited her for years and always enjoyed it, and it seemed to be mutual. An hour or two before she fell asleep in Jesus, she said to me that I had often been with her, and to her comfort, that hers was and had been a house of prayer, and she requested that the company go into another room and read and hold prayer; that she was too weak to bear the sound of the voice. She said, "The Lord will give you strength, then give the prayer in behalf of myself and in behalf of the others;" which request was granted. Soon after this she fell asleep without a single struggle. Funeral services were conducted next day by her pastor, Elder J. T. Jordan, and some appropriate remarks by Elder M. F. Hurst, after which her remains were deposited there to

rest till the resurrection morn, when she will rise to meet the Lord and so ever be with him. May the good Lord sustain and comfort the bereaved and sanctify this dispensation of his providence to their good is our prayer, for Jesus's sake.

JOHN N. HURST.

W. C. DANIEL.

From Gospel Messenger.

Compie Daniel was born December 12, 1867, and departed this life January 26, 1901, aged 33 years, 1 month, and 13 days. He was exercised by the Divine Spirit very early in life, but did not realize it at the time. About four years ago the eyes of his understanding were opened and he was enabled to rejoice in Christ Jesus as his Savior, and became exercised toward the church. He offered himself to the church at Harris Springs, Newton County, Ga., and was received and baptized by Elder J. T. Jordan. His business relations were such that he could not be at his meetings all the time. He was always there when it was possible for him to be. He enjoyed the love and fellowship of his brethren and sisters as much as any one I ever met. He was always ready to talk on the Scriptures and was deeply exercised by them, and I believe, would have been a great gift to the church had he lived. He was of great comfort to the unworthy writer. I knew him for about five years, the more I was with him the better I loved him. I feel that I have lost one of my best friends. He was a true man, true to his family, true to his country, and true to his God. He always and at all times stood for the right. He earnestly contended for the faith that was once delivered to the saints.

He leaves a wife, four children, father, mother, five brothers and one sister to mourn his departure. I wish I could here say something that would be of some comfort to them. All I can say is, dear loved ones, do not mourn for him as one who had no hope. He had a hope and that hope was Christ. I have heard him tell his experience several times, and I am thoroughly satisfied he is a child of God, and that his spirit has gone to rest in the arms of Jesus, there to await the resurrection morn when the mighty Son of God will come again without sin unto salvation, when this mortal shall put on immortality. Then will be brought to pass the Scripture which says, "Oh death, where is thy sting?

O grave where is thy victory?" The man Christ Jesus, in whom our dear brother trusted, has abolished death and brought life and immortality to light through the gospel.

Dear father and mother, wife and children, brothers and sisters, may the God of the whole earth ever keep you and sustain you by His grace, that you may look through your sad bereavement and see him as your sufficiency in ever trouble.

R. L. COOK.

ELDER W. C. BRYAN.

From Gospel Messenger.

It is with sadness that we sorrow over the death of our beloved pastor, Elder W. C. Bryan. He was born in Barber County, Ala., on August 4, 1838, and he fell asleep in Jesus on February 23, 1901. His first marriage was to Miss Obedience Spurlock, November, 1858. She departed this life December 6, 1896. There were ten children who blessed their union; eight are still living. He afterwards married Sister Lou McDowell, who survives him. She was very kind and ever ready to wait on him in his afflictions. He moved to Floyd County, Ga., in 1868, and bought a farm five miles west of Rome, Ga., where he lived for several years. He served as Justice of the Peace in that district, I don't know how long. He sold his farm there, and bought another on the Armuchee, in the same county; then he sold again, and bought a farm in Polk County, Ga., where he died. Elder W. J. Cooper preached his funeral sermon from the text, "If a man die, shall he live again?" Then Elder M. A. Wimpy followed in the service in the presence of a large congregation. He was then laid to rest in the Beach Creek Cemetery, five miles west of Rome, Ga. He received a hope in Jesus when he was young, but from a feeling of unworthiness he did not join the church until June 27, 1873, when he and his companion both were received into the fellowship of the Primitive Baptist church at Pleasant Hill, Floyd County Ga., and were baptized by Elder L. C. D. Payne. Elder Bryan was ordained deacon November 21, 1874 and we have frequently heard brethren say he was a deacon in deed and in truth. The presbytery that officiated was Elders L. C. D. Payne and Elijah Panson. On August 5, 1882, he was licensed to exercise his gift that the Lord had blessed him with, and in November, 1884, Emmaus

church called for his service, which was granted; and on December 6, 1884, he was ordained by the following presbytery: Elders L. C. D. Payne, A. Johnson, F. M. Casog and A. Myles. Since that time he has served from three to five churches, and we can say we never knew a more prompt or faithful minister. He seemed to have the cause at heart, and his duty to the church always came first. The following are the churches he has served: Emmaus and Melville, Chattahoochee County, Ga.; Pleasant Hill, Midway, and Rockdale, of Floyd County Ga.; Rocky Creek and Mt. Hureb, Gordon County, Ga.; Providence, Cherokee County, Ala., and West Atlanta Church. He served as clerk of the Eucharistic Association from 1884 up to his death. He was also elected twice to the Legislature in Floyd County, Ga. The positions he has so faithfully filled show that he was a very useful citizen. He was highly esteemed and will be greatly missed in the Eucharistic Association, and especially so by the church at Pleasant Hill, where his membership was, and he had served as pastor so long, for he was a good counselor and an able defender of the Lord's Gospel. We deeply mourn our loss, but have good evidence that our loss is his eternal gain. His companion has lost a good husband, the children a good father, the neighbors a true friend, and the county a good citizen. He was in poor health about a year. His afflictions were indigestion and chronic diarrhoea, which terminated his life.

W. A. LONG,
J. F. TURNER,
Committee.

ELDER JOSEPH COLLINS.

Was the son of Joseph and Francis Collins. He was born on the 15th day of September 1895, and departed this life on the 8th of Jan. 1901.

Brother Collins entered the civil war at an early age. The writer has often heard him speak of the sweet hope he felt to Christ during the war. After the war he returned home to Franklin County, N. C., and on the 15th day of Sept., 1868 was married to Rebecca Gup on ten children were born to them, six sons and four daughters; nine survive him to mourn the loss of a dear father. He joined the Primitive Baptist church at Castalia, Nash County, N. C., on the 6th of June 1874, and remained a faithful member up to his death. He was baptized by Elder A. J. Moore on

the 7th of June 1874. The church soon saw his gift and called for his ordination to the work of the ministry, which was done on the first Sunday in May 1889 by Elders Greenwood and B. Williams. Bro. Collins was a good and kind husband and father and neighbor, never failing to help his neighbors in time of need, so far as he was able. Although a man of rural habits, uneducated, yet he was a forcible and soul saving preacher. He preached regularly at the church at Castalia, being pastor of same, as long as he lived and also at times at other churches. He bore his afflictions courageously, all the while either praying to the Lord on whom he leaned with a shaketh and never failing confidence or preaching the same precious doctrine of grace which he had preached so earnestly when well. He passed in the strong triumphs of faith.

May God sanctify this deep stroke of his providence to the good of the bereaved wife and children, and make them know their loss is his eternal gain.

W. T. TAYLOR.

APPOINTMENTS.

W. T. BROADWAY.

Rock Hill.....	September 28 and 29
Suggs' Creek.....	30
White Oak Springs.....	October 1
Big Creek.....	2
Mountain Creek.....	3
Jones' Hill.....	4
Thence to Bear Creek Association,	
Jerusalem.....	8
Tyson's school house.....	9
Bethany.....	10
Lawyer Springs.....	11
High Ridge.....	12
Mountain Springs.....	13
Liberty.....	14
High Hill.....	15
Union Grove.....	16
Crooked Creek.....	17
Clark's Grove.....	18
Meadow Creek.....	19
Liberty Hill.....	20
Free Tom.....	21
Bear Creek.....	22
Mountain Creek.....	23
Flat Creek.....	24
Tom's Creek.....	26 and 27

A. GARDNER.

No Creek.....	September 27
Pine.....	28
Salisbury.....	29
Flat Creek.....	30
Bear Creek.....	October 1

Meadow Creek.....	2
Clark's Grove.....	3
Jones Hill.....	8
Liberty Hill.....	9
Howard's Chapel.....	10
Freedom.....	11
Rear Creek.....	12
Flat Creek.....	13
Riley's school house.....	14
Sugg's Creek.....	16
White Oak Springs.....	17
Pleasant Hill.....	18
Rock Hill.....	19
New Shepherd.....	20
Abbott's Creek.....	22
Walnut Grove.....	23
Hillsdale.....	24
Wolf Island.....	25

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ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

DEAR BROTHER GOLD:—I have received a number of requests to write oftener for the LANDMARK, and also have received many sweet soul-cheering letters from the faithful in Christ Jesus since I visited North Carolina and Virginia. I have felt much encouraged by receiving such letters so rich and full of the spirit of our blessed Jesus. I want every humble soul to know that I appreciate his letters so much. I believe I love everyone that loves my Lord. I am glad to hear of the revivals in some of the churches in Virginia and North Carolina. The churches in many places have had a long dreary winter, and the love of many has waxed cold; but I am glad to know that springtime is upon us again.

We are having sweet and soul-cheering meetings in nearly all of our churches in the Ochlocknee Association. Quite a number have been added to the churches of this country. It was my happy privilege to be at a sweet meeting at the Lake Church, Bullock county, recently. Elder Stubbs is pastor and Elders F. E. Sikes and B. H. Pearson were present and all seemed to have the spirit and the preaching was of one piece. Seven united with the church two by letter, one restored, and four baptized. One was an able missionary Baptist minister. He said reading

of your experience helped him greatly to get out of Babylon. He preached an able and interesting sermon after he was baptized and seemed to feel perfectly at home. I learn there have been a great many accessions to the churches in different portions of the country.

It causes my poor soul to rejoice to see the poor and afflicted children of God coming home. I love and sympathize with every poor burdened soul who is crying, "Oh that I could come." The world is no resting place for that dear one who has been made to hate sin with a perfect hatred and to love the law of the Lord. I have now been a poor unworthy member of the dear old Baptists for nearly twenty-four years and been trying to preach for nearly twenty-two years, and my life seems like it has been almost a failure, but when I retrospect the past I am made to praise God for his abundant mercies bestowed upon me the chief of sinners. I want the fellowship and confidence of the dear old Baptists what few days I remain on earth. I can see how they live with me out, but I can't live without them. It grieves my poor heart to see our people passing non-fellowship declarations against each other. There has been too much of a strife about words and non-essentials among our people. While I am sure there are

extremes among us, we need the spirit of forbearance. We will never reach a state of perfection here. We see as through a glass darkly. We see in part and understand in part.

I want to say to the dear saints whom I met on my tour that my health is better than for twenty years and I have enjoyed I hope the presence of the Lord in speaking of late. I appreciate the many kind invitations to visit Virginia and North Carolina again. I never want to go on a tour unless the Lord sends me and if His will for me to go I assure you it will be indeed a sweet privilege to do so. May the Lord give us all the spirit to pray for Zion that peace and love may glow in our hearts and that we may all dwell together in unity.

Yours in hopes,

LEE HANKS.

Pelham, Ga. Aug 14 1861.

EXPERIENCE.

ELD. P. D. GOLD—Dear Brother in Christ, as I hope: I want to write what I hope the dear Lord has done for my soul.

I can say, as far back as I can recollect I tried to obey my father and mother, and do the best I could; for there was no other fear before my eyes. I went on in the love and enjoyment of the world, and did not mind evil, which is an enemy against God. I became troubled in a dream. It came on in this way: Which would you prefer, to go on in your wicked ways, as you are doing, or turn from them, and when done with this world be eternally happy? I felt to answer and say, I will forsake the evil. And on the next morning I asked my mother what she supposed such a dream meant? She said, "Child, I hope it is for your good." But I was very much

condemned in this dream, and felt like I could do better. I could not get this off my mind for some little time, but after awhile I felt like I was getting along very well, for this trouble was leaving me. But at length I found myself a lost and condemned sinner, without God and without hope in this sinful world, and what to do I could not tell. But to the law I tremblingly went, and all I could say was, Lord have mercy on me, for I am doomed to eternal woe. I could see no other chance than that hell should be my home. I walked the road and yard all day, and rolled in my bed at night, and begged the dear Lord to have mercy on me a lost and ruined sinner. But it seemed there was no mercy in store for me. I felt like when out of my home people would look at me, and that they had a frowning face at me; and I felt like I was going to die and the Lord had turned his back upon me, and I felt friendless in the world.

But now, poor sinner, where is your strength? I felt like death was at the door, and I was bound to die, and Oh, Lord, what shall I do? I would beg the dear Lord to judge my case, and if my soul was sent to hell, his righteous law approved it well.

And Oh, Lord, was my daily plea, Oh, Lord, forgive my sins, and I would try to do better. But I found my promises were in vain, for as often as I promised, just so often they were broken.

In my dreams I saw the road that led to destruction, and I was enquiring the way home. But I saw that many faces looked on me with scorn.

One day about two o'clock I was following my plow and it turned dark to me, and I thought it was the sun that had darkened everything, and I looked at the sun and

found nothing the matter with it. I turned to look around myself and saw it was all around me; and then I felt most miserable, and fell down at my plow and tried to ask the Lord to have mercy on me, a poor sinner, and my cry did not appear to go as high as my poor head. I thought maybe it was the sign that God would bless me in the future. But my prayer was, Lord, have mercy on me, and show me what I must do to be saved. I thought I must die and sink in endless punishment, and forever there to stay. I would watch the sun go down and say, good-bye, for I felt like before it rose again I should be in torment. I had given up all hope of ever being delivered from the burden I was daily bearing, and felt to cry to the Lord: Oh, but could I have died when only a little infant! I would not have had this all to bear. Now my suffering would have been at an end. I wanted to be alone, and did not want any one to see me in my trouble. But I could not keep it hid from the world at all times, and I felt one alone. Everything looked like it was in sorrow to me. But all I could say was, "Lord have mercy upon me, a poor sinner."

The 8th day of July, 1899, was very distressing to me. I felt to bid the sun adieu when it went down—that when it rose on the the next morning I would be in that awful torment. When I quit work at night I went to my room and to bed feeling that I had to die. I did not eat any supper, and I had not been in my room long before I saw that awful torment at the foot of a mountain, and I was on top of this mountain, and went on down near before I could feel to ask of the Lord to deliver me from here, and I felt like I could pray for deliverance from here, and was

delivered upon this mountain again; and I felt as helpless as a little infant. As I saw myself this way, I was so helpless I could not move for a space of time. I did not know what had become of me, and when I came to myself I saw the most beautiful place I have ever seen, and it was heaven, and one of the sweetest voices I ever heard was singing. I went on to to this beautiful place, and was received in it, and when I had taken a seat I looked around and was satisfied with the people I was with, and all was as one to me. I could not see any difference, and this was the last thing I could remember till next morning and when I went out I saw every thing as I had never before seen it: my burden was gone and I was filled with love and praises to my blessed Saviour. I felt like if I had ten thousand tongues I could not praise his holy name like I wanted to. My tongue cannot tell how I loved the dear children of God, and for two days and a half I felt I was free from sin, and I would never sin any more. But I found myself not to be free from sin. Trouble arose to me but altogether different to me, and my mind was drawn to the church, and I wanted to be baptised, but I could not feel myself worthy of a seat among them, for they looked to be the happiest people in the world, and I loved everyone that had a name with the Baptists, for I believed the Lord had shown me that they were his people. But I was thinking over my past life, and this Scripture came to my mind, "Blessed and holy is he that hath part in the first Resurrection, for on such the Second death hath no power."

I stayed away from the church nearly two years, and suffered more than my tongue can tell, and my advice is to all who feel their

sins have been forgiven, go to the church and tell what great things the Lord has done for you, and not stay away and suffer like I have. I stayed away trying to get perfect in the flesh, and conferring with flesh, but I found out I could not, and I got cold and felt like my hope was almost gone, and these words came to my mind, Whosoever will confess me before men, him will I confess before my Father, who is in heaven, and these words would come in my mind, my words have come out of my mouth and shall not return to me void, But shall accomplish that whereunto I have sent it. I remained away from the church till I was so greatly burdened I thought I was going to lose my mind. I did not feel like I could be of any comfort to my people, or any of my friends I was with for some time before I joined the church. When I would go to visit my friends I could not feel worthy of their kindness to me.

The day before I joined the church these words came to me, It was for me to do my duty, and I would find rest to my soul, and the fourth Saturday in April 1901, I joined and was baptised on Sunday. I have found rest so far, a rest the world could not give, and it was sweet to my soul, and now it seemed like I could pray and the Lord would hear my prayer. I feel very low down in the valley at this time; but I can be raised at the Lord's good appointed time; but I so often fear that I am wrong. Dear brother Gold, if you think this will be any comfort to any of God's dear children you may publish it; if not cast it to the flames, and all will be right with me. I have written for the relief of my mind,

Yours in hope,

ATLAS WILLIAMS,
Negrohead, N. C. May, 1901.

CHRISTIAN MINISTERS AND THEIR TEACHINGS.

EDITORS LANDMARK:--Availing myself of the invitation on the 2nd page of your paper, I beg leave to submit some queries and remarks bearing on the above subject.

That christian ministers preach the Gospel, and that such is their leading duty (next to living up to it) I readily grant, but is it not of extreme importance also that they watch over their flocks and protect them from wolves, strange dogs, and false guides! To do otherwise is to show the craven fear of men instead of the wholesome and cleansing fear of God. It really appears to me that most ministers are fulfilling Isaiah's words (56: 10-11)

But I will specify:

POLITICS.

Even Washington, who does not seem to have been strong in Christian spirituality, warned in his Farewell Address expressly against the division of the people into political parties.

Can any Christian imagine the Saviour, or St. John, or St. Luke, taking part in a political campaign? Goodness never has a policy. To be politic is to be schemeing, artful, and tricky. Christians must be artles, like little children. That politician in his addresses asks only for the votes of faithful men?

Note that in 1888 and 1892 two professed Christians (both Presbyterians) ran against each other for the highest office in the country. Something similar constantly occurs. How is this "in honor preferring one another?" One may vote his conscience, but nobody is compelled to join any political party. When will ministers advise that Christians vote only for honest men?

Plan and purpose, counsel and wisdom, are with God; policy or politics with the evil one.

It is easily seen that whoever fraternizes with a political party fraternizes with infidels, and makes his individual Christianity, for the time being, subservient to world-

liness. He takes another name (Republican, Democrat, Populist, Socialist, Conservative, etc.) than that of Christ (Acts 4:12,) and so forsakes his own salvation.

The Pharisees, Sadducees, Herodians, and Essenes, appear to have been the Political or semi-political Parties of our Saviour's visible days, and, of course, he allied himself with none, though conversing with all, individually.

SECRET SOCIETIES, ETC.

These organizations are so clearly condemned in the Scriptures (Isaiah 8: 9-13, John 3:19-21, 2nd Corinthians 6:14, Ephesians 5:11-13) that it ought to be superfluous to refer to them. I am glad to note that the Presbyterians recently condemned them, though half-heartedly perhaps. "God is light," and hence every allusion to the works of darkness in the whole Bible is a condemnation of these societies or associations. Yet, I understand there are numerous instances where Christian ministers have joined them, and doubtless taken their vows or oaths. They are as old as sin and Satan; much more ancient than the building of Solomon's Temple. We note their baleful working especially in heathen China today (as well as in semi-heathen Sicily) where, in the absence of health-giving Christianity the disease takes on a virulent form, like diphtheria in a badly drained or seweraged house.

Christ established only the church, who established these societies?

But it should be remembered that probably there are many weak and misled Christians among their members, as well as among politicians.

GENTLEMEN.

How anxious many professed Christians, including ministers, are to be called such! The word is closely related to gentility, and that to Gentle, i. e., a heathen. The term "gentleman" is one of the Devil's numerous substitutes for Christian. An old saying has it that "the Devil is a gentleman." Did the Apostles

desire to be called such? But it is a great title with worldlings, and much coveted.

THEATRES, NOVELS, FICTION, ACTING.

It appears not to be generally known that in His sweeping denunciations of "hypocrites" our Saviour meant "actors," and the word is said to be the same in the original Greek. Obviously any body who pretends to be what he is not is a liar or hypocrite, whether he struts the stage as Caesar, as Louis Fourteenth, or as somebody in every day life. An old proverb has it that the "Devil is God's monkey"—meaning that he constantly tries to imitate the works of the Creator.

The cause of truth (Christ's synonym, John 14:6) cannot be helped by lies, acted, spoken, written, or imagined.

Novels are merely day-dreams (sometimes, it is suspected, induced by drug-eating, or smoking), and St. Paul says that it is a fool that believes in fables. If they were truthful they would be history, not novels at all. The various warnings against fables in the New Testament evidently refer to novels, fairy stories, legends, etc., as well as to the fables of La Fontaine and Esop. It is believed though that into these various imaginary stories God sometimes sends real inspiration (as into an occasional sleep-dream.) Water lilies grow out of mud, but it would be silly of us to wallow in mud and expect to keep as clean as a lily. God alone can over-rule evil for good. A noted minister of Kansas (Mr. Shelton) advocates "fiction in the pulpit."—and does not appear to see the glaring inconsistency!

CHRISTIAN SCIENCE (falsely so-called)

This is Mrs. Eddy's system of denying facts in order that good may result. It was long ago noted that it is neither Christian nor scientific. That people can be deceived by such transparent fraud is one of the ominous signs of the times, and seems clear evidence that many people literally prefer lies to truth (2nd Thessalonians, 2; 9-10). The system has

nothing to do with the Divine healing clearly taught in the New Testament, and old, too, as the answer to the prayer of a really believing and lustless person.

PRIDE.

Always evil. Yet many seem to think that some forms are good. It is about the same as vanity, and that means emptiness.

It is a curious fact that recently in the "North American Review" Cardinal Gibbons said that people were "proud to confess the Divinity of Jesus." He a prince in a church which pretends to teach that pride is one of the seven deadly sins! He confused pride with gladness.

Further on he spoke of "the pomp of martyrdom." As though the meek and tormented martyrs were pompous! To "renounce the pomp and vanities of this sinful world" is a baptismal vow.

GAMES.

Ministers frequently condemn card playing, but do not seem to realize that all games tend to evil. All inculcate trickery or deception. Whoever plays at having enemies, opponents, or adversaries, plays into the hands of our constant adversary, the Devil. Note that the Apostles condemned prideful emulations (Galatians 5:20.) Vanity underlies all games, and is their mainspring. As for gambling for any valuable thing—that is an indication that the tenth commandment has been broken already in the heart.

CHRISTIAN.

Properly only a spiritual term. So used in the New Testament. It means a worshipper of the risen and reigning Christ, hence the "Unitarians" and "Christian Scientists" are outside the pale of Christianity.

A Jew, a Turk, or a negro, when converted to Christianity becomes Christians just as surely as does a Frenchman or an Anglo-Saxon. Christian is not a national, nor social, nor local, term. All of the nations of the world are still Gentile just as when Paul preached; but Christians are scattered through

them, and constitute, spiritually, a nation of themselves (Peter 2:9) without respect to national boundaries, form of worship, race, sex, color, age, or any other temporal or visible sign. And the Head of this nation of believers (conscious or unconscious) is the Lord Jesus Himself. But we hope that some day this peculiar nation will include all the people that are left alive on earth.

Even ministers frequently speak of a whole country, like the United States or England, as being "Christian," though they must know how numerous are spiritual Ingersolls, infidels, and Pharisees, Hypnotism, Mesmerism, Spiritualism, Trickery, Clairvoyance, Fortune-telling, Fate and Destiny worshippers, etc.

All branches of

SORCERY OR WITCHCRAFT.

Yet what minister warns against such foolishness? See Deut. 18:11, 2nd Kings 21:6, Isa. 8:19, Acts 8:11, Rev. 18:23, 22:15.

Those who prate about "destiny" and "fortune" would do well to consult Isaiah 65:11-12, Divine Providence, daily administered is the only destiny or fortune for Christians; and nothing better can be imagined—especially as we approach sinlessness.

Sincerely,

J. D. POINDESTER.

Los Gatos, Cal., A. S. 9 1901.

ELDER P. D. GOLD:—Dear brother in the Lord: With a trembling hand and a wandering mind I make the attempt of writing you a few lines, as I am a subscriber of the LANDMARK for the last two years—being also in the ministry for 36 years. Now for 20 years I had no fellowship with any church. Since the old followers of Jesus moved away there have been new ideas got up in the church in this part. One thing made me separate from the church was some of the preachers holding out that there is only one God—there is no three persons in the Godhead, and if he was to preach three persons he would preach three Gods. I hold that there are three persons in the

Godhead, Father, Son and Holy Spirit. If I understand anything of the truth this is my belief and to this I hold. Their preaching in this day is fore-ordination and predestination—good works will not take you to Heaven, evil works will not keep you out, if pre-ordained for heaven you must get there, and what ever crime you commit in this world you had to do it. Now according to this idea we can go on in sin that grace may abound, and bring God in as the author of sin. We cannot help it, but I have not so learned Christ.

I drop you these few lines giving you an Idea of what we are living upon in this day in this part. I have been reading in the LANDMARK: not long ago the idea of one of your preachers who does not believe in family worship, or asking the blessing of God upon his food. Now the Apostle Paul was to be instant in season. God can give and will give his own poor, trembling ones words to call upon his name when they think that their mouths are closed, and not able to utter one word. He can untie the ass's tongue to speak.

I. MCLARTY.

Wal'ace own Oe'ario, ac., ept. 24, '00.

THE REASON OF MY HOPE.

ELDER P. D. GOLD:—Dear brother, I feel I must write a few words. I have but little understanding in spiritual things. I hope I have some knowledge of salvation, but it is only by the Spirit of God. I was without this knowledge once—ignorant, blinded by the god of this world, in nature's night, under the power of darkness, and could not come forth, loving sin and enjoying the pleasures of the world, and was ignorant of the righteousness of God.

My reason for believing in God is this: When it pleased God to call me by his grace, and reveal his Son in me, who quickened me by his Spirit, then I believed in God. My heart was full of godly sorrow and repentance, and it was the goodness of God that led me to repentance. It was no work or merit of mine that

caused it to come, but because I hope God loved me when I was dead in sin, and I fully realized and felt in experience that grace was given me in Christ before the beginning of the world, for in my experience I felt to be the chief of sinners, and I felt to be far off from God and how I could be saved I could not see. My distress was my sins, and the condition I was in from the transgression in Adam. I was bound to go to hell unless God had mercy on me. My great desire and prayer to God was for the mercy of God. My feeling was God is just. If it is his will to save me he is fully able to save me. If he does not save me he is just; if he sends me to hell he is just, though how God could remain just and save a sinner like me I could not see; but when I was delivered then I could see how God could save me. Jesus was that perfect offering, that was offered for me, and by that offering he, Christ, forever perfected them that are his. Oh! how I love him who died for me. I desire to follow him who gave himself for me, and I hope sometime to see him, and be like him. I am not satisfied to stop here, but I will. May the grace of God abide with you, and the children of God.

J. J. HALL.

East Durham, N. C.

If the Lord will I will try to tell a little of my troubles. In the year 1888 a trouble came on me that I could not account for. I verily thought that I was going to die, and the trouble with me was I did not know what would become of me. I saw myself a condemned sinner in the sight of God, and it seemed to me that there was no way for my escape. I thought that torment was my doom. I went on in this condition for over twelve months. There was no relief for me any where. It seemed that my choice was to be alone. I felt that I did not have a friend in the world, and the worst of all I did not feel that I had one in Heaven,

and thought that I had sinned away the day of grace, there was no hope for me, yet I had never tried to pray in earnest. Then I began to beg the Lord to have mercy on a poor sinner like me that had sinned in his sight, and was not worthy of the smallest blessing that could be asked. The days seemed so long and lonesome that I could hardly live, the night seemed the same. I had no rest day nor night. My sins would roll up before me, and it seemed to me as if any one would say to me, your soul is gone for your sins, and I was at a stand still point, and could do nothing but say Lord, have mercy on me, as I perish. One evening while in this great trouble the clouds of darkness would roll before me, and it seemed that they were near my face, and as I lay down at night I asked the Lord in mercy to remember me and pardon my sins, if according to His holy will, and I believe He did remember me for the most beautiful light I ever saw shined around my head, and I saw three angels standing at the foot of my bed looking at me, but I did not take this for a hope, yet it relieved me some. I remained begging the Lord for mercy, till one night I dreamed of standing by a ditch and I dreamed I saw my coffin pass by me, and it went into that ditch, which was on the left side of me, and in my dream I thought the coffin was my sins, and they were gone. When I awoke I was praising the Lord for what I hope the Lord has done for my soul. I have never been able to tell how much I love the children of God. It seems to me I would like to see them, and tell them what a dear Savior I had found. My burden was gone, and I felt very happy. The words were ringing in my ears, I love the sons of grace. The heirs of bless divine, who walk in paths of righteousness, and fly from every sin. I offered to the church and was received and baptized by brother A. Moran the fourth Sunday in July 1891. I dont feel that the half has

yet been told. I desire the prayers of all the Saints.

A little sister in hope of eternal life.

ANNA C. FLINCHUM,

Red Shoals, Stokes County, N. C.

ELDER P. D. GOLD—Dear Brother in Christ: By request I write you about our aged and much beloved Bro. Martin Liles Sr. He subscribed for ZION'S LANDMARK as early as the year 1870, and has been a regular subscriber until 1895, at which time his youngest son succeeded him. He yet enjoys talking about the comfort he has received from reading the editorials and pieces written by brethren.

His companion and a precious sister in Christ, and a loveable mother, fell asleep in Jesus last June (1900). She had a strong hope of the resurrection and adoption of God's people which were chosen in Christ before the foundation of the world.

Bro. Liles was blessed with this world's goods to a comfortable living; and his house has ever been a welcome to gag place for Primitive Baptist—ministering brethren received as angels (messengers from the Lord). He was also blessed with four boys, which are members of the old school or Primitive church, or some of them; and all are strong believers in the faith of God's elect. To them that are not identified with the brethren we feel to say in the name of the Lord, go to your Father's house, and to your kindred and tell what good things the Lord has done for you; and have a good conscience before God.

The distressed condition of Zion in East Texas causes many of our dear saints to be indifferent to the church. May the God of Abraham cast out all "Schisms and sins" and may true brotherly love abound. Bro. Liles's physical powers are nigh worn out, his hips not strong enough for him to walk without assistance, but his mental powers are very strong and comprehensive. I have enjoyed hearing him tell of God's goodness to the children of men. O that I could have some assurance that after living three score and ten years, as Bro. Liles has, I could say I have kept the faith which God gives to His called, by grace alone it can be done.

His boys all occupy creditable avocations of life; one being a regular practitioner of physic. His eyes are dim, but he

has an eye of faith which looks back to the covenant of grace, and then points forward to the final consummation of all things, when every knee shall bow, and tongue confess to the glory of God, in the face of Jesus Christ.

We feel to thank God for the association of Bro Liles, and pray his last days may be his best ones. While we have been made to sit together in heavenly places in Christ Jesus on earth, may we by the grace of God dwell in that kingdom which God prepared for his elect from the foundation of the world. As we have sung praises to God in this mortal body, may we together sing praises to God in our immortal bodies. We thank God Bro Liles is one landmark for the truth as it is in Jesus; loving predestination, election, redemption by the blood of Christ, and calling with an holy calling of the Spirit the heirs of promise, (the elect) "preserved in Jesus Christ, and kept by the power of God through faith unto salvation, ready to be revealed in the last time." When God calls him from this earth to heaven Panola Co will lose a good citizen and neighbor. His life is worthy of our imitation, having been very conservative, both to the church and his fellow man. I don't know how long he had lived a member of the church, but for several years. We have heard him talk of circumstances for years past among the Baptists. He was with the brethren in the struggle against the non-resurrection doctrine in the Little Hope Association. One thing I am proud of he has always stood for the true doctrine, in all opposition. May there be a crown of righteousness laid up for him as there is for all who love the appearing of Jesus. When his mortal life ends may his influence live with all saints. May our loss be his eternal gain.

Love to all saints.

W. S. DODSON.

ELDER P. D. GOLD—Dear brother in Christ: Please give your view of 2nd Cor. 8:3.

Twelve months since I had a dream, or rather I may say precious Vision. Being providentially hindered from attending church this meeting, my brother being in bed with a cancer in the most malignant form, to be sure I felt it a duty not to leave him.

First Sunday morning in June in my slumbers I was out in the yard feeling low-

spirited and in deep meditation, though I felt humble and obedient, down at the foot stool of mercy. In a minute it seemed as if some one had spoken to me and said, go in the house to your brother. You are needed there. I ran in as quickly as I could, and as I entered the door how great was the surprise to behold you. My brother's countenance changed from that of a suffering dread to a sweet and peaceful and diverting smile. How wonderful my feelings, inexpressible, not a doubt upon my mind, knowing that the Lord was in this place.

You neither saluted, nor bid adieu, however you commenced at the above scripture and preached the Kingdom of God, teaching the things concerning Jesus Christ, our Lord, in the power of the Holy Ghost. What a gracious rain of manna to the hungry soul. I felt to be clothed upon with the rich grace of God, the new man strengthened. Jacob shall rejoice and Israel shall be glad. All at once you vanished out of the house. I then and there could exclaim as one of old, Amen, blessed is he that cometh in the name of the Lord, peace in heaven, glory in the highest.

Affectionately,

D. T. BILLUPS.

Tarboro, N. C.

Remarks:

"Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but fleshy tables of the heart."

Paul did not need letters of commendation from others to recommend him to them, or to any one else, or to commend others to him. Where the Spirit of the Lord is there is no need of letters from men to endorse or commend them. The Spirit of the Lord gives knowledge and liberty.

Brother Brady needs no commendation from men to assure him that his brother is at rest, or that God has made such gospel preachers as appeared to him as the Lord showed me to him, or that he himself is a subject of gospel grace.

One vision such as the above can give divine assurance, and turn the darkest night into day.

Those who have heard the gospel from my lips, and received it in demonstration of the Spirit, are manifested to me to be the children of God, written with the Spirit of the living God in the fleshly (feeling) tables of the new heart. This brings fellowship and the fruit of the Spirit.

How much more glorious is the gospel than the law. The law is the ministration of death, but the gospel is the ministration of life, liberty, love, joy, peace and every blessing of the Spirit.

We are changed into the same image the glory of the gospel, as we behold the glory of Christ.

P. D. G.

DEAR BROTHER GOLD:—I have thought for some time I would write some for publication, but don't know whether you will approve of it or not. You can be the judge. I have seen much trouble of late, and am made to cry out, Lord make haste to deliver. I have been trying to preach God's everlasting gospel for nearly eight years, and it seems that so many things step in my way I hardly know at times what to do. I often have tried to ask God to relieve me of this impression, because I feel my inability, as well as because I am poor and don't have the opportunity to go and preach like some others. It looks like if a man is called to preach that the Lord would open the way for him. I have a wife and four children to support, and I have been poor ever since I have been in this world, and I often get in such a condition that I am made to say like Job, O that I had never been born, or had I died when I was young. I had nothing when I became of age to amount to anything, and began to go in debt, and thought I could soon pay out, but I had bad luck, and it seems now that I am going to destruction. I can feel my body giving away year by year, though I am young so to speak yet.

I have impressions to travel and preach, but I don't know what to do about it, for I feel like those I am in

debt to expect me to be at work to pay them. And I feel like they cast a frown at me and say one to another, he won't pay me, he had better be at work. And even some Baptists will cast the same in their teeth. And again there are some soft shells among us that are ready to cast a frown at me when I preach predestination and election, and say there is no use of preaching that no how, for it don't do any good. But I notice the most orderly walking Baptists believe in election, and love to hear it preached. Though some think because I am poor and uneducated that I ought to do just like they say, and preach just what they say. I apply this to every one in this condition.

Again, I see that there has been and is a great up stir among the preachers, and it troubles me too. I know a good many that have been excluded from the Baptist fellowship, and some of them I have heard preach I thought as good as any one, and I have heard others speak of the same. What is the cause of it? I believe it is the disobedience of God's people that he has turned Satan loose on them. It makes me fear and tremble! How orderly a preacher should be, and not encourage anything that is wrong. He can't be too particular how he lives. He should be an example to the flock.

And again, we find jealousy existing between brethren, and that between preachers, one fearing that the other will be a little more thought of than he is, so he will try to pull him down. He will somewhat misrepresent him to others, not knowing he is doing himself more harm than he is his brother. How ugly it looks to see brethren falling out, especially preachers. How pleasant it is to meet with a congregation of Baptists all in love and peace! What joy is like this? I feel that the cause of most of this is because of some of our disobedient preachers holding back part of the truth because they are afraid they will offend some one that does not believe like he does.

And often I hear Arminians endorse some Baptist preacher, and call him their preacher. I dont want to be called their preacher. And again such preaching as this causes men to unite with the Baptists and at the same time they believe in works for religion, and then when one preaches predestination he is offended and causes trouble in the church. I want a doctrine hard enough to keep such out. You will see a great influx of Baptists under such preaching as I allude to, but sooner or later they will cause trouble.

I believe God foreknew every act that ever has or ever will take place, but he did not prdestinate evil acts; they will come without predestination. But without predestination there would be no good and all would go to hell together.

Your brother in hope of eternal life.

E. C. OAKES.

NOTICE

I will thank those of the brethren and friends who are in business, and who need stationery of any kind, such as letter-heads, note-heads, envelopes, receipt-books, check-books, etc., to send their orders to me. I can do this work as cheap and as satisfactorily as any one, and will deliver free to the nearest freight or express office.

P. D. GOLD.

Any one sending us five new subscribers—with the cash—for the LANDMARK, can have delivered to him, free of cost, a handsome Oxford Bible, with Concordance, Index Tables, &c., complete, that accompany such bibles. Or for four new subscribers, with the cash, a family bible of plain print, with blanks for family record, &c., without note, concordance, &c.

ZION'S LANDMARK

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

P. D. GOLDWilson, N. C.
 P. G. LESTER.....Floyd, Va.
 R ANNA PHILIPS.....Macon, Ga.

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EDITORIAL.

EXTREMISTS.

Moderation or sobriety of thought, purpose and action is true proof of a sound mind, and enables its possessor to attribute to others the merit they are entitled to, and withholds from unworthy persons any reward for their pretentious claims. The man that calmly considers the subject presented in all its bearings will accord to every one what belongs to him in a far juster sense than an intemperate, hasty person will do.

The true mother scorns the idea of dividing the living child, and will sacrifice all her pleasure to preserve its life; while the spurious mother will readily agree to a division of the child into parts, and hence its destruction to obtain an apparent victory over the true mother.

A false position calls for unsound methods to prosecute it, and the spirit of those holding it will seize readily all opportunities to insure their success: while if one's position is a sound, scriptural one the plain, manifest written meaning of

scripture will sustain it. In the writing and preaching of the Apostles, which furnishes us the amplest scope of argument and interpretation of scripture, we do not see any far-fetched arguments of theirs to sustain their positions, but they use the scriptures in their obvious meaning. A position that the clear signification of God's word will not sustain should never be taken.

These remarks are made with reference to two extreme tendencies showing themselves among our people. One is what they call a time salvation. The other is the term, the absolute predestination of all things. Neither one of the phrases belongs to the bible, and I see no necessity for the use of either one. If a position you are inclined to contend for is not described and defended by bible language wisdom would suggest an abandonment of the position. We do well to hold fast the form of sound words supplied by the Holy Ghost.

Those advocating their view employ the phrase, time salvation (which is not found in the scripture,) to prove that all the salvation we now have is dependent on the act of the creature, or is conditional. Such as use the phrase, the absolute predestination of all things, endeavor, in the view of the opposing party, to overlap predestination beyond its scriptural meaning as they understand it.

Salvation is either of the Lord exclusively, or it is of man exclusively, or it is of God and man conjointly. If it is of the Lord—then man is the beneficiary only, or he is saved. If it is altogether of man to save himself then how much was he lost? If it is both of God and man conjointly

that he is saved then honors are divided, God having part and man a part. If there are two salvations—one a time salvation or present salvation which is temporal, and the other an eternal salvation which is spiritual, the first of man, and the second of God, where is the scriptural proof of it? One says work out your own salvation with fear and trembling. Is this a time salvation? Is it not work out your own salvation, and not that of another man? But do you ever work out your own salvation, if God does not first work within? How will you separate that from all the salvation there is for you? Is it not proof of your salvation forever? What better proof have you of your final salvation than that you are now saved? If you are not now saved what proof have you that you ever will be saved? Does it not require the same grace to save you now that it will next year, or the last year of your life, or at the end of your life?

But is there not a common salvation? (See Jude 3rd verse!) Yes, and it belongs to all the household of faith equally, and therefore is common to them all, or is as much to one as to another in the sense there is no difference.

There are exhortations in the scriptures setting forth and urging the necessity of watchfulness, prayer, obedience to the truth, carefulness in maintaining good works. If we walk after the flesh we shall die. If we through the spirit do mortify the deeds of the body we shall live. In keeping the Lord's commandments there is great reward—without Jesus we can do nothing. He makes his own word effectual. The spiritual minded give

good heed to that word. Every man receives according to his works whether good or evil.

We understand that those opposing the absolute predestination of all things resort to this phrase—a time salvation conditioned on our performance of good works. But why coin such a phrase? Is it not better to cleave to God's word interpreted in your own experience that without Jesus ye can do nothing.

Why on the other hand is the word absolute added to the word predestination or prefixed thereto? Does not this scriptural word predestination express enough? No man can predestinate any thing. A man may determine he will do so and so to-morrow, but that does not predestinate it at all. He may die before to-morrow. Even if he should live and do all he purposed, he did not predestinate it. The devil cannot predestinate any thing. God only predestinates it. Nor does predestination ever lead any one down to hell, or cause any to go there. Whom or all that God foreknew he did predestinate to be conformed to the image of his son, or that they should be holy and without blame before him in love.

While those using the word absolute insist that it is used only to explain what they mean, is it needful to use this word to explain what the scriptures mean? If so why did not the Holy Ghost so use it? Those using that language and holding it declare that they do not charge the Lord God with any collusion with wickedness. They hold that God is not the author of sin in any sense, but that he uses and limits it to glorify himself therewith.

Neither party is willing to accord to the other what it really means. Those that hold to a time salvation surely believe that the Lord reigns, that he is a righteous sovereign above all, that he does all his pleasure, and is righteous in all he does. When they speak of a time salvation they do not deny that God is the author of it, do they? When Daniel was cast in the lions' dens surely they hold that the reason they did not hurt him at all was because God shut their mouths. When the flame could not hurt the Hebrews they surely would say it was because God quenched the violence of the fire. These deliverances were in time, but God delivered them. All the salvation that we have is now in time, is it not? When Jonah was brought out of the deep it was in his time or day, but it was the Lord that did it.

Was it, or is it on condition that we receive salvation? Do we earn it, or pay for it? We say that God works in his people both to will and to do. No doubt Jonah's distress moved him to pray, and the love of God in Daniel caused him to pray, and the grace of God in the three Hebrews caused them to confess the Lord in the presence of Nebuchadnezzar, and refuse to worship his image. Baptists surely all agree that the Lord works all our works in us that are good works. If he leaves us to ourselves we work evil works. If we deny him he will deny us. If we honor him he will honor us. But what man in his right mind will contend that if we sin God has caused it, or if we obey him we are the author of that obedience?

Why not leave off on each side these objectional, unscriptural phrases, and seek the peace of Jeru-

salem? Do nothing for strife or vain-glory. Cast no stumbling block in a brother's way. Lay aside all anger, wrath, malice, guile &c., and desire the sincere milk of the word, as new born babes, full of love and good will that ye may grow thereby.

Let the exhortation of Paul striving together for the unity of the spirit in the bond of peace guide our conduct one toward another. Why should not we pray for the peace of Jerusalem? Be pitiful, be courteous. Love is of God who is the author of peace, and who hates strife and discord, and those that sow discord among his people.

P. D. G.

TEN VIRGINS.

Brother H. W. Graves, of Ala., requests my view of Matt. 25:1-14.

THEN. Notice the little word then. What does that mean, or when is it fulfilled? Jesus says, THEN shall the kingdom of heaven be likened unto ten virgins which took their lamps and went forth to meet the bridegroom.

THEN refers to a certain time. What time? The time of the coming of Jesus Christ the Bridegroom. The virgins represent the Jews who were expecting him. But all the Jews were not true virgins. All are not Israel which are of Israel. We know literally that all the Jews did not own or receive Jesus, and Jesus did not own or receive all the Jews when he came. If you see one that has oil in his vessel with his lamp it shines in the darkness or night, or one that has the true marks of a child of God, you say

the Lord has chosen that one, or he is a wise virgin.

Would you not call a man foolish who does not observe and honor the rules laid down for guests at a marriage? If that man goes there, and does not regard the rules of the host or proprietor, friend, how camest thou into the guest chamber not having on a wedding garment?

Midnight was the end of the Jewish world or dispensation. A new kingdom or dispensation is to be established. Jesus the Son of God and the appointed heir of all things is to be invested with his kingdom, or is to bring in the kingdom of heaven. Hence John preached, "Repent ye, for the kingdom of heaven is at hand."

This cry made at midnight by John the friend of the bridegroom, "Behold the Bridegroom cometh, go ye out to meet him," calls up the virgins who slumbered and slept. There certainly appeared to be much slumbering and sleeping among the Jews before the coming of Christ, as there is much sleeping and slumbering now among those who profess to be looking for the second coming of Jesus. How different the Jews were to God's spiritual worship before, and at the time of the coming of Christ in the flesh. This is the disposition of professors—so many are content with a mere profession as virgins that have no oil with their vessels in their lamps—a mere appearance or professing—virgins that are foolish. What is it worth? They fail to enter into

the marriage supper of the bridegroom. Their lamps go out. The light that is in them is darkness, and how great is that darkness. The root of the matter is not in them.

We know that was so of many of the Jews when Jesus appeared in the flesh. How few were ready. How few truly waited for the consolation of Israel. Simeon was waiting with oil in his vessel. Zachariah and Elizabeth, and some others were wise virgins. These went into the marriage supper of the Bridegroom.

How will it be when Jesus shall come again without sin unto salvation? For unto them that look for him shall Jesus appear the second time, (yet in the future), without sin unto salvation, to be admired in all them that love his appearing.

When he came in the flesh he bare the sins of his people in his own body. But he put away their sins by the sacrifice of himself, and made an end of sin; so that when he comes again it will be without sin to take his people unto himself in glory. But who will be ready? The wise virgins will be. They believe in Jesus with the heart unto righteousness, and they shall enter into the joys of their Lord.

OUR CONDUCT.

While the children of God are taught that their works are in no sense the cause of their salvation, yet they are careful to maintain

good works which are profitable unto men. They, if in the mind of Christ do not at all depend on what they are doing, and yet are doing better than those that are trusting in themselves, or in their works for salvation.

The spirit prompting the believer in Jesus in his conduct is a righteous spirit, righteous in the sense that it is humble, meek and lowly. That spirit in them does not boast of its excellencies, or great deeds, or superiority. It is a lowly, humble spirit never seeking self or pre-eminence, never feeling it has done anything meritorious, never boasting, never envying others, never vaunting itself, is not easily puffed up. It is glad at the well doing of others. It rejoices not in iniquity, but in the truth. It has no confidence in self, but abhors self. It trusts alone in the finished righteousness of Jesus Christ. It is conscious of no indwelling good thing in the flesh or natural man, and has ceased from its own works—is dead to them.

Yet the one controlled by this humble spirit is active and unceasing in his obedience to the Lord Jesus Christ. He loves the Lord and loves the truth in Jesus, and loves those that love the Lord, and has good will toward men. He delights in the law of the Lord, and serves the Lord. It is the nature of a good tree to bear good fruit. Suppose here is a tree large and flourishing in size, limb, proportion &c., vigorous in growth,

and good to behold; but it yields no fruit, never bears fruit. Would you say this tree is good for fruit? Make the tree good and its fruit will be good. One cannot be a christian and not bear any good fruit. By their fruits ye shall know them. A good man out of the good treasure of his heart brings forth good things. The conduct of the christian will not only be righteous or good in form or appearance, but also in reality. He will be sober, honest in his dealings with men, truthful, fair and sincere. He will not seek to take the advantage of any. He will be forgiving, forbearing, patient and submissive to the will of God. He will not seek short cuts or questionable methods to extricate himself from a tangled condition, but will patiently wait on the Lord.

Always there have been men of doubtful character at first, or soon after they began to develop. You wonder what such mean. What sort of men are they? They profess to be the Lord's people, yet they are doing things to offend the cause. You wish they would not do that way. Pretty soon they wax worse and worse, deceiving and being deceived. Such as Cain slaying his brother, or Ham talking about his exposed father, or Ishmael mocking the weaned Isaac, or Esau despising his birthright, and then seeking to kill Jacob; or Joseph's brethren envying him for his dreams, or the murmuring Israelites in the wilderness, or sons

of Belial in Israel, or Judas betraying Jesus, or false apostles, deceitful workers, and evil men and seducers that shall wax worse and worse. Paul says, "I know that after my departure shall grievous wolves enter in among you, not sparing the flock, and perverse men arise among yourselves. These are troublers in Israel. Yet there has been no time mentioned in the Bible that there were not some, or one, righteous man. Abel and Enoch before the flood, Noah in the flood, Abraham, Lot, Moses, Samson, Jephtha, Samuel, David, Daniel, among many others whom God raised up and preserved: above all, for all, and in all, Jesus the just one, living, dying and rising for the unjust, the Son of man whom God hath made strong for himself. By the faith of him all that believe are justified; and they are careful to maintain good works. He has chosen his people, and ordained them that they should bear fruit, and their fruit should remain.

They are called and chosen and faithful. They love the Lord Jesus who first loved them. They love his people. We know we have passed from death unto life because we love the brethren. This love is the righteous principle or spirit that moves the children of God in their holy service. It has no self-seeking, no envious aim, no fleshly ambition, no corrupt motive. It does not love money, nor this world. Love worketh no ill to his neighbor. Love is the fulfilling of the law. Charity or the

love of God is the end or all the requirement of the law of Moses or of God. Such conduct performed by the Lord's people is like salt that saves. How comely and useful such brethren and sisters are in the church of God, and to their neighbors! How saving it is to have such! But how hurtful to have such among you as stink because of their ugly, vile deeds, and you can scarcely bear what they have done, and yet you are afraid they may do worse even. But the smell of pomegranates, of a field which the Lord has blest, beautiful as the rose, are such as let their light so shine before men that they may see their good works, and glorify their Father which is in heaven.

P. D. G.

ELDER P. D. GOLD:—Please explain in your next LANDMARK if all things were predestinated before the world, why were some born to be saved and some lost? I would like to understand it better than I do.

UNKNOWN FRIEND.

Remarks.

We think it the business of man to attend to the things that are revealed. Moses said, revealed things belong to us and our children, while hidden things belong to God. If we would rather give diligence to make our calling and election sure by wisely searching for truth, and observing the Lord's works, we would give clearer evidence of our election of God. One trait of men is to be meddlers or busy-bodies in matters too deep for them. We see this disposition in man-

kind. One said to Christ while he was manifest in the flesh, "Lord, are there few that be saved?" Jesus did not answer his curiosity, but said to him, "Strive to enter in at the strait gate: for many would seek to enter in and should not be able." Carnal reason would say, if many seek to enter in and are not able, what good will it do me to seek? Well, you should do more than seek—you should strive. There is reason to hope for every one who feels he is helpless. There is reason to fear for every one that feels he is able to enter. The Lord has fixed that matter all right to show what is in every man. If any one is blest with the will to come to Jesus, let him come.

As to predestination, I cannot tell its limit or boundary. We know that all things work together for good to them that love God, to them who are the called according to his purpose. Now the question for us to think upon is, do we love God? If we do we are the called according to his purpose. In this purpose it is predestinated that all that are called shall be conformed to the image of Jesus. Is not that enough? If there is any event, or wicked act of wicked man or devil, that is beyond the power of God to control or limit, according to his will, then who is the Lord God? Yet if there is a wicked act of man or devil that God worked in either to do, then where is the difference between sin and holiness.

Every man in his natural or first birth is born for this world, and

is capacitated to live and act in this world. Jesus said to Nicodemus, except a man be born again he cannot see the kingdom of God. Then before one can enter into the kingdom of heaven he must be born again, or born of God. This birth is above this world, and is by the word of God which abideth forever.

We are altogether dependent on the Lord for the knowledge of these things. No man can teach us these blessed things. Trust in the Lord.

P. D. G.

UNLEAVEN BREAD.

A period of afflictions, hardships, self denials, troubles, trials, and tribulations,—“these be the days of unleaven bread”—the unleaven bread that followed that first day wherein was slain, roasted, and eaten the paschal lamb; and that finds answer in the work or walk in a gospel disciple after that first day wherein was revealed to him that Christ his passover was slain for him. So that I must make profuse reference to the passover and the Lord's supper, that, as necessarily preceding, becomes the base that gives tone and coloring to this after-walk; to properly place and make plain.

Israel observed the first passover in Egypt with loins girded, sandals on, and staff in hand; that having eaten, to depart in haste on their journey from the land of bondage. And they ate it indoors, and whereon God had set his name as it were in the blood on the lintels. While their journey, answering to the six days of unleaven bread following the passover, under the law; and to the

gospel walk following the Lord's supper, under the gospel, was without along the way through the terrible wilderness to Canaan.

And, as established under the law, the passover was observed in the evening of a certain day, and in the place where the Lord their God had chosen to place his name; and thus as commanded by him; and which to strengthen and emphasize, he expressly forbade it to be observed “within their gates,” or private houses, Deut. 16:5. And only in his church has he set his name on earth.

And “thou shalt turn in the morning and go into thy tents; and six days shalt thou eat unleaven bread.” Deut. 16:7-8. So we see while they must eat the passover, as it were assembled in church capacity; they must go apart from the church, as such; and from one another to their private homes to eat the unleaven bread the six following days. And this passover being a figure or type of the gospel, or Lord's supper, these rules and regulations apply there.

Accordingly Jesus designated a certain upper room—upper, perhaps, as denoting this high, above an ordinary supper—and to which he took his Apostles—who represent the church—as apart from all the world, to observe the last legal passover—the last carnal ordinance in fulfilling the old covenant, which must be before he can establish a gospel ordinance for the new, and which, having eaten, he took therefrom bread and wine—indicating by this transfer that that was left void and lifeless—with which he instituted, and with his disciples did eat—what we call—the Communion, or Lord's supper; which being ended, he immediately, as it were, in haste, turned about and

washed his disciples' feet. So that whatever applies to the supper, as to time and place of literal observance applies with equal force to the washing.

Faith and obedience, or gospel works—which answer to the walk as implied by the feet being washed—are all that was, and is, required of the gospel church, as such—baptism constitutes her such. And Jesus would have these represented by two ordinances observed in public church capacity. Yet these are as different in nature, design and importance, as are the principles they respectively represented. The supper was set a public representation of faith; and the washing of feet of works. Faith being a principle of life, and essential to eternal salvation, the supper was emphatically commanded to be observed. While works void of life, in itself so to speak, not essential to eternal salvation; and the washing was but lovingly enjoined as that it "ought" and 'should' be observed. And as indicated by the six days of unleaven bread following immediately after the passover, so works ought and should follow immediately after the reception of faith. Hence the order of representation, for the Lord allows no idle time between faith and works. Therefore,—I repeat—supper being ended, he immediately washed their feet. And that supper was ended, shows the mistake of those who say the one is not complete without the other.

But as the unleaven bread began as eaten with the passover, and works with the Lord's supper; these alike may, even as they must in a practical sense, claim that first day making the seven, as a perfect or

whole number; so that whether a feast under the law, or a walk under the gospel, they thus include a whole time—all the intervening days from one supper or washing to another, for private practical performance. The six days following the first to which Christ our passover was sacrificed for us personally, includes all the working days of the week, or the whole number in life till we come to the Sabbath of eternal rest. That these were instituted in the interval between the observance of the last legal ordinance and Jesus' betrayal, proves them set in, and for the gospel church, to which he referred and on whom he enjoined as such, when he said to his disciples: "If ye know these things happy are ye, if ye do them!" that is, know them in spiritual meaning, and do them literally. For one to partake of the Lord's supper is to represent his personal faith; and one must be in the faith to touch aright these emblems of the flesh and blood of Jesus broken apart on the cross for him. Therefore let one examine himself and see whether he is in the faith—whether shod with the preparation of the gospel, or with shoes on, staff in hand, as ready and in haste to depart in gospel pilgrimage, and so let him eat, as it were, the flesh and drink the blood, as declaring thereby he is sustained or lives spiritually. And thus prepared to eat; he is prepared to wash: as nothing but the faith of Jesus that works by love, can stoop one to this test of all obedience. Jesus knew how to make it—or publicly wash another's feet. Yet thus washing, he represents the humble, lowly-minded, long-forbearing, all-forgiving spirit and manner of the walk of the disciples' or church of Christ.

After which he receives the same command that "thou shalt turn in the morning and go unto thy tents, and six days shalt thou eat unleaven bread," that is, turn now apart from the church as such, and go unto your homes, and in private, daily walk and conversation fulfill the public representation. The six following days as distinct and detached from the first, indicates the same as existing between the principles involved, and that as to nature and design, are closely seen between the paschal lamb and the unleaven bread—the first the handiwork of God, the last of man—the first involving eternal life, the last human walk. Yet, in a practical sense, they join together; as that, in this sense, both faith and works as separate and alone, would be dead. James 2:17 22. And thus, these six days claim the first, making the seven,—the whole number from one washing to another, it numbered all the days of this life.

Then practically;—we go to our church meeting appointed for the Lord's supper and feet-washing. And in humbling, loving, remembrance of how the flesh and blood of Jesus was broken apart on the cross—of Christ our passover slain and sacrificed for our redemption, and as made our wisdom, righteous and sanctification, and now clothes us with worthiness to eat and drink at his table, our "pure mind" is stirred up to a glad all-long-suffering and forgiving of beloved brethren esteemed better than ourself; so that having partaken of the

supper, we gladly turn to demonstrate our devotion to our Lord and love to our brethren, and lay aside our garments, or title, power, authority of whatever nature, and from whatever and that in any sense raises us above the least, weakest brother; and thus as brethren—equals, we gird us with the towel, the badge of servitude; and with our hands pour out the water wherewith to wash—as it were the freely flowing out of divine love from our own heart that covers all sin—washes away all offense of a beloved brother—and thus wash each other's feet. And in public represent the spirit and manner of the private, every-day, self-denying, loving, life-time walk of the disciples and church of Christ.

Then according to the type—this after-walk answering to the days of unleaven bread—we receive the same command that "thou shalt turn in the morning and go unto thy tents and six days shalt thou eat unleaven bread" so we, having observed these in public church capacity, now turn apart from the church as such, and go unto our private homes, and in every-day walk and conversation as obedient to the gospel law, and fulfill this public representation.

And, although this walk with Jesus, as my personal experience in piigrimage so far assures, and the work of the Lord confirms, as chosen in the furnace of affliction, is through great tribulation; yet it is so sweetened, and often so

glorified by approval and presence of Jesus that it is called a feast of unleaven bread; and feast it is to one who had rather be a door-keeper in the house of his God, or suffer afflictions with the people of God, than share the pleasures of sin for a season.

Then as having purged out the old leaven of nature, and as avoiding the leaven of the Pharisees, which is hypocrisy; let us "therefore keep the feast, not with the old leaven," or nature's legal yeast that puffs to spoil. "Neither the leaven of malice and wickedness" that poisons the best of bread, "but with the unleaven bread of sincerity and truth." 2nd Cor.5: 7-8.

To impress the importance of this walk by thus showing its perfect agreement with the days of unleaven bread, and also as so plainly and clearly represented and commanded by Jesus, is the object of this writing.

P.

ASSOCIATIONS.

The 17th annual session of the Toisnot Primitive Baptist Association will meet with the church at Castalia, Nash county, commencing Saturday before the third Sunday in October. Those coming by rail will be met at Nashville, N. C.

Additional notice of Contentnea Association to be held with Town Creek Church, Saturday before 2nd Sunday in October:—Brethren, sisters and friends coming by way of Tarboro can leave Tarboro at 5

o'clock p. m.; can also get off at Daviston and be cared for by Mr. John A. Davis and others who live at and near this place. Mr. John A. Davis' post office is Tarboro, N. C. No post office at Daviston. Those desiring to stop at this point can notify Mr. John A. Davis at Tarboro. Parties getting off at Pine Top, N. C., will be cared for by brother J. E. Cobb, St. Lewis, N. C., and H. H. Drake, Pine Top, N. C., in the evening about 5:30.

Train will also leave Farmville, N. C., at 2:30 p. m., though it would be better to meet trains in the evening so as not to miss any one. For further information apply to those mentioned above.

J. E. COBB,

Clerk of Town C'k Church.

The 136th annual session of the Kehukee Association is to be held, if the Lord will, with the church at Concord, near Creswell, Washington co. N. C., October 5th, 6th, and 7th, 1901. The steamer Haven Bell will take visitors to Spruill's Bridge, on the Scuppernong River, two miles from the meeting-house two dollars for the round trip. Leave Hills Ferry on the Roanoke River at 12 noon, Friday, October 4th. Hamilton at 4 p. m., Willsamston at 6.30 p. m. (after the arrival of the train from Rocky Mount), Jamesville at 9 p. m.; and Plymouth at 12 midnight. Hope to reach Spruill's Bridge about 9 a. m., Saturday, October 5th, and return Monday afternoon and night. Visitors from the North and East should take the steamer Waggoner

at Edenton, N. C. for Spruill's Bridge Friday afternoon, and can return on the same steamer Tuesday, October 8th. All friends of truth are cordially invited.

S. HASSELL, Moderator,

M. T. LAWRENCE, Clerk

Visitors to the Little River Association will also be met at Angier. Those coming from the West will change cars at Carey and then at Apex, on S. A. L., R. R., and then go to Angier Thursday evening. They will be met and cared for.

J. E. ADAMS

Sister Dalton, widow of Mr. Samuel Dalton was 100 years old August the 6th, 1901. Her membership is at Weatherford, Pittsylvania co, Va. Her mind is clear and good. She is a remarkable instance of God's preservation of life with soundness of mind, and health, ease and comfort of both mind and body.

P. D. G.

Elder B. Greenwood's book on hand at this office 25 cts. per copy, 2 dollars will obtain 12 copies. Send orders to sister Mary Greenwood at this place.

Send money for Zions Landmark by money orders if more convenient to you and keep the receipt. If your date is not advanced in 4 weeks please notify me.

P. D. G.

Elder S. H. Whatley's Post office is changed from Atlanta to Long Oak, Ga.

APPOINTMENTS.

W. T. BROADWAY.

Rock Hill.....	September 28 and 29
Suggs' Creek.....	30
White Oak Springs.....	October 1
Big Creek.....	2
Mountain Creek.....	3
Jones' Hill.....	4
Thence to Bear Creek Association,	
Jerusalem.....	8
Tyson's school house.....	9
Bethany.....	10
Lawyer Springs.....	11
High Ridge.....	12
Mountain Springs.....	13
Liberty.....	14
High Hill.....	15
Union Grove.....	16
Urooked Creek.....	17
Clark's Grove.....	18
Meadow Creek.....	19
Liberty Hill.....	20
Free-om.....	21
Bear Creek.....	22
Moun'ain Creek.....	23
Flat Creek.....	24
Tom's Creek.....	26 and 27

A. GARDNER.

No Creek.....	September 27
Pine.....	28
Salisbury.....	29
Fat Creek.....	30
Bear Creek.....	October 1
Mesdow Creek.....	2
Clark's Grove.....	3
Jones Hill.....	8
Liberty Hill.....	9
Howard's Chapel.....	10
Freedom.....	11
Bear Creek.....	12
Flat Creek.....	13
Riley's school house.....	14
Sugg's Creek.....	16
White Oak Springs.....	17
Pleasant Hill.....	18
Rock Hill.....	19
New shepherd.....	20
Abbott's Creek.....	22
Walnut Grove.....	23
Hillsdale.....	24
Wolf Island.....	25

Conveyance needed.

P. W. WILLIARD.

Durham.....	Thur. before 5th Sun. in Sep
Little River Association.	
Smithfield.....	Monday
Cross Roads.....	Tuesday
Memorial.....	Wednesday
Wilson.....	Thursday
Tarboro.....	Friday
(I hope to be with him there. P. D. G.)	
Thence to Kehukee Association.	
Skewerkey.....	Tuesday after
Flat Swamp.....	Wednesday

Conoco..... Thursday
Sparta..... Friday
Thence to Contentnea Association.

W. B. WILLIAMS, T. B. LANCASTER
and T. C. HART,

Seven Mile Association.
Dingo..... Monday
Dunn..... Tuesday
Bethsaida..... Wednesday
New Hope..... Thursday
Little River Association.

C. B. DENNY.

King's..... Sep 26 at night
Antioch..... 27 "
Southside (Winston)..... 28 "
Centerville "..... 29 11 o'clk
Mt. Vernon..... 30
Saints' Delight..... October 1
Pine Ridge, near Walkertown..... 2
Flat Shoals..... 3
Rock House..... 4

A. L. HARRISON.

Conoho..... 3rd Sat. and Sun. in Sep
Mt. Zion..... Monday
Kehukee..... Tuesday
Lawrence's..... Wednesday
Cross Roads..... Thursday
Coneto..... Friday
Sparta..... 4th Saturday
Great Swamp..... Sunday
Briery Swamp..... Monday
He will need conveyance.

J. S. CORBETT.

Tyson's..... 3rd Sun. in Sep
Meadow..... Monday
Anty's Creek..... Tuesday
White Oak..... Wednesday
Moore's..... Thursday
Wilson..... Friday
Smithfield..... Friday night
Bethany..... Sat. and 4th Sun
Smithfield..... at night
Little Creek..... Monday
Clement..... Tuesday
Rehoboth..... Wednesday
Fellowship..... Thursday
The Little River Association.
Kaleigh..... Monday night
Clayton..... Tuesday
Salem..... Wednesday
Creeche's..... Thursday
Beulah..... Friday
He will need conveyance.

H. C. Braggs post office is 3018
Kenworth Avenue, Indianapolis,
Ind.

Sister R. Anna Phillips will send
six of her books for five dollars.
This book is rich reading.

P. D. G.

OBITUARIES.

SISTER M. JANE STEWART.

By request of her husband I send you the following in memory of sister M. Jane Stewart deceased wife of Mr Coleman Stewart, whose maiden name was M. Jane Ross, who had many relatives and was also known to a great many people.

Sister Stewart was born Feby. 9, 1833, was married Sep. 6 1850, raised eight children, all married, all living except the eldest daughter, there being five sons and two daughters yet living. She joined the Primitive Baptist church at Watson's meeting house on Sat, before 4th Sunday in June 1873, was baptized on next day (Sunday) by Elder S. C. Little, where she remained a consistent and faithful member to the day of her death.

She died of paralysis July 2nd and was buried July 3, 1901, at Union Grove meeting house, burial service held by Elder J. E. Williams, and the unworthy writer.

Sister Stewart was known by a great many people, being a lover of the Primitive church or people, and having good opportunity she visited many of the Associations. As has been truly said by one of our country papers, she loved the doctrine and ordinances of the church. In her death her husband loses a wonderful helpmate and great comforter. Her children and grand-children are bereaved of a true and faithful mother and grand mother. She was a great comfort to the church, and is greatly missed at our meetings; but while with her husband and children we mourn her loss, we believe her spirit is at rest with her God. Then let us try to be reconciled to his will who doeth all things well.

The walk of sister Stewart since my acquaintance with her has been most worthy and commendable, and would make a noble pattern for those who shall follow after her. Many a way-worn and weary one of the servants of the Lord have found a pleasant and welcome resting place at her home, and been administered to as the three men were at the tent of Abraham in the plains of Maure, among others the unworthy writer. As one of the heads of the family she had a turn scarcely if ever excelled, she ruled her children well, not however with a rod of iron, but by the mild sceptre of love, and her manner

seemed to beget love, for her children were faithful indeed to her in the time of her afflictions, and love and affection was shown at her death. It was indeed touching to see little grand-children weeping at her burial.

My Lord bless all the bereaved descendants.

Sister Sewert journeyed among the vales and hills of life together with her husband for half a century. The Lord bless him in declining age.

J. F. MILLIS.

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FOR BOTH SEXES.

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Change in Price of Loyd's Hymn Books

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" Morocco, single copy, 85c " " 9.00
Gilt Morocco, single copy \$1.15	" " 11.00

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Address ALVIN CLARK, Wilson, N. C.

All orders must be with cash.

About twenty-five years since I wrote a book called my "Experience and Reasons for Leaving the Missionary and uniting with the Primitive Baptists," which was soon exhausted, nor supplied the demand. For years since, as a work awaiting my hand and certain opportunity that should bespeak it of the Lord, and not the flesh, it has lain on my mind in unspoken secrecy, 'till lately, when that opportunity came. And now I have a revised and enlarged *Second Edition* of that book, titled "Led By a Way I Knew Not," containing over three hundred pages, in good readable type, and nicely bound in silk cloth, that will be ready for delivery by the 1st of March, 1901, at one dollar per copy, post paid. Money should accompany all orders, which should be addressed to me at Macon, Ga., as follows:

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Zion's Landmark.

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R. ANNA PHILLIPS, COR. EDITRESS, Macon, Ga.

PRICE--\$1.50 A YEAR

ZION'S LANDMARK PRINT

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 of 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.

ELDER P. D. GOLD.—As I am impressed I will try to write what I hope the blessed Lord has done for me if I am not deceived. I hope he will guide my pen in this work. The first time I ever saw that I was a sinner, was when I was very young. I think as well as I can recollect, it was about 25 years ago. I was alone and I heard a voice, saying, you ought to pray, and I turned over on my face and the Savior appeared before me as a streak of lightning three times, and he disappeared; and when he was gone I felt that I was a sinner. I tried to pray then every morning. I had had a certain place to go, and I went and did the best I could. I kept that up about three years, and then I ran away from home. I was getting pretty hardened then about my sins. The wilder the crowd I was with, the better I liked it. My trouble was very hard. I wanted to put it off as much as possible, I joined a brass band, thought that would relieve me, but I got worse still. I did everything I could to put it off, but I could not. This was in the year 1873. Then I came back home and joined a string band, and the whiskey shop, and another brass band. My trouble then was, it seemed to me more than I could bear. I thought I should go crazy in spite of all I could do. One day I told an old Baptist about my

feelings, and he told me there was a day coming when that work would be finished, for the Lord never commenced a work but what he carried it on till the day of Jesus Christ. That seemed to give me a great deal of comfort, for sometime I thought if it was the Lord's work it would be finished. And after awhile the trouble was harder than ever. I would try to drink them off, but could not. The people around this town got after me to go to preaching, and there was a protracted meeting going on here at the Methodist church, and at last I went and the preacher was a Quaker lady. After she got through preaching they called for mourners, I wasn't paying much attention to what was said or going on, and the first thing I knew she had hold of me, and it scared me bad, and I stopped going to preaching, and did not go but once in seven years, or about that time. In the time of the seven years I did everything that was in the world that was mean it seems to me except steal. I did everything I could to get clear of my trouble. I would play the violin for balls and have so passed hours at the time, and could not tell who was on the floor for the tears in my eyes, and the last ball I played for I promised my Maker if He would forgive me for that I never would be guilty of the act

again so long as I lived. I held my hands between the heavens and the earth, and made that promise, and I never shall forget it in my life. I do believe that he did forgive me, and I never have been guilty of the act since, but I have done worse since, time and again; and finally I got in such a fix I thought I would go crazy in spite of all I could do. I would drink trying to get rid of the trouble, and one night I went up in the billiard room. I felt like I was condemned, I felt like I could not stand it, and I proposed to the boys to have something to drink thinking to myself that I would get drunk. I left the room and started home and before I got there it seemed to me that I should go to hell alive, for it seemed to me I had done enough to have carried the whole world alive, if possible, much less a poor lost sinner, like myself. I left the road and went out to the woods. There I tried to ask my Father to spare my life, for I would try to be a better man in the future. I alarmed the neighbourhood, I suppose I could have been heard a mile; I made all the promises I could think of, for I thought I was gone. After I got through begging I felt better for a little while, but it did not last long before I was as mean as ever, and my trouble came on again, and my trouble went on and on until I was thrown on a bed of affliction, then I was not able to get out to get any whiskey, and I had to bear up with it the best I could. I was not at home when I was taken, and in a few days it pleased the Lord to make me able to be brought home, and when they got me home I went in the house and told my wife to fix the bed, and while she was getting the bed ready there came a voice to me, "Saying, search the Scriptures, for

in them ye think ye have eternal life and they are they which testify of me." I went to bed and called for the Bible, and I lay there for nine weeks with my Bible in my hand, and I read every day as far as I know.

One day I was just as bad off as I could be, I had more on my mind than I could bear, besides my afflictions, and I prayed to the Lord to take me out of my misery, for I never could be any worse off if I went to hell than I was then, but, Oh, if I had been taken then I would have been miserable forever and ever; but it was the Lord's will not to take me then, and I have been glad many a time that He did not. That was one time that my prayer was not answered, and I am so thankful. If my prayers had been answered hell would have been my home forever, and I am thankful to my blessed Lord that my time had not come, but in about one hour as near as I can recollect, I saw death. It was the plainest thing I ever saw in my life. It seemed to me that something would say to me, you are dying, and you are lost. The time has been when you might have been a christian, but it is too late now, hell is your doom. I lay there it must have been 5 hours, and I could not move hand nor foot. It seemed to me that I would have given every thing in the world if I could have told my wife of it, but could not speak. It seems to me if I could have talked about death it would not have been so terrible, and could have told how disobedient I had been it would have done a little good. But it was too late, then I was gone, and without hope; it seemed to me that I had been the worst sinner that had ever lived in the world. I could see so many things I had done that I

might have left undone, but my time has come, and it is too late now. I tried to pray, but it seemed to me that my prayer never got higher than my head. Every breath was, Lord have mercy on me a poor, lost sinner. Now the time has come, here is death right here, Lord, have mercy, I am gone. The wages of sin are sinking me down in this terrible hell without hope. It seemed that I was in a compress and it was coming down on me by degrees. I lay under that compress from about 12 o'clock in the morning until nearly sunset. If this whole world had been eased down on me it would not have been any heavier. That weight came down on me until it seemed to me I was smothering to death. I don't know how long I was gone, when I came to that terrible weight was easing off, and after awhile it was gone, and as soon as it was gone this passage of Scripture came to me "for the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." When that came I never can tell any one how I felt. It seems to me if I could have gotten up and gone our doors the wind would have blown me away. I never felt so good in my life. If I had ten thousand tongues I could not have praised my Savior half enough. Then I heard sung.

' 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."

A VISION.

I was carried to a place where there was a tremendous foundation of brick work, something like the tower of Babel I imagine, and I was carried there, and placed upon a stage that was built around the foundation. Some distance above the ground I thought I had

to work on the work where I was placed. I had my trowel with me I thought, and when I got ready to go to work, I looked around for my mortar, and it was nothing but grass roots, and other grass mixed with it; and when I went to work it would not do; I then threw it off the stage, and came down myself to examine the scene, and when I got down on the ground, I walked up to the front of the tower, and there were two furnaces. I thought I wanted to see in them; I said if it be the Lord's will for me to see in those furnaces may the doors open, and they came open and I never touched them. And behold! There was a very hot fire in both, and I looked for a few minutes, and they closed. I never touched them but went round on the other side, and there was more ventilation than I ever saw to anything. It seems to me that there must have been a thousand holes in that side of it. Then I went around to the front side, where I came down off the stage, and looked at that, and there was the prettiest fireplace I ever saw. When I got through looking at that, I was carried back on the stage, and I looked around for my mortar and there it was. Where it came from I don't know. I never saw any like it before. It looked like there were live things in it, but nevertheless I worked it, I did not see any brick to do any work with, but I spread my mortar just like I had brick, but there were not any brick as I saw. As soon as I spread the mortar, there was a brick placed in my hand, and I worked faithfully for a while; I never saw a brick until they were placed in my hand, where they came from I do not know. After I had done one side of the work, something spoke to me and said, "Stand still and see the salvation of the Lord." I stop-

ped at once, and on the back side of the work there was a hole the length of the work, that went in the direction of those furnaces. When I stopped to see the salvation of the Lord it seems to me thousands upon thousands of living creatures, of some kind, came and went down in that hole in the back of it. Then I was commanded to go ahead again, and straighten up the other side, and something spoke and said, "Stand still and see the salvation of the Lord." Then there came a shower of something, I don't know what it was. When it commenced falling, I held out my hands and commenced to catch and eat; my hands would not hold enough, and I took off my hat and caught it, and ate it. I do not know what it was, but it was as white as snow. After I ate a while, I was commanded to stop, but I did not have half enough, but yet I stopped and then I completed the work.

While I was completing the work there came a man on the stage, and commenced grinning and making faces at me. I thought it did not offend me at all. While he was there I heard a couple of oaths, and I thought it was my father's voice, and while looking at him, I looked for my work and it had gone up, and left me standing there with that man. When I looked up it seems like I went up as light as a feather, and when I got to my work it came to me, "Stand still and see the salvation of the Lord." There appeared on the top of the work something made of sticks, and it was full of something like snuff, but it was not snuff, and it commenced to sift down on the brick work, and that was the fittest brick work I ever saw in my life. It seems that it was to dress it off. Then it came to me, that I wanted to look down,

and when I looked down, I could not see the ground, any more than you could see the sky. It looked down just like it looks when you look up. Then I was commanded to stand still and see the salvation of the Lord. Then I stopped and I saw the Heavens open and saw where the Father, Son and Holy Ghost stayed, but I did not see them.

Oh! I can never tell what a beautiful place that was when the Heaven's opened; no tongue under the sun can tell how beautiful. Then my trowel was placed in my hand again, I thought at that time my trowel was like unto Moses' rod. I could make everything that I was commanded to make. When I was commanded to do anything I did it as I was taught, went to work on something like unto a coffin, and I would move my trowel on the corners, and the elbows, and it was the prettiest thing in the shape of a coffin I ever saw in my life. The corners were solid gold and silver, and the fittest gold knobs on the corners you ever saw. The knobs would cross like unto an X.

After I had completed the coffin I was commanded to stand still, and see the salvation of the Lord. I could not imagine what would be next, but I stopped as I was commanded. There I stood looking for what would be next, and while I was standing right at the head of the coffin up came my dear Savior on the cross crucified. Oh! there were the nails in His feet, and hands. When He came before my eyes, I thought I had some fears, and I went to Him, did not take time to pull the nails out of His feet and hands. I cut the heads and with Him gently in my arms laid Him in the coffin which I had made, and put the lid on the coffin, and then I was com-

manded to stand still and see the salvation of the Lord. I stopped and I thought that I was not to look up, I could look under the coffin and see hands just as thick as they could be; but I never looked up, and those hands eased Him away out of my sight. Then there was a large bundle of straw brought upon the work, and I was commanded to put fire to it, and if I turned loose, it would fall; then I was to be tried by fire, nevertheless I obeyed the command. I stuck fire to it and put it all in my arms, the fire was all over me and it never singed a hair on my head, neither scorched my clothes. While it was burning I looked down for my man that I left down on the work that was making faces at me, and he had disappeared. I don't know what became of him. The straw all burned up. And there came a voice to me and said it is done, it is finished.

DAVID T. WARD.

Fremont, N. C.

DEAR BRETHREN AND SISTERS OF THE HOUSEHOLD OF FAITH:—I desire to ask for a space in your LANDMARK, though I feel unworthy to do so, yet I wish to tell you how I have felt toward the Primitive Baptists, and how I feel to know the change was through and by the Power of God. My parents, W. C. and Victoria Askew were both disciples.

I was raised in Sunday school. Why am I not there now? Just then this scripture came to me, 2 Timothy: "Who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began."

In the morning of the 29th of June I must say I never felt better in my life, and it seemed to me that

everything I looked at that morning was prettier than it has ever been. I just felt like I must have some preaching. I have been for years so I did not want to hear any other but the Primitive Baptists. I hope and feel that it was made known to me that night they were the children of God. If I am wrong I hope the way is open for correction. I love their songs, I think they are beautiful, (have said before now they had no tunes.) Our new house is finished so we can use it and we organized the church the first Saturday in July. It was named Damascus. One of our sisters named it. I thought it was just as suitable as could be. We extend our thanks to the community and friends and to our Blessed God for letting us have it. We had two sermons by brother D. A. Newborn and brother L. E. Everette. I feel and hope the will of God was in these. We had few in number but Oh, how sweet is the truth as it is in Jesus, when we can feel the power of it in our souls. Let us all remember that God is no respecter of persons, that whatever we sow, that shall we reap. Don't think for a moment that because our people, the Primitive Baptist are correct in the main, we should not study the scripture carefully, and pray to God to give us understanding. We should obey the word of the Lord therein recorded, the Lord has to stir them up, burn them out, chasten them often to teach them his power and judgment. Above all the people in this world I know I honor and love all those called of God to preach, and who do preach the true gospel of Christ. A life like this is worth living; one of devotion to God and obedience to His holy commandments for no earthly reward, but in view of a future judgment. A life of this sort would

not be a vain one. May the Lord enable us all to consider this subject, and give us an understanding of its importance, and lead us practically into the obedience of faith to the praise and honor of His glorious name for Jesus sake, Amen.

DORA E. HORTON.

ELDER P. D. GOLD, Dear brother:—As I am confined at home on the account of sickness and have been for sometime, I have decided to write you a few lines to let you and others know where I am, and what I am.

A few days before the Country Line Association my wife was taken very sick, and for several days I thought she must die, and I should be left alone. But through the mercy of God she recovered, and got so she could get about the house; but on the 9th of this month she was taken again and has been very sick but is better now. I have been having the fever for a few days, but I can sit up to day. Dear brother while I can't go around to the association it don't keep me from thinking of the many good brethren and sisters and friends that I have met so often, and when brother P. Briant came down to see my wife, and he told me that Brother Gold and Brother Hardy prayed for me and my wife in public, I could not help but shed tears, and when I think of it now it melts me into tears, for I just felt like I was not worthy to be remembered by the good brethren. But I am so glad they can remember just such a poor, vile sinner as I am. Dear brother, I feel like sometimes that surely that I am deceived in the whole matter, for my name has been cast out as evil for contending for the path and practice of the old Baptists, and sometimes felt that I should

sink under it; but at other times I have felt that I had received the confirmation from God that I was right. Sometimes I have felt all these things are against me. Sometimes I think of this scripture, he that will live godly shall suffer persecution. But I feel that I am far from living godly, but that I should live godly let my sufferings be what they may, for when I think of the cause of Christ and his kingdom I know it is above everything on earth, and God's people are told to "seek first the Kingdom of God and his righteousness, and all these things shall be added unto them," and I believe that scripture was addressed to the Church alone.

Dear brother, do God's preachers lift up their voice like a trumpet and show his people their sins like they did years ago. Do they reprove and rebuke like the old preachers did, and have God's people got so they will not hear, and forgot the Lord that has done such great things for them? I remain,

Your Brother,

ISAAC JONES.

Maple Hill, N. C., Sep. 19 1901.

MRS. MARY E. SANFORD, Dear Sister Rense:—You requested me a long time ago to write you my experience, but feeling so weak and unprofitable and that my experience would not be of interest or comfort to you, I have therefore withheld my pen, although have felt that I would love to tell you all that I hope the Father of love has done for my poor soul; if indeed it is the work of His great love. I feel dear sister, that if I am saved it is all through the goodness and tender mercy of an all-wise and a most merciful God, who has loved and given His only dear Son to suffer, bleed and die for just such poor worthless creatures as I. When in my seventeenth year while work-

ing in the field I felt to be sinking down beneath a heavy burden of sin and condemnation, suddenly the thought of being lost forever overpowered me in-so-much that I fell upon the ground, feeling that (torment) to be the place prepared for me. I cried unto the Lord for mercy—Lord be merciful to me a sinner, as I then felt to be the chief of sinners. I felt that the just and holy One above was frowning upon this poor wretched boy, and I would soon be assigned my portion with the sinner and ungodly. These feelings continued for a long time, 11 years; often feeling there is no hope for me. Others can be saved, but I have sinned away the day that I might have turned to the Lord. I concluded my time was near at hand when I would have to leave this world, and if lost let my last words be begging the Lord for his mercy, for I believed this just sentence had been proclaimed from the holy courts of eternal glory. I thought that God loved father and mother, brothers and sisters, but as for me I had no friend on earth nor in Heaven.

While I tried to think as little of this condition as I possibly could, I still felt my sins condemning me, and the very breathings of my soul were Lord have mercy. I would try to pray but felt it to be a sin for so wicked a one as I to call upon His holy name. I would go to preaching expecting some relief, but could get none. I remember once while in Montgomery county, N. C. I heard of an appointment for Elder Isaac Jones which was thirty-five miles from where I was staying. I decided to go, having no conveyance I made it on foot, and he as usual was at full liberty; I felt no comfort under his preaching, while I could see others enjoying it. I felt condemned, for

if memory serves me he rose repeating these words, "blessed are they that know the joyful sound."

I attended protracted meetings and was persuaded to the mourners bench, but I could not pray. The preacher would tell me to give my heart to the Lord and He would forgive my sins. This was the thing I desired to know—how I might be able to give over to the Lord. The preacher could not tell, but would just say, believe him, trust him. Well, if that is the requirement, how am I to get about it? He would tell me that just about the time I would embrace religion he could discern it by the warmth of the hand. How foolish to a sin-sick soul is faith like this, for my whole and only desire was for the dear Savior to condescend in looks of pity upon me a poor sinner, and there was nothing in this world that could have prevented the desire for his mercy and the silent and inward emotions often whispering, "what shall I do to be saved?"

Time went and no prospect for a brighter day ahead. Still I continued to retire to some selected spot there to pour out my cry unto the God of all good, but every word seemed to fall unnoticed to the ground, all the while feeling justly condemned before God. Elder J. M. Wyatt visited our home and as I listened to him in his conversation on the subject of Heavenly things I felt a little hope that some day I might realize that peace of mind which I saw in him, a child of God. I had a love for him I cannot forget, and in the following September, 1893, while alone in the field as I meditated on these long months and years of darkness that I had passed through, I for the first time could realize that Jesus was my friend, and could say "Bless the Lord, oh my soul and all that is

within me bless His holy name." The Son of righteousness shined in upon my darkened mind and dispelled the dark cloud that so long hung over me. A brighter day I never saw. Everything seemed to be praising God. Every living thing seemed to be praising His holy and adorable name. I didn't once think to feel the hand to see if this was religion, so that question did not then concern me, but the entire man and emotions of his mind were engaged in the sweet song of deliverance. Oh wonderful thought, the love of Jesus is here made manifest to a poor, despised one of earth, darkness turned into light, mourning into joy and gladness.

I thought of you all and wanted to tell you about the love of Jesus and this sweet season of rejoicing—a heaven below.

I began to question, is this the moving power of the holy spirit or is it an ambitious fancy of the mind? From then I began to fear I might be mistaken, though I felt to love the company of Christians more than anything else and would often seek their company. Old desires seemed to have passed away, former aspirations were no pleasure then, new desires were foremost, things once loved is felt to be despised; yet with all this turning about in mind, I fear I am mistaken, darkness comes over me and causes a return to beg for mercy; and sometimes these words have been sweet and comforting, "The Lord is my shepherd. I shall not want, &c." The sweetness of these and other words are getting utterly indescribable.

I cannot forget the next visit of Elder Wyatt, when you were with us at the little meeting, such a glorious evidence of our acceptance in that home above, though we were soon to part on earth. I felt

our parting would not be long; oh dear sister such feasts of love is heaven on earth; oh how forgetful we are, but when I think of these past evidences of his loving kindness I cannot but be inclined to go back seeking for the same.

To-day I look back over my past life and I see nothing good that I have ever done that would cause the great God of the universe to condescend in pity upon this poor worthless worm of the dust, or to even look this way, for I feel that if my acceptance, with respect to regeneration, had been left to me and my good works as merits of salvation, (eternal) long, long ago I would have been cut off and been numbered with the ungodly. My life has been one long, rugged, rough journey, now and then a sip from the pure fountain of love to quench the thirst of the poor worn and weary traveller as he goes up and down through this world of sin and sorrow.

Dear sister, if this is the movings of the Holy Spirit in my feeble mind, though poor and cast down it is worth more to me than ten thousand worlds like this. The unspeakable joy of these little foretastes and the words of apostles that the warfare is accomplished makes me sometimes feel at peace with the great counsellor and peacemaker.

I know dear Mary I am not worthy of God's blessings. I am so far from duty, often find myself carried about by wordly pleasures and dishonoring Him who has done so much for me. Yes, when there was no other help and no other eye to pity, the blessed Lord heard and hearkened to my cry. Yet my soul why cast down, "I look again to the Holy Temple" for a return of these sweet evidences of His great love, and He inclines His ear;

then again I am made to exclaim, "Salvation is of the Lord."

Strange to say, I had no thought that my mind would lead me to want to unite with the Primitive Baptist church, for I had tried hard enough to disdain their order and doctrine, but to no avail. I went on for over a year before my mind was centered on any particular church or organized body. I attended the Country Line Association, held with the church at McRae's, Alamance county, N. C., which was forty miles from where I lived. By some cause, I hope a good one, my mind led me to attend the meeting, and to do otherwise I could not get consent. I thought it the loveliest meeting I ever attended. The preaching services were conducted by Elders Blalock, Hutchins, Peeden, Adams, Bodenheimer, Stubbs, Hassell, Jones, Williard and Terry. I now began to love them as I never did before. Seeing the manifestations of such peculiar love among them, I had some desire to be in a nearer relationship with that lovely people. But felt that I could not at all attempt to offer myself, believing I was too imperfect and unworthy, and full of deceitfulness and sin, for to deceive the people of God would be an awful crime indeed.

That good meeting continued to be impressed on my mind till the following May, when dear Elder Rufus Hutchins came to our home in North Carolina on his mission, visiting the churches and preaching the gospel as I believe of the Son of God, and was taken sick and died. He was a lovely good man, or boy, as we called him, and his preaching was sweet to me. I believe I loved him so dearly that I felt it enjoined upon me to wait on and nurse him as carefully and tenderly as I would an angel little

babe. The day before he died as I was walking alone it was made plain to me that he would soon have to leave the trials of earth. I stepped aside and tried to offer a feeble petition, desiring, could it be the Lord's will, to meet him in Heaven. For I believe by the grace of God he was prepared for the glory land, and ready to go. When I arose to go on it was made plain that I had a duty to perform, and felt willing at that hour to go in discharge of the same; from then on was my strongest desire to join the church. But doubts and fears would come over me and I would think surely I am not the one, being so ignorant and unworthy. When the trouble arose in the little church at Mt. Tabor and tore it asunder I was so very much confused over the coldness that then existed, I tried to be silent and satisfied with my lot outside the pale of the church. After worrying over it for some time I vowed that I could not perform what I felt was my duty lest I bring disgrace, shame and reproach upon the blessed cause of Jesus and His church.

As we made preparations for our departure from North Carolina to Florida in pursuit of earthly gain the thought entered my mind that this will forever settle these impressions, pursuits will be different, my life will be given wholly to the vocation whatever it may chance to be and will probably be miles distant from those I am made to love and this duty will finally not enter my mind.

In regard to worldly things dear sister, I found what this carnal mind desired.

Not many months had passed, after reaching the section selected before I began to feel lonely and cast down. Thence I longed more and more for those who could speak

comfort to my troubled spirit, like those I had formerly conversed with, and looked upon as being the lovely people of the Most High, and who had given so good, timely admonition. I feel condemned in this, for not one could I find in our midst that could speak peace to my thirsty soul. Not one sentence of preaching did I hear proclaimed that salvation is by a free, unmerited gift of the most holy God by Jesus Christ our Lord.

So after finding our immediate settlement was of the wordly class, indulging to a very great extent in pride, wickedness and crime, I set out to find a church. After travelling a long way, being tired and thirsty, I hailed in front of a very humble looking little building, and an elderly colored woman responded, serving a gourd of fresh water, her appearance alone, proof of many long years of toil and pain and hardship. I sat down in the shade telling her the intention of my journey. She said, "the colored people had a church not far away of the Primitive faith in which she had membership. But no church of the whites was nearer than away up in Georgia. But some of the good white preachers comes sometimes and preaches for us." Then she began talking of Jesus, His love and mercy, uttering many sweet sentences; His words spoken to His disciples just before leaving them to go to His Father. Although having been cast down in feelings and my soul panting for sweet communion with the dear Lord and His people, the message from this christian woman was meat and drink for my poor, hungry, thirsty soul, and if indeed I have an experience of grace, she told it to my joy and great surprise. I mention this because in it I believe. He who is rich in love, mercy and truth, convinces me of a proud and

haughty mind, and that He, the possessor of all things came to the lowest stoop of humanity for the sake of his bride (church). Hence we go not among the proud, self-righteous, nor of necessity enter palaces nor stately mansions to find where Jesus truly dwells. But we've only to go to the lowly in heart, the cast down in spirit for "blessed are the poor in spirit."

I made no further search there for the true church, and in the fall of October, if memory serves me, while on the sick bed, I vowed that if I was permitted would perform the duties now being strongly impressed on my mind. The dear Lord gave me strength to recover, settle up my business, and in the meanwhile the way opening for our speedy move to this country, for which I felt to be thankful to him who doeth all things well. The move was made without the slightest encounter of obstacles or stumblings.

Now viewing the situation and finding no less than a half dozen factions, each claiming to be the entirely correct, my cry was, dear Lord hast thou forsaken me? hast thou forever cast me off. Oh miserable man that I am cast out already from His peaceful presence, I turned and went straightway into the house took up the Bible and as it opened my eyes caught upon the 2nd chapter of Jonah, as I read down through the chapter I felt my feelings therein related, and when I concluded the 9th verse I was made willing I believe, like Jonah. "But I will sacrifice unto thee with the voice of thanksgiving, I will pay that that I have vowed. Salvation is of the Lord"

I continued to go to meeting and hear the gentle invitation for God's humble poor. But it would seem my weakness was too great. Still feeling my unworthiness I stayed out

for several months desiring brighter evidence and experience, till life seemed to be a burden to myself and family. I believe now the Lord had centered my mind upon the dear church at Little River, and when meeting days would come I could find excuses to stay away; but the lovely brethren and sister would seem to appear before me and would find myself talking to them and the congregation which was presented to my view, finally the time came when I must forsake all and follow Jesus, and on Friday before the third in August, 1900, I went forward and related a little of what I have here written and was admitted into the church, and was baptized the next day by Eld. James Gibbs. Never before did the waters seem so beautiful, the waves so calm and life so peaceful. But this season of rejoicing would not last long: was it too sweet and soul cheering for so poor and unworthy as I. Many dark clouds have intervened, and often feel like one alone, and that I have no friend on earth, and the worst of all none in heaven. In this state of darkness and gloom I desire some lonely place there to pour out the desire of my poor heart to the Lord. I fully believe that this teaches me my utter helplessness and causes me to rely more and more on the promise of him who loves and has given himself for us that we through him might have life and peace, light and love more perfectly. I know that our trials and conflicts while in this sinful world are very great. But the promises "He that endures to the end shall be saved." Then with renewed hope and faith we press on to the high calling knowing "it is God who works in us both to will and to do of his good pleasure."

Our little experience teaches us

that of a certainty it is not of him that willeth nor of him that runneth but God who sheweth mercy. We hope we have been enabled by faith, which stands in Him who is above and is a gift from the same, to look away from earth's rugged scene and life's uneven journey to a Celestial habitation whose builder and maker is God. I will not speak much now of other duties which have been borne on my mind since my first love for the Primitive Baptist, while way back there in N. C. I had endeavored to keep these things concealed for nearly six years, and felt condemned when Eld. Wyatt asked me and I denied of having such impressions, and passed through a miserable night. In October after I joined in August before the dear brethren called me to the stand, and have been trying to speak whenever opportunity and invitations by the dear brethren and sisters open the way. But the efforts are so poor and feeble, and seem destitute of gospel seasoning and words of comfort and encouragement to poor cast down sinners, that I fear to write further, desiring that all who truly love the way of righteousness will pray for me, that I, together with all others professing to love, may be kept in the light of the Truth.

Yours in hope,
G. B. BOROUGHS.

The visitors to the White Oak Association at Wilmington can buy reduced rates to Wilmington and return on all railroads leading there, from the 14th to the 19th of October, good until midnight of October 21st, on account of a meeting of the Society of Elks.

E. E. LUNDY.

ZION'S LANDMARK

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

P. D. GOLD Wilson, N. C.
P. G. LESTER..... Floy, Va.
R. ANNA PHILLIPS..... Macon, Ga

VOLUME XXXIV..... No. 22

WILSON, N. C., OCT. 1, 1901.

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

EDITORIAL.

DEAR BROTHER GOLD:—I would be glad if you have any mind to write some upon the scripture commencing with the 22nd verse of the 9th chapter of Genesis going through the 26th verse. I especially desire your views on 23rd verse, "And Shem and Japheth took a garment, and laid it upon both their shoulders, and went backward, and covered the nakedness of their father, and their faces were backward and they saw not their father's nakedness." And why was the curse put upon Canaan, Ham's fourth son, and not upon his brethren?

My mind has been exercised, or at least upon this part of scripture for almost a month, and perhaps you can relieve it.

Yours in hope,

SALLIE E. RENFROW.

Remarks.

It is evident that Shem and Japheth were different from Ham, and much nobler.

Their father's nakedness was not

a matter of jest to them, nor could they look upon it. But Ham not only looked upon his father in that condition, but exposed him, or told the matter, publishing it. This disposition to publish and expose the faults of others is very common. It is equally common for one to ridicule the weakness of a man, and make sport of him. This of course was aggravated in Ham's case, because it was his father's nakedness he was publishing.

Would it not be better to hide such a thing, or cover it up? What other person would it wrong to cover that nakedness? Noah had not wronged any one like stealing his property would have done. If I take from another that which is his, or inflict on him any injury, it would not be proper for you to cloak or hide my crime; but this case was not of that sort. It was such an exposure of Noah as called for a covering of his nakedness.

Ham's character was of that corrupt sort that reveled in such an exposure of his father, and that corrupt trait of his character was exposed by the occasion here offered. Circumstances do not make a man's character so much as they reveal it, or rather show what it is. The disciples did not suspect Judas of being a traitor, but when the time arrives the devil has no trouble to enter into Judas, for he belongs to the devil; and he covenants for thirty pieces of silver to betray the innocent blood. The solemn teaching, the pure and holy

life, the miracles of Jesus, had no effect on him; nor did the engulfing nature of the flood, nor the universal destruction of all outside of the ark, nor the special favor granted to Noah and his family, restrain Ham from his mockery; nor the conclusive evidence he had of Noah's righteousness prevent this ungrateful son from an exposure of his unclean nature that respected not the condition of his father.

But Shem and Japheth, while the brothers of Ham, were yet of a far different and nobler spirit, which they exhibited on the proper occasion, and I suppose all their lives did show forth a nobler spirit. They loved and honored their father, and hence instead of jesting or publishing their father's condition, they took a cloth and threw it over him to hide his nakedness. They also walked backwards so they themselves did not see their father in that condition. They looked behind them or backward. Every time I look back I have much to be ashamed of in my own conduct. A life of shame appears before me. Then cannot I forgive another who has blundered? If God has forgiven me should I not have compassion for another so far as to cover up and not expose his infirmities? Should I not honor my father? If I dishonor him I dishonor myself.

How wonderfully the Lord God has made provision for covering up our transgressions. Love hides the multitude of sins. When the Lord God made coats of skins and

covered the nakedness of Adam and Eve he shadowed forth very brightly what he would do for his erring people. The robe of righteousness wrought out by Jesus Christ, his well beloved Son, covers our transgressions from the beginning to the end, or makes an end of sin. He cuts off the tongue of the Egyptian sea, or stops the mouth of iniquity.

Noah awoke from his wine and pronounced a blessing on Shem and Japheth, and a curse on Ham to be seen in his fourth son to-wit: Canaan and his descendants. This was not a fit of anger in Noah, nor any partiality. He was uttering a prophesy, or declaring the will of God.

The Canaanites were a corrupt people, nations of idolaters, suffered to dwell in the promised land until their iniquity was full, or until they had fulfilled their course and time, and then God delivered that land into the possession of Israel his chosen people. The curse of God never falls in the wrong place, or is without cause. He is righteous in all his dealings with men. Because we know not why he does so and so, or because he gives not account of any of his matters, furnishes us with no reason to question his judgments nor their justice: but we should put our hand upon our mouth, and our mouths in the dust and cry out unclean, unclean, as to ourselves, and holy and reverend is his name.

Why he should take one and leave another seems good in his sight. Why he should hide these

things from the wise and prudent or those strong in the strength of this world, and reveal them unto babes, or such as have no strength, we can never account for or on any reasoning of human nature, for it is contrary to all such sophistry. The black principles or lusts of depraved nature appear in these nations of Canaan which were also in Ham, and they are cursed of God whenever they appear. The nobler nations of Shem and Japheth, Jew and Gentile, embracing the promised seed of God, first shown in Shem or the Hebrew, and then in Japheth or the Gentiles, who dwell in the tents of the Hebrews, or all the Gentiles upon whom the name of the Lord is called, dwell with Abraham, Isaac and Jacob in the kingdom of God. For in the gospel of Jesus Christ the middle wall of partition is broken down, and they dwell together in unity where there is neither Greek nor Jew, but one new man, both one in Christ Jesus. But the black and lustful, unclean principles of Canaan cursed in Ham are servants, and take a low, vile place and never dwell in the goodly tents of Israel, nor are promoted to honor in the kingdom of heaven. All these unclean principles are to be destroyed. While they are kept under they are made servants. They should never be allowed to dwell with Isaac. They breed uncleanness and can never be tolerated in Israel. Do we not see in the earth, and has there not always been, a seed of evil doers, wicked, honoring not God, nor respecting his

holy law? These shall all be destroyed from the earth, while Israel shall dwell in the goodly land of promise.

P. D. G.

THE MIND.

With the mind I myself serve the law of God, but with the flesh the law of sin.

It would seem reasonable to suppose that one taught of God might readily distinguish between the spirit and the flesh, or that which Paul terms the mind and the flesh, but however much I may have been thus taught I find the lines so closely drawn that it requires daily investigation and trial of the spirits whether they be of God, and to determine what manner of spirit I am of, and whether I am in the spirit or in the flesh. The Spirit of God never assumes to be other than what it is, whereas the spirit of the prince of darkness and falsehood only appears under some kind of transformation which reflects more or less the semblance of godliness, hence the liability to be deceived remains as continuous on the one hand as is the certainty of the leading of the spirit into all truth upon the other hand. It seems to me that none but those who are led by the Spirit of God are truly susceptible of real deception, that the believer is the only one who might at any time be termed an unbeliever, or is the only one who is affected by unbelief, as one said: Yea, Lord, I believe, help thou mine unbelief. It seems that by this man's testimony that one may

have such an exercise as to serve God with the mind and at the same time feel the service of sin in his members or in the flesh, hence he cries out, "O wretched man that I am, who shall deliver me from the body of this death?"

I believe the people of God have the true knowledge of what is right, and when considering one another they are able to discern between him that serveth God and him that does not, but in a personal sense to will is present with them but to perform that which is good they find not. Each feels assured of the righteousness of the brethren, but as for himself he is unable to do any good thing, and that he comes so short of the course of the people of God as to feel assured in his own mind that he not only comes short of doing good but that he fully merits the non-fellowship of his brethren, and wonders that such is not declared against him. Being unable to perform that which is good, he also fails sometimes to find that his mind, intentions, purposes, and desires are to do right and that the difficulty is in the finding and the doing and not in the mind and purpose or will to do. When with the mind, which is the mind of Christ, we do this or that it is service of God, whether we attain unto what might be generally termed good works or not. Sometimes we think we will do thus and so and we appoint to that effect, but when the time rolls up our mind is not leading to that end, but is found to be exercised in the effect of another purpose. Paul

purposed but was prevented. His purpose was not of the mind of Christ, but the mind of Christ triumphed in the prevention. Therefore we should say, "if the Lord will." If the mind is engaged in the matter at that time so let me be engaged. Brother Gold puts it aptly when he says: "I think now I will," but I find I am not thus apt to teach, I find myself saying, I will come, but when the time comes I come to where two ways meet. I feel like I ought not to disappoint, and yet in actual service I have only found the open door in following the present mind and my mind therefore asserts itself as my present guide and leader in a liberty. At such times I feel to confess myself to be at fault for not being able to wait on the Lord, and for His law and the mind of His Son. We may appoint, but as all things are under the control of our God it may be in perfect harmony with his will and righteousness to disappoint us and our appointments, and while we may never know what His purpose was and when it was matured, it doubtless results in our good, and to His glory. When the mind of Christ is being stirred up in us by way of remembrance we can but acknowledge that he works all things after the counsel of His own will, and that nothing can transpire in the least contrary to his will. While I feel, I trust, assured that these things are true, yet they do not come to me in such a manner as to excuse my short comings nor make void the necessity for the gift of

repentance. The ways of God are above our ways, and His thoughts and doings are beyond our thoughts and our doings, therefore our thoughts and ways are subordinate to His ways and thoughts. His mind is infinite, therefore he is of one mind; none can turn Him, nor can any enquire of Him why or what doest thou. But how do we know this? By the revealing of His power and God-head, and working in us to will and to do of His good pleasure, bringing to naught our purposes, and turning us into a way that we had not known and giving us to do that which we had not and could not do, and giving us to know that it is not in man that walketh to direct His steps, nor to be just with Him, but that He is a God of truth, without iniquity, just and right is He. Then we have a sound mind, and become to be still and to know that he is God. This is the mind of Christ, the pure mind which is stirred up by way of remembrance. With this mind we remember all the way which the Lord our God has led us and in the experience of the life of Christ we see that in great mercy has He led us all the way. Then are we able to confess that He has been better to us than all of our fears and in the triumphs of a present living faith are we reconciled to God and made to rejoice in the blessed truth that he feeds His flock like a shepherd, he carries the lambs in His bosom and gently leads those that are with young. Is there anything else to be done for his people than this? Does not this sup-

ply all their need and that according to his riches in glory by Christ Jesus? Then whom have we to fear but Him, and whose commandments and word have we to keep but His? Do we not now desire to serve the law of God and do not God's people serve Him in spirit and in truth when thus led? Who then shall lay anything to the charge of God's elect though they also serve the law of sin?

P. G. L.

HAPPY.

"Happy is he which condemneth not himself in that thing which he alloweth."—Rome 14:22. That is, you will allow me to have what I call a little experience, and freely and fully give me your fellowship and confidence as a child of God; and at the same time condemn the very same in himself. Thus he can fellowship my experience, and claim me as a child of God, and condemn himself as not one, though having the very same evidences; and thus renders himself very unhappy, while if he would condemn not himself in that which he allows me and believe his evidences as he does mine of the Lord, happy would he be. And so in regard to all such things. P.

A SHADOW.

"Though I walk through the valley of the shadow of death, I will fear no evil."—Ps. 23. Thus speaks the child of God for whom Jesus has fulfilled the law and thus took away the sting of death, for "the sting of death is sin, and the

strength of sin is the law." Thus death as a substance was destroyed and left as a mere shadow to such. Yet a shadow taking the form of the substance and being in the dimness of a valley, may appear at a distance as solid as a substance. Suppose it were a rock and its shadow set there, to one looking down the valley the shadow might appear even blacker than the rock, but go to pass through them and what a difference! No doubt that to most people looking down this valley believe this shadow to be a solid substance. But the nearer they come who deliberately walk down this valley—as aged people—the clearer they see but a shadow. But most people are called there unexpectedly and no doubt are surprised to find but a shadow and are constrained to ask—as not finding it—where is the sting and victory of death and the grave? Gospel truth answers, this second death has no power over whom Jesus was their strength of the law. Then truly there is nothing to fear where the king of terrors is turned to a shadow. Looking down this valley, how much shuddering terror and dread would we escape if we only knew this and that though a shadow may lend darkness, it holds no obstruction. Beside, God's staff and rod are there to comfort.

P.

ROOTED AND GROUNDED.

"That ye being rooted and grounded in love, may know the breadth and length and depth and height of the love of Christ which passeth

knowledge, that ye might be filled with all the fulness of God." Eph. 3:13. A tree rooted and grounded is one whose roots have spread far out and deep—so deep that a storm of wind cannot uproot it, and are so thrifty that they absorb and drink up all the moisture so that nothing can take root and live in their limit. So that to the limit of the furthest spreading root below and branch above, that tree has—because thus rooted and grounded—all the fulness of all the properties essential to life and growth. Plant what you may about that tree and cultivate it never so well, yet it must die, since that tree drains all the fulness of all vitalizing substances to itself.

So with one rooted and grounded in divine love, nothing can encroach upon its limit of root or branch. To that love as thus rooted and grounded belong all the fulness of all properties constituting it such. So that in the sense in which God is love, all his fullness here belongs, as that there is no other living principle here to draw it. The incentive to become thus firmly established, as it were, rooted and grounded, was that it might thus receive all the fulness of God.

And though thus rooted and grounded in love and sapping and appropriating all the vitalizing substance of the soil below, and wide spreading branches reaching to heavenly places above, still in strength and power and purpose, it passeth knowledge. Yet this prepares us to go beyond our know-

ledge and take hold on faith by which to believe that thus rooted in love is to be strengthened with might by the spirit to see that Christ, the fulness of God, dwells in our hearts by faith. Also and according to the power of that love working in us, to thus know that though it passes our knowledge, it is in us; therefore to that degree passing our knowledge, we are confidently expectant of blessing "exceeding abundantly above all we ask, or think." Therefore, with the admiring wonder and praise of an apostle we exclaim "Behold what manner of love the Father hath bestowed on us."

P.

ASSOCIATIONS.

The 30th annual session of the Mill Branch Primitive Baptist Association will be held with the church at Simpson Creek, Horry county, S. C., on Friday, Saturday and first Sunday in November, 1901. Visitors coming by railroad will be met at Sanford, S. C., on W. & C. Railroad, on Thursday before Association. The north bound passenger train on A. C. L. makes connection with mail train on W. & C. R. R. which arrives at Sanford, S. C. about 1 o'clock, p. m. The southbound passenger train on A. C. L. from Wilmington, N. C., makes connection with local freight train on W. & C. R. R. which arrives at Sanford, S. C. about 7 o'clock p. m. Any further information can be had by addressing M. M. Harrilson, Clarendon, N. C., C. W. Brown, Tabor, N. C.,

or Elder B. H. Harrilson, Daisy, S. C.

A general invitation is extended to Primitive Baptists and all lovers of truth.

ELDER THOS. BILL, Mod.,
C. W. BROWN, Clerk.

The White Oak Association meets at Wilmington on Saturday before the 3rd Sunday in October. A general invitation is extended, as the brethren and friends in Wilmington are anxious for all to come that will do so.

P. D. G.

The Black Creek Association is appointed to be held with the church at Cross Roads, Johnston County, N. C., Friday, Saturday and 4th Sunday in October. A general invitation is extended. Visitors by railroad will be met on Thursday and Friday morning on early trains from Goldsboro at Princeton.

ELDER P. D. GOLD, Dear Brother -The White Oak Primitive Baptist Association will be held with the church in Wilmington, new Hanover county, N. C., commencing Saturday before the 3rd Sunday in October, 1901. Anyone wanting further information would do well to write to Brother E. J. Littleton, 312 Queen St., Wilmington, N. C.

C. L. Brown.

Elder A. Gardner is sick, and not able therefore to fill his appointments.

DEAR BRO. GOLD:—I have just finished reading all your editorials in the LANDMARK of June 15th and feel it in my heart to thank the Lord for such a gift as yourself and to encourage you in your labors of love. And yet I feel not thankful as I should be, nor do I know how to encourage and edify the brethren. Especially is this true when I am strengthened and edified by others, as I have been by your pen and preaching, I feel so unprofitable, so feeble and unworthy that I often feel I am of no service to the brotherhood.

May God abundantly bless you to contend earnestly for the faith once delivered unto the saints, strengthen you to fight the good fight and at last say to you, well done thou good and faithful servant.

Your Bro. in hope,
R. H. PITTMAN.
Bishopville, S. C., July 6th, 1901.

PERCY HAM

DEAR BRO. GOLD:—I have just returned from a visit to my mother. I am sorry to say she is very little better, is very weak and feeble, can't sit up any at all. While quiet, she can talk some and seems better, but upon the least exertion sinks down and looks so low I lose hope of her ever getting up. Then again, I have a hope that she will be restored to us, but don't know about that. She says, tell you that she is lying passive in the hands of her Creator, waiting His will, perfectly resigned and ready at any time; I would almost be glad sometimes if the summons would come. She says many comforting words to us, that we may not weep for her. Sometimes I feel that I will be glad for her to enter into rest, freed from the storms of life that have beat upon her head for 88 years. Then

again I feel the sweetest sound is mother's voice. The dearest word is mother. Then my sinful heart will rebel against the will of my Heavenly Father, and I can't say, Thy will be done.

Mother is going to write you when she gets strong enough, if she ever does. She is anxious for you to come to see her, and Sister Gold also.

Your Sister, I hope,
DICIA DICKINSON.
Fremont, N. C., Sept. 6th.

In compliance with a request of the Primitive Baptist, Elders J. N. Walton, C. D. Bray and W. H. Shields with Deacon J. S. Lewis, met at Walton, Va., for the purpose of organizing a church. Services were opened by singing and prayer by Elder C. D. Bray, after which a presbytery was formed, with Elder T. N. Walton chosen as moderator, A. H. Hines as clerk.

The following brethren and sisters from Mill Church were received by letter:

Brother Wm. T. Yates and wife, brothers W. T. Walton, J. N. Lewis and wife, E. E. Lewis and sister and brother E. Haghy.

Brother Wm. T. Yates was chosen church clerk,

A constitution heretofore formed was read and adopted, after which the church at Walton was declared organized.

T. N. Walton made A. H. Hines clerk pro tem.

Yours in hope of eternal life,
WM. T. YATES.
Walton, Va., June 9th.

Send money for Zions Landmark by money orders if more convenient to you and keep the receipt. If your date is not advanced in 4 weeks please notify me.

P. D. G.

OBITUARIES

DEACON DAVID HARDISON.

With sadness I attempt to chronicle the death of my beloved father, who was born December 2nd, 1820, and departed this life of sorrow and trouble the 10th day of October, 1900, making his stay on earth 79 years, 10 months and eight days.

Father was reared by pious parents. His father, Jesse Hardison, was a firm believer in the doctrine of the apostles and prophets, though he never united with any church. Father united with the church the fourth Saturday in April 1852, and was baptized by Elder William Whitaker, together with Elson Lilley and others. He was ordained deacon of the church in May, 1865, in place of Elson Lilley, his beloved brother, who departed this life, and had passed over to be with the Lord forevermore.

Father leaves an invalid wife and five children to mourn his loss. But we trust and are sure that our loss is his eternal gain. Father was a model Christian in daily walk and conversation. He was one that was ever ready to help the poor and those that were in need, especially the ministers of his church and association. He was one that made truth and honesty the grove of his loins. He was one that filled his seat at his church, and was esteemed by all that knew him. One of the sweet singers of Israel has passed over where all but singing is done away with; there to sing praises forevermore, amen.

Done by order of conference, Saturday before 4th Sunday in Oct. 1900.

SETH R. HARDISON.

P. S.—Since father died my beloved sister, Prudence L. Corey, has passed over and was buried in the family burying ground last Thursday evening, there to await the welcome of our SAVIOUR. Come in ye blest of my Father and inherit the Kingdom prepared for you from the foundation of the world. We mourn as those that have hope,

HIS BROTHER.

(By Elder Henry Peal.)

Brother David Hardison, a member of the church at Smittwick Creek since the date of April, 1852 bid farewell to his earthly home the 10th of Oct., 1900. He was of the opinion that free-will was right

to accomplish eternal Salvation until the date of 1851. He was convinced as we believed by the Spirit of the Lord that free-will would not do in that case, and then he began to seek some other remedy to get himself in the favor of the God. But after all his seeking, he could find none. In that condition he was brought to the end of the law, and there he was satisfied that salvation is of the Lord. I, the writer of this little sketch, was present when he gave in his relation to the church.

His conviction was severe. But his deliverance was not as clear as some people's are. I recollect one thing he said, "that there was a continual sorrow at his heart, because he could not be as his desire was to be." He saw that he was a sinner still, and he could not do the things that he desired to do. He was not clear of Adam, though he had been brought through this wonderful change in mind and feeling. He was disappointed still. He thought that he could, from that time, go on clear of sin, but not so. When he would do good evil was present. So by experience he learned that there is no perfection in the flesh, but his hope and trust for life and eternal salvation was the Lord Jesus Christ. Amen. He was chosen deacon of the church in the date of 1865 and fulfilled his office so there was no complaint against him in the office. He was free in the discharge of his duty as a citizen and a member of the church, so I am satisfied that he was born of God.

HENRY PEAL.

MONROE LEE.

This sad farewell sketch is in remembrance of the father of the writer of this notice. He was born Feb. 12th, 1833 and died Dec. 14th, 1900, making his stay on earth 67 years, 10 months and two days.

His disease was Brights Disease of the kidneys and ulceration of the stomach from which he had suffered for about 5 years, but was confined to his bed only about two weeks before his death. He bore his suffering considerably well, for the intense pain he bore no human tongue can tell. Previous to his death he arranged his business pertaining to these earthly affairs here below. He then gave instructions as to his burial and not long after this he passed beyond this veil of tears. He told his family about Jan. 1st, 1900 he would live only about twelve months and lived about eleven and a half months of the time. All was done for him during

his sickness that a loving wife and children and relatives and friends could do. It seemed very hard to part with one so near as our father was. He was faithful to his promise, not only to family, but to others. He leaves a widow and nine children to mourn their loss. In his death the wife has lost a precious husband, the children a kind and loving father, the community a good and obliging neighbor. Truly we can say a dear one is gone from our midst and will be greatly missed by all. But we hope our loss is his eternal gain. Our dear father never joined any church but was of Primitive belief and always welcomed them to his home and tried to make them comfortable while there. While he never united with any church I have reason, from what he said while I was by his bed side, to believe that he has gone to rest.

I dreamed before I heard of his last sickness of seeing him carrying a little child, dressed in neat white clothing, in his arms which seemed to me as a signal of his death.

While we feel sad to think that father is gone, we feel dear brothers and sisters that we hope to look to him above who doeth all things well and according to the counsel of his own will. We hope that God will comfort the bereaved widow and sons and daughters, bind up these broken hearts and help us to so live that when done with this life we can meet our father in a better world than this. May God bless us all and unite all the kindred of Christ forever.

His loving son,

MOSES LEE.

Nix, N. C.

WIFE OF ELDER L. S. ROSS.

She was the daughter of Thaddeus and Elizabeth Brown, and I knew her from girlhood and I believe she was as near perfection as a sinful human being can attain unto in this world; and while our marriage relations lasted I believe that her daily religious walk was a fit type or emblem of a bride of earth and a bride of heaven. Brother Gold my pen would fail to describe her excellencies and where she was personally known, she needs no eulogy or encomiums. Suffice it to say, she was to me a good and precious wife stepmother for my children, and always took pleasure in fixing and encouraging me in my ministerial duties; but she is

gone, and left me to mourn, with the firm belief that her spirit is at rest after so long and fiery ordeal of suffering. On the morning of her dissolution she was unconscious, but I believe her spirit was taken by an escort of holy angels into the immediate presence of her dear Saviour whom she loved so much, and there will rest in the sunshine of his resplendent glory forever.

She was buried by dear brethren and friends in the family burying ground at Rose Bay, Hyde County, N. C., near where we lived, and where she was raised to womanhood, there to await the call of her Heavenly Master at the last day, where the body refined will be reunited with the spirits and welcomed into the joys of her Lord and Saviour forever. May we be able through divine grace to meet her there in that sinless and tearless state.

L. S. ROSS

MAMIE DAVIS

The daughter of Charley Davis and Bitha A Davis was born January 13, 1894, and died September 2, 1900.

I went to Concord Friday before the 4th Sunday of Sept, and she went with me, and when I returned home she was taken sick and died Monday following. She always was a mild and pleasant child. She would go to preaching with me, and would sit and give me no trouble at all. O how I do miss dear Mamie at church and at home. I can say, The Lord gave and the Lord taketh away. Bless his holy name. It may be that the Lord loved her better than I did; and to show me that he is God, and without him there is no Saviour. Lord, enable me to meet my dear Mamie, and be blessed for ever, when all praise and adoration will be given to Father, Son and Holy Ghost in the world that never ends.

BITHA A. DAVIS.

ALEXANDER INGRAM.

The subject of this obituary notice was born Jan. 26, 1852, and died June 19th, 1901, making his stay on earth 49 years, 5 months and 23 days. He was married to Miss Sarepta L. Turner, daughter of A. H. and Martha E. Turner, November 7, 1877. Unto this union were born eleven children, seven sons and four daughters, ten of whom survive him. He had the Grippe for a month when it ran into Typhoid and there terminated his useful

life. He was confined to his bed only two weeks, but his sufferings were intense. He did not talk much about his illness, but said there was a great deal he wished to say, his mind being so frenzied and scattering he could not. Besides his dear family he leaves a host of friends to mourn his loss. But not as those without hope. He will be greatly missed by his many friends. I think I can truthfully say he was kindness itself to us. He was a good husband, a kind father; and a better provider for his home I never saw. Among all the rest none save his wife is to be sympathized with more than his aged and afflicted father, who says Alex never gave him a cross word, though he has lived in his yard for many years. Surely he was one the Lord had blest for whatsoever he did seemed to prosper in his hand. Indeed the community has lost one of its most industrious and sober sons, one worthy to imitate. Although not a member of the church, he was a firm believer in the doctrine of predestination, election and the final preservation of the saints. Ever willing to bear his part in contributing to the wants of the church and the poor ministers when needed, also mindful of entertaining the stranger; which is also a heavenly command.

His weeping wife told me, the morning after his death, she couldn't bear her troubles were it not that she believed he was at rest. She said about 19 years ago, while listening to Bro Cassel preach, he saw himself lost—that he could do nothing without the help of the Lord. Time passed on about ten or twelve years ago. He awoke her one night asking her if she was prepared to die? She told him "no," and asked him the same question. He said: "I believe the gates of Heaven were opened to me and I viewed my future home; I cannot describe it, but it was the prettiest place I have ever seen."

So, dear friends and relatives you should not not grieve as those without hope, for we believe our loss is his great gain. Dear children, try to remember your father's counsel. You who are old enough to understand, set good examples for your little brothers and sisters, and great will be your reward. A good name is better than riches.

BETTIE INGRAM

(These lines were composed by Thor, G. Ingram.—B. J.)

He's gone from this earth, your father and friend.

He's now among pleasures that never shall end.

Though here upon earth strife and trouble may roll,

No sorrow or trouble can come to his soul.

Though here upon earth you shall see him no more,

We hope he is happy on eternity's shore; And while his poor body lies low in the tomb,

In a climate more bright his spirit shall bloom.

Grey haired father, wife and children grieve not,

Some day in the dust we shall all be forgot; But rather in life's battle be strong and brave,

And meet all your loved one's beyond the grave.

On eternity's shore so bright and so fair.

So peaceful and happy he waits for us there: In that happy land, though we do not know when,

In some future day we shall meet again.

Though your husband and father has gone to his rest,

Think not it is hard, for the Lord knows the best,

For he has gone away to return no more, Prepare to meet him on eternity's shore.

There's where happiness reigns and never departs—

There's no more weeping eyes, no more broken hearts.

When a friend has entered that land of pure bliss,

We can't wish him back to a region like this.

Grieve not, dear children, it was all for the best.

For after his labor he's gone to his rest; His body offered—sin's last sacrifice, His spirit is now dwelling in blest Paradise.

We are receiving very little money of late.

Send it by express, or by registered letter, or by check payable to my order. Also send money by money orders.

We are not responsible for money lost.

P. D. G.

APPOINTMENTS.

W. T. BROADWAY.

Lawyer Springs.....	October 11
High Ridge.....	12
Mountain Springs.....	13
Liberty.....	14
High Hill.....	15
Union Grove.....	16
Crooked Creek.....	17
Clark's Grove.....	18
Meadow Creek.....	19
Liberty Hill.....	20
Freedom.....	21
Bear Creek.....	22
Mountain Creek.....	23
Flat Creek.....	24
Tom's Creek.....	26 and 27

J. E. WILLIAMS.

Clark's Grove.....	October 12 and 13
Concord.....	14th at night
Salisbury.....	15
No Creek.....	16
Pine.....	17
Flat Creek.....	19 and 20
Bear Creek.....	21
Liberty Hill.....	22

Conveyance needed.

E. E. LUNDY.

Brother Josiah Tingle will please meet him at Newbern on Wednesday evening after the first Sunday in November and arrange appointments for him on Wednesday night and Thursday.

Morehead City.....	Thursday night
Harker's Island.....	Friday night
Straits.....	Saturday and 2nd Sunday
Davis' Shore.....	Sunday night
Nelson's Bay.....	Monday night
Hunting Quarter.....	Tuesday and Wednesday
Port-mouth.....	Thursday and Friday
North Creek.....	Monday after 4th Sunday
Beulah.....	Tuesday
New Lake.....	Wednesday
Rose Bay.....	Thursday night
Tiny Oaks.....	Friday night

J. A. T. JONES AND W. A. SIMPKINS

Camp Creek.....	Mon. after 4th Sun in Oct.
Tar River.....	Tuesday
Suri.....	Wednesday
Roxboro.....	Thursday
Mt. Zion.....	Friday
Clarksville.....	Sat. and 1st Sunday in Nov.

J. T. ROWE.

Tarboro ..Fri. night before 2nd Sun. in Oct.

Sister R. Anna Phillips will send six of her books for five dollars. This book is rich reading.

P. D. G.

NOTICE.

I have on hand yet about one hundred of Mary Parker's books, "Reminiscences and Letters," which since her death I have reduced to fifty cents. Also my book, entitled, "Meditations on Portions of the Word," at \$1.

SILAS H. DURAND.

Southampton, Bucks county, Pa.

HYMN AND TUNE BOOKS.

DURAND & LESTER.

A choice selection of hymns—with music in the standard tunes—round and shape notes.

Per dozen, \$9. Single copy, \$1.

SILAS H. DURAND.

Southampton, Pa.

NOTICE

I will thank those of the brethren and friends who are in business, and who need stationery of any kind, such as letter-heads, note-heads, envelopes, receipt-books, check-books, etc., to send their orders to me. I can do this work as cheap and as satisfactorily as any one, and will deliver free to the nearest freight or express office.

P. D. GOLD.

Any one sending us five new subscribers—with the cash—for the LANDMARK, can have delivered to him, free of cost, a handsome Oxford Bible, with Concordance, Index Tables, &c., complete, that accompany such bibles. Or for four new subscribers, with the cash, a family bible of plain print, with blanks for family record, &c., without note, concordance, &c.

When requesting your postoffice changed, please state both the old and the new post offices.

About twenty-five years since I wrote a book called my "Experience and Reasons for Leaving the Missionary and uniting with the Primitive Baptists," which was soon exhausted, nor supplied the demand. For years since, as a work awaiting my hand and certain opportunity that should bespeak it of the Lord, and not the flesh, it has lain on my mind in unspoken secrecy, 'till lately, when that opportunity came. And now I have a revised and enlarged *Second Edition* of that book, titled "Led By a Way I Knew Not," containing over three hundred pages, in good readable type, and nicely bound in silk cloth, that will be ready for delivery by the 1st of March, 1901, at one dollar per copy, post paid. Money should accompany all orders, which should be addressed to me at Macon, Ga., as follows:

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Macon, Ga.

R. M. D. No. 3 (or Rural Mail Delivery)

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Literary tuition per month \$2, and business course \$1 per month extra. Instrumental music \$2 per month.

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NOTICE.

I have in possession a valuable remedy for the cure of cancers and having made many cures of cancer with it and knowing there are many sufferers of cancer seeking a cure I now propose to publish it. It is done by means of a plaster, taking out the cancer and bringing its roots into absorption and killing their growth and removing the cause of cancerous nature. Any and all afflicted with cancer are requested to write me and give description of case.

All inquiring letters will be promptly answered, Address H. W. Williams, Sincerity, N. C.

NOTICE

Change in Price of Loyd's Hymn Books

as follows:

Plain Sheep Binding, 65c each	Per doz \$6.50
" Morocco, single copy, 85c	" " 9.00
Gift Morocco, single copy \$1.15	" " 11.00

There is much improvement in the printing and binding. Do not send postage stamps

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Zion's Landmark.

PUBLISHED SEMI-MONTHLY

—AT—

WILSON, NORTH CAROLINA

(PRIMITIVE OR OLD SCHOOL BAPTIST.)

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

P. G. LESTER, ASSOCIATE EDITOR, Floyd, Va.

R. ANNA PHILLIPS, COR. EDITRESS, Macon, Ga.

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The Purpose of Zion's Landmark.

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

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

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

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

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

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

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

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

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

ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

ELDERS GOLD AND LESTER—Dear Brethren; I had a dream not long ago concerning the Scripture spoken of by Daniel the Prophet, "and from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up." Jesus referred to the same scriptures. It appeared to me in my dream that which maketh desolate at the present time is preachers that are not called to the work of the ministry, and those of the laity of the church that have no hope. But it seems that Daniel was specially speaking of the corrupt worship of the Jews at the time of the coming of Jesus, which no doubt caused great desolation in the minds of all that God had made wise unto salvation. It seems that when Jesus spoke of the above scripture, that he had reference to the corruption that would still continue to exist among the Jews until the overthrow of Jerusalem. I think it will also apply to the corruption that began to exist after the time that Constantine, the emperor of Rome, professed the Christian religion and also of the corruptions that exist in the church even to the present time. Paul said, "that after my departing shall grievous wolves enter in among you; not sparing the flock." Peter said, "but there were false prophets also among the people, even as there

shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them." Paul also said, "they would heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." Paul was talking to the church. This was fulfilled, and after the days of Constantine then desolation fully set in so much so that the faithful in Christ Jesus were sorely persecuted for the space possibly, of about 1200 years. Then Martin Luther was raised up, it is thought, for the purpose of weakening the power of the Pope. Before this time he had more power than the kings of the earth combined then in a measure his power was taken away. It is said by history at that time God's little ones were greatly encouraged. But alas, their comfort was soon turned into sorrow. The very people they expected protection from, they soon received persecution of. Years after the days of Martin Luther, John Bunyan was confined for 12 years in Bedford jail, England, possibly for no other cause, only for preaching the Gospel of the Lord Jesus Christ. It is said that John Bunyan was persecuted by the church of England. These same people indicted some of God's ministers of this continent before and after the

Revolutionary war for preaching the gospel. At that time Patrick Henry stood up for the defence of these down-trodden ministers of Virginia, and soon after religious liberty was proclaimed throughout this State. But alas, the abomination that maketh desolate soon began to appear in the true church in the person of Andrew Fuller, of England, in the year of 1792, who declared that Jesus Christ made a general atonement, and from this time errors began to creep into the church, even in the United States, and the church began to heap to themselves teachers. Elder James Osborn commenced preaching about the year 1825. He seemed to discern the signs of the times, and spoke concerning the number, as he thought of letter preachers and graceless professors, as he called them. Osborn believed that a portion of these letter preachers was very shrewd and a portion very ignorant, and he also described how they endeavored to arouse the outer man. This state of affairs continued until the separation, and then the Old Baptists were more particular about ordaining men to the ministry than they were before and more particular than we are now. I have learned from good authority some 50 or 60 years ago that some of our ablest ministers talked in public some seven or eight years before they were ordained. But how is it now in some places? Some of them begin to lecture either directly or indirectly for their ordination, and some of them in my knowing have been ordained when they did not have a good report of them that are without. I did not lay hands on them myself, but I did wrong in that. I did not tell the Association and the churches what was my mind in regard to this thing.

I hope I will be more faithful the remainder of my days than I have in the past. If these things are not an abomination that maketh desolate I do not know what it is. I trust I have spoken of these things for our benefit. When God calls men to the work of the ministry they feel incompetent for the task. They feel like they can't go. There are many things that make them fear that they are not called.

Moses told the Lord that he could not go before Pharaoh. He said, "I am not eloquent, neither heretofore nor since thou hast spoken unto thy servant: but I am slow of speech, and of a slow tongue. Moses felt like he was not the man, therefore he could not have sought his own promotion. When it was told Jeremiah that he was ordained a prophet unto the nations, he said he could not speak for "I am a child." When one feels that he is a child he will bring no desolation upon the church, if he be a preacher he will feed the church with knowledge and understanding, for it is said he would give them pastors of his own choosing, which would feed them with knowledge and understanding. It is a great blessing to the church to have pastors that God hath sent. Their speech shall distil as the dew; as the small rain upon the herb: and thus instead of desolation there will be joy and gladness. The church then will be knit together in love towards their pastors, and the pastors in love with the church. Then it is very pleasant to meet together, for it is like the precious ointment that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments: so this love extends to the entire body. So every member of the body is supplied with strength in order that should grow up into a holy temple in the Lord, in order that they should show forth the praise of him that called them out of darkness into his marvelous light. It is said that every spirit begets its

likeness, and it is also said, in thy light we see light. David said, "Lord lift up the light of thy countenance upon us." When God leads his ministers into the knowledge of the scriptures then they realize the efficacy of the same in their own hearts and then it goes from their hearts unto the hearts of all of like precious faith, and then they grow up as calves of the stall. When this is the case it is the most glorious time that we realize here on earth, and then it is very pleasant to meet together to behold in one another's faces the image of Jesus. These refreshing showers are a foretaste of that inheritance which is incorruptible, undefiled and fades not away, which is reserved in Heaven for all that love and fear the Lord; for it is said the fear of the Lord is the beginning of wisdom, and also he that feareth God and worketh righteousness is accepted with him. To fear God and keep his commandments is the whole duty of man, so said Solomon. Jesus said if you love me keep my commandments. When we keep the commandments of Jesus it is a testimony that we love him, and also love one another. It is an impossibility to love God and not love one another. The poet said, "Love is the golden chain that binds the happy souls above." And also, he is an heir of heaven that feels his heart glow with love. John said, "We know we have past from death unto life because we love the brethren.

Brother Gold, submit this to your consideration,

Yours in hope of eternal life,

ASA D. SHORTT.

Turtle Rock, Va.

E. A. BURTON—Dear sister in Christ, the great and good Physician, who never lost a case that he undertook to cure:—

Yours of the 21st came to hand yesterday. It is only an answer to one of my letters to you, as I have written twice to you since I wrote that letter. I am sorry that sickness has invaded your home, and increased your burdens. I hope that it will

not be long before returning health will lighten your care; and permit you to enjoy the things that you have tasted, as the heavenly physician keeps on prescribing for the maintenance of your spiritual strength. It is sweet and refreshing to tell how Jesus meets us by the way, and gives us to drink from the running brooks of his love and mercy. It is one of the ways in which we do testify that we are this by the power of redeeming love.

You say "Ephraim is joined to his idols; let him alone." He is not a competent judge of what should not be published. What better judge can he then be of what should not be published? Therefore, dear patient, humble sister, in these two negatives, I see an affirmative, which I take as fully justifying my act in sending your letter to an editor asking him to publish it as a meritorious production from a heart richly imbued with the principles of divine grace. If I have sinned in this I am at your feet asking pardon. You see Ephraim is joined, not married, as a young man marrieth a virgin, to his idols, thus intimating that he should be divorced from them. There is much comfort in this thought, as in real, true, natural and spiritual marriage, there is no loophole for divorce. Christ will not permit his bride to be divorced from him, as it is repugnant to his gracious heart of love, of mercy, and of husbandly faithfulness. He hateth putting away. But poor Ephraim, he has yoked himself with very improper yokefellows. Ephraim, the darling of God, joined to idols! Ephraim, whom Jacob preferred to Manasseh, joined to idols! Is it not strange? And Jacob blessed them that day, saying, "In thee shall Israel bless; saying, God make thee as Ephraim and as Manasseh; and he set Ephraim before Manasseh." But poor Ephraim! All his self-goodness is but as the morning cloud that melts away before the rays of the rising sun. Poor Ephraim! He mixed himself among the people; he is a cake not turned. Poor Ephraim! he is like a silly

dove, without heart. Poor Ephraim! he had to hire people to love him. Wonder what did he pay them? Very likely he called the worshippers of idols his brethren. Carnally-minded people, in the deep pride of their hearts, like to have it said that they are christians, or children of God. They think to hide their true condition under the covering of the name of Christ, as the seven adulterers by the name of the same husband, while they still practice adultery. Poor Ephraim! the untaught heifer, that did not know when he was healed by the grace of God. His ignorance was great. Even the ox, the ass and the stork seemed possessed of more wisdom than he. Is not that great poverty? His appetite is only for the passing wind. This foodless foods seem also to make him both rich and strong. But still, with all his infirmities, all his errors, all his sins, and all of his heart wandering from the Lord that loved him and ceased him in his blood, the Lord keeps on loving him. He has not divorced him, nor taken his name out of the Lamb's book of life, but, instead of this, he heard the great things of the law of the spirit or life in the gracious Law-giver, which caused him to speak tremblingly. It is this renewing grace that caused Ephraim to say, "What have I to do anymore with idols?" Christ heard him, observed him, and made him again appear like a green fir tree. All this fruit in the career of Ephraim is from the grace of God that was with him. How like are we to Ephraim, wandering from the Lord, leaning on our own understanding, and following our own ways, until we are afresh stopped by the enlightening power of rich, reigning sovereign and distinguishing grace? This you have found to be true; and I hope that I am not densely and wholly ignorant of it, although I am often sorely beset with this very thought. But, my dearly beloved in the Lord, I learn that you do not feed on the wind, but on the rich viands of divine grace. You have been sitting under the droppings of the heavenly

sanctuary, a guest, a favored guest at the feast that the prophet speaketh about, when he says, "And in this mountain shall the Lord of hosts make unto all (his people) a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined." This is the feast of a preached gospel, the gospel of the "crucified one." Well does Cennick sing:

"Such wondrous love awakes the lip
Of saints that were almost asleep,
To speak the praises of thy name,
And awake our cold affections flame.
These are the joys he lets us know
In fields and vil' ages below,
Gives us a relish of His love,
But keeps His noblest feasts above.

In continued love,
DR. A. N. JOHNSON.

"WHAT MANNER OF CREATURES OUGHT WE TO BE?"

DEAR BRO. GOLD—Brethren and Sisters I hope, in the Lord; I hope the dear Lord will forgive me if in this feeble attempt I do wrong and may he enable you to bear with and forgive my imperfect thoughts being offered you so often. I have tried to lay the impression to write aside, asking the dear God of all mercies to take them from me if he did not give them. If so, that he would give me the message and work in me both to will and do of his own good pleasure, for Jesus' sake that I might extoll him pre-eminent over all things. It seems I must relieve my mind on or concerning the above language or I fear the chastening rod will visit me more sorely than at present and too, I desire to be obedient. I feel that I have been shown what to do in the following language:

"What the spirit saith unto the churches write I unto you," was very unexpectedly and forcibly presented to my mind on waking from sleep one night not long ago, and for some time my thoughts have been much exercised on the

above words, bringing to mind the wonderful language of the inspired writer. Seeing then that all things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness?" Dear loved ones, it is in fear and a feeling sense of my ignorance and weakness and vileness that I attempt to go forward, and I fear not to try. "If ye love me keep my commandments," is language worthy of obedience and much on my mind. The dear Saviour of sinners never requires us to do impossibilities, but is long suffering to usward not willing that any should perish, but that all his should come to repentance; then thinking of his frequent mercies so abundantly bestowed upon us, both spiritual and temporal, what manner of persons ought we to be, if indeed, we be numbered with the redeemed of the Lord: for we are taught that the Son of man had not where to lay his head, though he be Lord of lords, and king of kings, he is despised and rejected of men; a man of sorrows and acquainted with grief. Dear ones, since I have been dwelling, it seems in the depths of sorrows, sore trials and afflictions, and the boisterous waves would well nigh pass over me, and I helpless as the clay in the potter's hand, O I hope my dear Saviour, Preserver, Deliverer and True Comforter, has taught me indeed and truth, that the righteousness of man is as filthy rags, and that salvation is of the Lord. Surely, I feel that Jonah learned this all important and useful lesson while in the depths. He must go there to make that true and noble confession, and thereby learned obedience by the things he suffered. What wonderful mercy and preservation was there displayed! Indeed, I feel it is thus with the Lord's people to-day. If

we sow to the flesh we shall of the flesh reap corruption. He first makes known his will unto them. See Jer. 31: 33, 34. Heb. 8: 10, and Isaiah speaks in this language, "And all thy children shall be taught of the Lord and great shall be the peace of thy children. "If ye have put on Christ, so walk ye in him," is plain admonition. "See that ye refuse not him that speaketh." Thinking of these important truths, how needful that we strive to walk in wisdom's ways, endeavoring to redeem the time in fear, trying to pray the Lord to lead us in the path of the just, which shineth more and more unto the perfect day, remembering that we should not try to please ourselves, "For even Christ pleased not himself." He came not to do his own will but the will of his Father. What true and wonderful obedience did Jesus render unto his Father, and what amazing love! Well might the Apostle John exclaim, "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not." Then, if we (the Primitive Baptists) are the Lord's people what manner of persons ought we to be! O may he ever enable us to love each other, live in peace one with another; be truthful, striving to pay our just debts, remembering that the scriptures teach us to owe no man nothing but love, and may he increase our love for reading this holy book, bearing in mind this admonition, "Search the scriptures for in them ye think ye have eternal life and they are they which testify of me." May we not be over much concerned about the outward adorning, but let it be the hidden man of the heart, in that which is not corruptible, even

the ornament of a meek and quiet spirit, which is in the sight of God of great price."—See 12th chapter of Romans. Dear ones, may our dear and merciful Father who knoweth even the secret intents of every heart show us our several duties and make us willing to do the same, to the comfort and building up of Zion and to the praise and honor of him who hath and is still doing so much for us, and in this may we ever remember our dear pastor, who often goes heavily burdened with many cares and sorrows, that perhaps we know but little or nothing about. Surely we desire him to be faithful and when he fails to come we feel disappointed and perhaps neglected. Then would we not be willing to make some sacrifice, deny ourselves and do so willingly, to lift up the hands that hang down, strengthen the feeble knees, not love in word only but in deed and in truth, remembering if we are spiritually fed by him who goes often through heat and cold, and feeble health, leaving at times an afflicted wife and little children, who must be fed and clothed or suffer. Please think it not strange if I say we should, if possible, divide of our temporal things, and may we bear in mind the important language contained in 1st John, 3: 17-18. May we also remember the poor and afflicted saints scattered abroad in Zion, who are not able to visit the dear brethren and sisters, and even the beauties in Zion or to assemble with the loved ones in a worshipping capacity. May the God of Israel put it in the hearts of those who are able, to visit these lonely and oftentimes sad hearts; bless you to carry them words of comfort and cheer. Perhaps you may be casting your bread upon the waters and may you find it after many days great-

ly to your comfort. I believe the unworthy writer has been thus blessed, though I am vile. Listen to the sweet and soul-cheering language of our blessed Saviour. "In as much as ye did it unto one of these little ones ye also did it unto me." Then what manner of persons ought we to be in all holy conversation and godliness?

Dear brethren and sisters, I can't in my imperfect state tell you as I would love to, how good and exceedingly kind, my dear Heavenly Master, and I truly hope my Father has been to this poor worm of the dust. May he ever keep us all near him, even in his footsteps, honoring and praising him in our daily and hourly deportment, remembering that the carnal mind is enmity against God. "For they that are after the flesh do mind the things of the flesh; but they that are after the spirit, the things of the spirit."

The following language came forcibly to mind this morning on waking: "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the spirit." Now perhaps we would do well to ask ourselves now and then, which of the two are we walking after. O that we may be found clothed in our right mind, patient in adversity, willing to confess our faults one to another, slow to anger, willing to bear each others burdens and so fulfill the law of Christ. Well might the poet say, "Behold the shepherd's tender care toward the sheep that strays! Throughout the desert waste and bare, he tracks its wandering ways." What a merciful Saviour and what wonderful love and long forbearance he manifests to his little ones, even when they stray, but O how much better could we live so as to be at last called true and faithful by the One

who never slumbers nor sleeps, and will judge righteously. O that I may suffer willingly and be clothed in patience and charity that never faileth. Sometime ago in the midst of sorrow and suffering, so much so that I was prostrated on my bed, the lines of the poet were richly and sweetly presented to my mind. "When I am made in love to bear afflictions needful rod, light, sweet and kind the strokes appear in fellowship with God." The poet used the word through instead of in; and in this suffering condition I verily believe my dear Saviour filled my soul with rejoicing for an unexpected time and way I was blessed to say, truth Lord I know this is even so, for while this poor worm of the dust was in the furnace I feel that Jesus went in with me showing his loving kindness, consuming the flames, making it a heavenly place in Jesus Christ our blessed Saviour. What manner of creatures ought we to be? Please bear with me while I tell you something of our last meeting at Mt. Gilead church, last or first Sunday and Saturday before. I feel that it was one of the most lovely meetings I ever attended brother Gold. It reminded me of the Black Creek also last fall which was indeed rich to me. We did not know that our dear pastor could be with us and didn't know that any other preacher would come, and it seemed to be the mind of the church to have two of the brethren ordained as deacons, but feared that we would have no preacher. I felt to be much impressed to ask the dear Lord to send us a preacher, one of his choosing, and if it be right in his sight to ordain the brethren that he would provide, and open the way that all might be done decently and in order. And others seemed to be similarly impressed, and to

our glad surprise Saturday morn I do believe the Lord sent two of his gospel ministers, as brother J. W. Gardner, our dear pastor, and brother W. A. Simpkins came in due time. It was a feast of fat things as the little church here was organized just one year ago, with 8 members. Last December three were added, and on this occasion two went forward and related some rich and comforting dealings of the Lord with them and were gladly received. We were blessed with a goodly number of visiting brethren and sisters. Sunday morn dawned beautifully upon us and soon we were wending our way to the baptismal waters where we were blessed to see brother Gardner burying the two sisters in the liquid grave, bringing them up out of the water with feelings no doubt greatly relieved; feeling that they had discharged their duty and in being obedient we eat the good of the land, while the disobedient is devoured by the sword, for the mouth of the Lord hath spoken it. May the dear Lord enable others if his will to go home to their friends and tell what great things the Lord hath done for them, remembering that to obey is better than sacrifice, and to hearken than the fat of rams. We met at the church in due time to see the solemn service performed of ordaining the deacons. Then the dear elders I felt were highly blessed with liberty in preaching the unsearchable riches of Jesus. Then in order we endeavored to commemorate the death and sufferings of our dear Saviour and last but not least came the sweet and lowly act of washing the saints feet, and dear ones, I was blessed though suffering and feeble, to be there and partake of the rich feast which does my soul good. O that men everywhere could praise the

Lord for his mercy endureth forever.

What manner of creatures ought we to be? Brother Gold, pardon error and do with this as you see fit. Accept our best love to you and dear family. We are all up and hope this will find you all well. May the Lord continue his blessings to us and all the Israel of God now and evermore if his will for Jesus' sake. Pray for me and mine.

Your loving sister,

EUGENIA A. HINTON.

Clayton, S. C., Sept. 5th, 1891

DEAR BROTHER GOLD :—It has been on my mind for some time to try to write of my feelings if the Lord's will be with me. I feel like I can't write any thing that would do any one any good, but thought it might help me a little. I feel almost ashamed to try to write as I am such a poor scholar, but don't get to talk with any of the Baptists and want to talk with them. I thought I would tell some of my feelings. I would think of death when I was a child very seriously, and when I grew up to womanhood I married and don't remember of being troubled much about my condition as I can think now, but my husband died. He didn't live quite six years. We had the fever. I was left in bad health, poor with three children. I thought try to live the best I could, and did some of the time, wanted to be a christian but could not. I went on in this way until last Feb. a year ago when I hope was made to feel the need of God. The Quakers was having a meeting here at Cane Creek. I felt the worst I ever did in my life, and when I was at home I didn't get over it. I had always thought I was as good as any, and if any difference better, but I thought anybody was as good as I was, if not better, and I didn't feel I had any friends much. I tried to pray. I had a dream that bothered me. I will not try to tell it now, but one evening I was going to my Aun't to stay all night. I tried

to pray, and felt the worst I ever did, and thought if I was prepared I desired to be dead, or if the Lord would save my soul I would be willing to die; and some one else could raise my two little boys, for I didn't feel fit to do so myself; at my Aunt's I didn't say anything to them about it, but I didn't feel much like talking, and didn't want them to know anything about it. We went to bed. I was feeling better then but when I got in bed I thought I would pray, though I did not feel the need of it in the same way. Some how I felt more like praising God than praying, and felt like my will was gone, as clearly as if some one had told me any thing, and felt good over it, so good I did not go to sleep, and thought I would like to tell some of them, but I never. I felt like the Lord had heard my prayer for the first time in my life, and felt sure of it, and my will was gone and I was glad. I thought if I was at Cane Creek I would tell it for others were giving in testimony, and claiming sanctification, and this was all I could tell, but I didn't call it religion. They said I was converted, and I hoped so too, but was afraid to say so for fear of being deceived, for my will being gone and that one time my prayer was heard. I never felt that way before, and that was my hope of being forgiven of my sins, and I felt like I was one of the vilest of sinners, and now I feel to be one of the most unworthy to try to claim to be one of God's children: but after I felt my will was gone, and my prayer heard I thought I would serve the Lord, and not say much about my hope. I seemed so little, and I tried to be obedient as I could, but I could not. It seemed like I would say or do something that was not right, and I have lots of that kind of trouble yet, and feel so little that if I were to live upright and sin no more I would be one of the least of God's children. I feel the need of praying now more than I did when I knew I had no hope. It is a bad feeling, and when I feel I have done wrong I go to begging for mercy,

and can't rest, want to be alone. I have lots of this trouble, and want to know if anyone else does: and I have another trouble. It is this, if anybody has any religion they know it: if they don't know it they haven't got it, and that bothers me too. I have prayed for the Lord to show me in some way. Sometimes I feel like I am one of God's little ones, but very weak, and ignorant, and then I have so many doubts and think I am committing sin by trying to claim any hope. My father was a Primitive Baptist and I put lots of confidence in them, but don't get to see many of them now often. They are mostly Quakers here. I don't belong to any church. Dear ones, this is a part of my hope, and a part of my trouble. Please tell me what you think of such a one. If you think it worth notice you can tell me through the Zion's Landmark. Pray for me.

Your little sister, if one at all,
B. T. N.

Snow Camp, N. C.

Remarks:

We consider that our friend is blest with an experience of grace, and every such experience is good, for it is the Lord's work, and the Lord's work is marvelous in our eyes. It is so marvellous that it makes us wonder whether we are saved or not. When one is under conviction for sin he knows he is not saved, and feels he never will be. When the Lord forgives his sins, he knows there has been a change or deliverance. But after that he feels so much vileness, and such is his failure to live the life he desires, that he wonders if one so unworthy can be a child of God.

Why did you not sign your name? Go and tell the church of God the reason of your hope, and you will receive at your baptism the answer of a good conscience or the witness of the Holy Ghost.

P. D. G.

ELDER P. D. GOLD—Dear brethren in Christ: I feel to offer the readers of the LANDMARK a few remarks if you see fit to give space in your columns. I have been one of the readers of your paper for many years, have been much comforted at times, and have been brought very near in my feelings to the many brethren and sisters who have written for your paper. Although I have not seen but few of them, yet I feel to be under the teaching of the same Great Spirit of God our Father in Heaven.

I feel that I have at times gathered much of the sweet fruit of His spiritual kingdom, and perhaps there has not been a time since I have been reading the LANDMARK that the many writers have been more of the same mind to stir up the brethren to the unity of the spiri' to love one another &c. The subject of pastors and preachers sometime causes confusing among God's people. In my experience there have been many sore trials. I give it as my judgment that a church would do well to carefully consider the matter of calling a preacher to serve as pastor. Lest she call a preacher to serve as pastor that the Holy Ghost has not required to serve. I was once serving a church as pastor, and I feel to say that God blest me and the church, but there was a very eloquent preacher at that time preaching at the church, and he was a member, and some of the brethren wanted him to be their pastor, and the duty was heavy on me as I was thirty miles distant, so I asked them to release me and take him, and they did so. But after awhile he quit the Baptists, and the church called me back again, and I took her again. In my effort to serve them I was blest to preach as before, but when we came into church business, I could not do the

business, but I was not satisfied and tried again and again, and the church and myself were both convinced that I could not serve them as pastor. She is the mother church in this my association, and many of her members are living witnesses to what I have here written. The Holy Ghost maketh overseers to churches without which preachers are not qualified to serve as good watchmen. I have not been able to see upon what grounds a gospel minister could make a bargain with a church for a certain length of time to serve a church any more than to fix a certain price for such service. I have not intended this to rebuke any dear brother, but to instruct in righteousness the servant of God. We know that we have passed from death unto life because we love the brethren, John 3:14.

"Who is my mother, and who are my brethren?" Mat. 12:48. These words have been on my mind to write about, but have written something else. The answer to the last scripture is they that hear the word of God and do the will of their Father in Heaven. God's will with me is a matter of consideration. The answer of it is a key of faith to open to us that which God would have us do. The will of God is our burden and leads us to supplication, "Lord what wilt thou have me do?"

Faith points out to us that which we cannot see, yet we believe the obedience to the faith in God will lead us to do his will of which I will say something. God wills our service to him as our God to confess him before men, and to live under his government. Then God's will is for all that believe his son to be baptised and enter into a spiritual government. That means to serve and obey the spirit of God in our hearts which will make us

sober, honest, truthful, temperate, kind, merciful, and will lead us to love our brethren, to love God's service, to love his name, to love his cause, to love his doctrine, for it calls us together.

We know that we are passed from death unto life, when the Lord is our life, his cause our cause, and his service our pleasure, and the joys of his people our joys. He is our Brother that is thus minded and the Brother of Our Lord. No child of God should serve sin. Such service is grievous to all the church. Neither should we neglect any known duty to God or his people. This is an opening to a worse sin. Pastors of churches should be faithful to their calling, and set pattern as faithful stewards of God's house. The churches should hold up his hands esteeming him for the work sake. No pastor can rebuke sin in his church when he himself is guilty of a sin.

Dear Brother Gold, I have not written as I thought, but like I have. My weakness and ignorance are made known in all I attempt to do or say. If you throw this in the waste basket you'll not hurt me, for it's so imperfect.

Your unworthy brother,

THOS. BELL.

Waupee. S. C., May 12, 1901

ELDER P. D. GOLD—Very Dear Brother in Christ: For the last few days my mind has been so drawn out to you and the dear saints that I feel in my heart to write you; but then a question arises, how can my poor scribbles be acceptable? Yet I feel a desire within, from some source or other, to let you hear from me; but it is with fluttering heart and trembling frame that I now make the attempt to address you.

I know I am weak and sinful, but I have an ever-abiding hope

that Jesus is my Saviour, which hope, though sometimes weak and faint, is worth more to me than all this world and all its joys and pleasures combined. It affords me joy and rejoicing when everything else fails; it goes with me through all my dark and gloomy seasons, and is not entirely absent during the cold and wintry night; and when I cannot enjoy the pleasures of my hope—feel distressed and cast down and have no spiritual light—there is no comfort nor consolation for me in all this world, but everything seems to be a drag and life not much pleasure. It is no wonder to me that the apostle said, "If in this life only we have hope in Christ, we are of all men most miserable."

It causes me many solemn questionings when I am made to wonder and question concerning the genuineness of my hope, if indeed I am so blessed with a hope in Christ; and yet when I am called in mind to look back and retrace the path and the wilderness through which I have been led, I trust, by the unseen hand of God, it affords me a joy and consolation that I once did not know.

Here a dream comes to my mind that has been a great consolation to me, though I have never known fully the interpretation of it; but I saw in the dream two men in a sitting position; one of them had a surveyor's chain, and he bade me take it and carry it, but I thought I could not carry it, for I didn't know how. He did not say a word but spoke by motion. One of my school-mates was present, I thought, and when he commanded me to take the chain and I did not take hold because of a feeling of my inability to carry it, she started to take it as though she knew all about it and could carry it all right. But he spoke to her (by

motion) and said that she could not carry it, but that I had it to carry.

This dream caused me much studying, for I did not know what a surveyor's chain was, neither did I understand the meaning. The girl that I saw in my dream (and I thought as much of her, perhaps, as any of my school-mates) soon joined the Missionaries, and I suppose she now thinks she is living a strict Christian life in every sense, while I am confident she knows nothing about an experience of the child of grace, if indeed that great mercy and grace has ever been extended to me to teach me to know anything by experience, of which fact I sometimes rest so much assured that I have no doubt; but these seasons do not last long.

The young lady above mentioned lives a strict moral life (more so than I), believing, as all others that have never been taught any better, that her eternal salvation depends upon her obedience to the law—that by her works she will gain an everlasting and eternal inheritance.

But I can never tell all of my thoughts nor express my feelings concerning this dream. But I believe the experience of every saint is comparable to a surveyor's chain.

I have heard some say that they could have stayed away from the church longer than they did, or that they might have gone sooner, but I cannot speak for any one but myself. I believe I staid away just as long as I could; neither do I believe I could have gone a day sooner than I did, for I had not been made strong enough to go with the experience that had been given me—the chain of evidence—and bear testimony of Jesus before the world.

And here another dream comes in, but I cannot tell it all. I know

the world won't have dreams, but I believe I saw in a dream the day I went to the church three months before it came, just as plain as I did the day it came to pass; but I did not know the interpretation, nor what could be the meaning of such a dream.

In this dream I saw myself in a house—a world of enemies—and I was so dissatisfied I could not live there. I was dressed in white. I left that house alone, and looked toward the South and saw an old house; and O, I ran in haste toward that house! It had only one door and that was open wide. I ran till I came to the door, and then fell on the steps as helpless as an infant, crying to them that were in the house for help. There were a few people in the house, and one stood among them that I then thought was a preacher, yet I did not know him, for I had never seen him. When I cried to them for help they came quickly to my assistance with tears in their eyes and helped me into the house; for that was the help I cried for, and I could not get in unless they would help me in.

This was three months before Elders A. Gardner and J. D. Vass (two dear brethren) had appointments to come through this country in March, 1893, and in the LANDMARK the appointment for Lawyer Spring the 3rd was left out and many did not go on that account, but I believed all the while they would be there.

I cannot write it all in connection, but my father met them the day they were at Jerusalem and they came home with him, and they said they had made an appointment for Lawyer Spring. I had never met brother Vass before, but I told my mother I believed I had dreamed of seeing him before, but I did not tell her what I had

dreamed—was waiting to see the interpretation. The day came to be at Lawyer Spring. I went, but I can never tell my feelings; if I had a thousand tongues I could not express them. There was only a few there as I had seen before—only six members—no deacons. I cried most all day, for I feared they would not give any invitation for the reception of members, and I felt that I could not live and go away as I had gone before. There was a burden on my heart that was weighting me to death. Bro. Gardner gave out for a closing hymn, "Ye pilgrims that are wandering home," and requested all that had a mind to go and shake hands with them. Then they sung to the second verse,

Let us with undissembled love
Like children in one band,
March to our Father's house above,
And to the promised land.

Then I could stay away no longer. I went and gave them my hand. After they were through singing, Bro. Gardner says is it any harm to open the door of the church? He then asked me if I wanted to talk, after which I said a few words and was received, and O, there I left a burden I have never felt any more, and found rest in that sweet welcome into the church that I would not find anywhere else. Oh, I felt the calmest most serene feelings more than I can describe, and I have ever since been satisfied with the time I went, and though I said but little, or had but little to tell, I was made satisfied with that. When we started home my father said to me "Well now you've done a big days work to day," (he had not yet joined,) but I did not make him any answer. The fourth of May Eld. Isaac Jones had an opportunity to preach at Lawyer Spring, and I had decided the Lord willing to be bap-

tized that day; so mother prepared clothes for brother Jones to wear in the water, but as the Lord would have it my father had to use them himself; he offered that day and was received and we were both baptized by brother Jones. That was on Thursday before the association at Watson. We went on to the association and O it was the most blessed meeting to me I had ever been at before in all my life. Thence, and for five weeks and a half every breath I drew was in praise to the great and Holy One of Israel. The preaching sounded sweeter at that meeting than it ever had before. I can only hint at the joys felt along there and pass on. I have been in low places since then. But when we who have been taught where our strength lies feel to be cast down and distressed with doubt and fear, we often find ourselves taking up our chain of evidences, and running over and over again and again the line from beginning to the end, searching to know if indeed we are on safe ground; and if we begin right we will be sure not to stake any of our own works, nor anything we can do, as a beginning corner, feeling to know, as we hope we do, that Christ is the author and finisher—the beginning and the end; yea, and is our salvation.

Brother Gold, I have written a great deal more now than I intended, and have not at all written what I intended. When I commenced I only thought to write you a little of my feelings of late, and tell you what a feast of preaching we had last Saturday, Sunday, Monday and Tuesday.

Saturday and Sunday was our regular meeting time at Lawyer Spring. Brother Mills, our beloved pastor, came home with us Saturday and spent the night, very

much to our comfort and enjoyment.

Dear old brother William Tice has been called from earth to his long eternal home. His seat now is vacant, his voice is hushed and still. He ever filled his seat at our church meetings when he was able, but he is gone now. He was ninety odd years of age.

Monday and Tuesday following our meeting Elder W. T. Broadway had appointments in our section. We had never met him before, but the day he preached at Tyson's school house we met him, and he came home with us and spent the night, much to our comfort. He told an interesting experience, and I feel that he preached Christ the only way, the truth and the life of His saints.

The two experiences of sister Moore in the LANDMARK were read by me with much comfort, the first one being so much like the way I have been led.

Much love to all the dear saints.

Your sister in hope,

LOUISA A. EDWARDS.

Polkton, Anson Co. N. C.

NOTICE

I will thank those of the brethren and friends who are in business, and who need stationery of any kind, such as letter-heads, note-heads, envelopes, receipt-books, check-books, etc., to send their orders to me. I can do this work as cheap and as satisfactorily as any one, and will deliver free to the nearest freight or express office.

P. D. GOLD.

Sister R. Anna Phillips will send six of her books for five dollars. This book is rich reading.

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 Floy, Va.

R. ANNA PHILLIPS Macou, Ga.

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EDITORIAL.

SCRAPS.

"The soul that sinneth, it shall die." Eze. 18:4.

In what sense is this used? In the general sense all die, and that is proof that all are sinners. The reason Jesus died or was put to death was for the sins of others imputed to him. He died for our sins. The Lord laid on him the iniquity of us all, and with his stripes we are healed.

But the scripture as used in Ezekiel has a special meaning. There was a proverb used in Israel, "The fathers have eaten sour grapes, and the children's teeth are set on edge." That is, the child must suffer for the sin of its father. The Lord tells them they shall not have occasion to any more use this proverb in Israel. All souls belong to the Lord. Each one that sins must die; each one that does right re-

ceives the benefit thereof. The soul that sins, it, and not another for it, shall die.

This does not mean that one could so live here in this world as never to die corporeally. A wicked man sometimes lives to old age, while what we call a righteous man dies early in life.

In Israel the transgression of the law brought death often to the transgressor by the judgment of law. For instance, if a man cursed his father or mother, the judges in Israel put him to death. One guilty of adultery was stoned to death. There was an eye of justice always open in that land pointing out the guilty, and those that sinned died. So in the household of faith there must not be uncleanness. Israel must be holy. The one that transgresses must be brought into judgment. If there is repentance forgiveness follows. If not, death comes. In the day of transgression one's former good or righteous life is not remembered. When repentance appears one's former wicked life is not remembered against him by the judges.

"Every good gift, and every perfect gift, comes from above," etc.

Observe here are two manner of gifts. It does not read, Every good and every perfect gift. That would mean only one kind of gift—good and perfect.

Every good gift does not mean a perfect gift. The blessings of natural life are good. Such blessings as God gives to natural men, or to us as natural men—are good in

their place, such as health, friends, food—natural blessings of any sort. These all come from above—or from God. But perfect gifts are spiritual gifts, such as repentance, faith, with every grace of the spirit, and every gift of the ministry. Above all, Jesus is the unspeakable gift of God. The gift of God is eternal life. These gifts are all perfect.

They all come to the child of God from the Father of lights. None of them are obtained or earned by our labor or worthiness, nor do any of them come as a reward to us for what we do. Then they would not be gifts. Do not err, my beloved brethren, about this matter. Of God's own will begat he us. This is the language of James, an apostle the Arminians so often quote as their authority. James 1:16-18.

P. D. G.

¹ For what if some did not believe? Shall their unbelief make the faith of God without effect? Rom. 3:3.

The apostle answers the above question, "God forbid: yea, let God be true, but every man a liar," &c. Rom. 3:4.

The faith of God is in no sense dependent on man, nor his works. Man is a failure. Every mouth is stopt, and all the world is guilty before God. This is true of every man under the law, and the law is not of faith. But God gives salvation by faith, and it is his faith, not man's work. By the faith which is of God boasting is exclu-

It is of faith that it might be by grace, that the promise might be sure to all the seed. God has founded the salvation of his people on a sure foundation. This faith is the substance of things hoped for, the evidence of things not seen. God purifies the hearts of his people by faith, and this faith is born of God, and is produced in those that believe by the power whereby God raised Christ from the dead. Jesus bore our sins in his own body, for God laid on him the iniquity of all his people, and he was delivered for our offences, and died for us, not on any condition that we would believe on him; and was raised from the dead for our justification, not on the condition that we would believe on him, but all according to God's will and the covenant of grace. And in his resurrection is the justification of his people. If Christ be not risen we are still in our sins.

But we are quickened together with him, for by grace are ye saved. The power therefore that raised Jesus from the dead works in the hearts of the redeemed and quickened family to purify their hearts, or to bring the sweet witness of justification to them. Hence they have obtained this precious faith through the righteousness of God and our Savior Jesus Christ. So this faith is all of God, and being justified by faith we have peace with God through our Lord Jesus Christ. By Jesus all that believe are justified from all things from which they could not be justified

by the law of Moses—justified from—not by or through—all things. Then there is nothing that can defeat this purpose of God in Christ Jesus. The unbelief of man in no sense hinders or affects this divine provision of grace. It is a new covenant proceeding from God, fulfilled by his Son Jesus Christ, and revealed unto and in us by the Holy Ghost, so that salvation is of the Lord, who makes his people willing in the day of his power in the beauties of holiness; and they that believe in God should be careful to maintain good works which are good and profitable unto men.

P. D. G.

Request of Brother W. H. Mullis, of Georgia, about the History of Jacob and his Sons until they reached Egypt.

Jacob was the father of twelve sons. These twelve sons (counting Ephraim and Mannasseh instead of Joseph) were the heads of the twelve tribes of Israel. The new name given to Jacob denoting that he had power with God and men, and therefore prevailed ranks him as one of his most wonderful of men. There is enough of Jacob, the sinner, the limper, the one so ready to conclude all these things are against me, to always keep him in fear and trembling, saying few and evil have been the days of my pilgrimage. I have not attained to the days of the years of the life of my fathers, for Jacob had many troubles: yet the power he had with God and men in the new name God had given him—Israel—that his troubles were

needful to call out the strength of that glorious name that always prevailed. Jacob could not manage so as to escape trouble. Israel always prevailed though in Jacob's troubles to the relief of Jacob.

Jacob's trouble began early in life, yet there was victory for him. His cunning brother Esau, furnished the occasions to display the superiority of Jacob's wisdom that was successful in Jacob's greatest straits, for he must needs fall into distress before his strength was manifested, because it was not in Jacob, but of God.

When he obtained the blessing that Esau's cunning could not deprive him of, which God told his mother he should receive before he was born. A distress followed. Esau determined to kill him, and Jacob fled from his enraged brother. In lonely, troubled condition the Lord God appeared to him, the first time we have any report of it. But God loved him before he was born, or before he had done good. While God hated Esau before he was born, or had done evil—that the purpose of God according to election might stand. This is a very noted case, a text and authority that has been attacked by such as glory in human ability, free agency, self-righteousness, and the different forms of man's opposition to God. But they can never overthrow the foundation that God hath laid in Zion, namely, that salvation is of the Lord, and not for or according to man's works, but by grace, or on an infinitely higher, surer and more glorious foundation.

The Lord confirmed his covenant unto Jacob for a law, and with Israel for an everlasting covenant. He saw that law operating in Jacob, and prevailing in its everlasting glory in Israel.

Hence God, who loved Jacob from everlasting, appeared to him in his desolate and lonely condition as he fled a stranger, and took of the stones of the wilderness for a pillow. Jesus is revealed unto him the way of salvation, and the salvation of Israel in the time of trouble as a ladder with one end on earth, or standing on earth as the Son of Man, but reaching unto heaven, and the Lord God standing above, a perfect way from earth to heaven.

Jesus is God manifest in the flesh, and the angels ascending and descending, showing the blessed communication that God has with men, or Emmanuel. God with us is its meaning and import. This is the beginning of God's manifestation to Jacob. After this his troubles increase. In serving for a wife, and for a wife keeping sheep, he has his joys and sorrows. He loves Rachel his kinswoman, and agrees to serve her father seven years for her as his wife. His love for her is so great his labors seem as nothing.

What a wonderful blessing is the love of God! But trouble follows. We often have to receive what we do not desire. When Jacob asks for Rachel, an older sister, ill-favored, that he did not love, is given him. This must be, said her father according to their law. The cove-

nant of works or the law must be satisfied before an Israelite can come into the freedom of the gospel. That is the first covenant. Jesus, who was formed in fashion as a man, must come under that covenant to redeem his bride. We must first feel the power of the law that condemns and can minister no love.

Leah was fruitful and Rachel barren at first. There is use for the first covenant of works. It precedes the covenant of grace, and makes manifest the character of man as a sinner, and the riches of God in his mercy to him.

While Jacob thought he was serving for Rachel he was serving for Leah, getting what he did not want, yet what was needful for him.

Leah was weak-eyed and ill-favored, revealing the dimness of the sight of man. The law cannot see a good thing in those under it for there is no good thing in man, and therefore the law reflects no good thing in man who is dim-sighted, weak-eyed, ill-formed, crooked and ill-favored under the law. But when one beholds as in a glass the gospel, there beauty is reflected, love is exercised, and joy and delight felt as in Rachel.

Jacob served for Rachel after he married her according to Laban's management of the case, and it was a labor of love.

The twelve sons born unto Jacob shadow forth different traits of gospel grace.

Reuben: the Lord looked upon the affliction of Leah, showing

that affliction bears good fruit. Simeon means the Lord had heard of her distress—that the mother was hated. This is another token of the Lord's love in hearing her case. Levi means joined to, strengthened, proving that her husband loves her. Judah, the 4th son means praise, for now the mother, Leah, has cause to praise the Lord. Dan, the fifth son, means judgment, for God appears in judgment for the distressed Rachel. Naphtali, the sixth son, denotes prevailing after wrestling, and shows triumph. Gad, the seventh son, betokens still more blessing, even a troop coming. Asher, the eighth son which means happiness or blessing, gives joy to the mother. Issacher, the ninth son, means hire or reward. Zebulon, the tenth son, secures a dower or endowment as a token of the safe estate of the mother, because her husband would dwell with her. Joseph means fruitful and the removal of reproach, and betokens still other blessings. Benjamin, the twelfth son, is the son of the right hand, a product of strength and a great comfort.

Joseph lives in the multiplication of his two sons, Ephraim and Manasseh, and Levi appears as joined to all the twelve tribes, and does not inherit separately from them, but is servant to them.

Now the traits, fruits, graces, characteristics of the spirit of God revealed in the people of God shine forth as emblazoning the character of Christ in these twelve tribes of Israel, and Jacob with all

these sons goes down into Egypt, and they all die there.

These twelve elders, twelve foundations, stand in the kingdom of God. Going down into Egypt does not destroy any of the tribes. The afflictions of Israel in Egypt do not destroy any of these tribes. It was according to the will of God that they should go down into Egypt, and it also was the will of God that they should be brought out of Egypt at an appointed time.

P. D. G.

PATIENCE.

What a blessed principle is patience! Nothing else can take her place or do her work. How wonderful her perfect work as wrought on other traits of christian character! But quietly possess your soul, calmly wait and give her time and she will bring them forth in the perfection of strength and beauty. And these thus made perfect in themselves will lend it to all their less important works, till thus wrought through patience, we are strengthened to all might to run with diligence the race set before us; as also to wait calmly for the promises of God in his own good time.

Then since the trial of your faith, as also tribulations, worketh patience. Let us accept and prize it a blessing, looking to our perfection in this line; nor hinder its perfect work.

For that we know, and an apostle said, "Ye have need of patience, and especially when we have done the will of God; as that we then

expect the promises of God immediately fulfilled; and if delayed, instead of trying to be patient, we become impatient and doubtful, and as still trying to do the will of God, and still receiving no token of good from the Lord, we still grow more and more impatient and doubtful; even doubting our being a child of God, and drawback as it were from our profession and claim as a child of God. And what a wretched condition! And brought altogether from not letting patience have her perfect work.

Then to encourage and restore such to a patient waiting on the Lord that "ye might receive the promise"—as that otherwise than thus waiting they would not—an apostle tells them that in a little while, he that shall come, will come," with these promises; also that the just shall live by faith, the substance of things hoped for, and not in hand; and which is to the saving of the soul from the error of these backward turnings and their wretched consequences.—Hebr. 10.

Then we see how important patience is; and the more so to let her have time and space for her perfect work. For on the one side—without these—there is that drawing back into doubt and wretchedness as lost in their darkness, and on the other hand is faith to the saving of the soul from these.

Then patience fellow-companions, in waiting for a token of good from the Lord, and of hope deferred; for patience works experi-

ence, which must have time, and experience hope, when the Lord will come and shed his love abroad in our hearts. Patience, fellow-companions in a wounded spirit by the enemy; for patience will give you to possess your soul in quiet well-doing, till the Lord that shall come, will come and avenge you in revealing all truth. "Be patient therefore brethren unto the coming of the Lord." P.

A friend requests my view of Luke 13:24, "Strive to enter in at the strait gate: for many I say unto you, will seek to enter in and shall not be able."

This friend writes that she is without understanding and much distressed.

People who feel that they have understanding are self-confident, and their self-reliance hinders them from an earnest striving for the truth. If one feels that he already knows the truth, or already has understanding, what has he to strive for? The more one feels that he is blind and hence knows not the way, nor how to enter in at the strait gate, the greater will be his feeling of need and of help, and hence the greater will be his striving.

God gives understanding to the simple. Those who feel they are simple and foolish are the only ones that cry unto him for understanding. The Lord Jesus gives understanding.

Paul says to Timothy, "Consider what I say, and the Lord give thee

understanding in all things;' and this understanding will cause all to whom it is given to have a great desire to enter into the kingdom of God. For it gives knowledge of the blessedness of that kingdom which is holy and glorious, and it also gives knowledge of the vanity of earthy things.

Many shall seek to enter in and shall not be able. This alarms such as are truly hungering and thirsting after righteousness, lest they should come short of entering in at the strait gate. One that has but little or no fear of being able to enter never strives to do so. Many flatter and do deceive themselves by a mere show of seeking the Lord when their hearts are far from him. But one that has been smitten with a deep sense of the plague of his own heart, and carries the burden of this wretchedness, cries out of anguish because of this distress, and desires most earnestly to be led forth by the right way to a city of habitation. So that our friend, who is so deeply concerned to find entrance in at the strait gate, gives good evidence thereby that she is indeed seeking the Lord with her whole heart.

The gate is the entrance into the city, as the door into the house. The strait gate denotes the purity and holiness of the way, and the straitness or pressure under which the one that enters must be brought. The ground is holy, therefore shoes must be put off the feet. Nothing can enter that is not humbled, straitened, much distressed, greatly reduced, without worthiness,

yet so deeply oppressed that he cannot live without this deliverance. His life is in it. Hence he strives. How humbled—how little and helpless he becomes—less than nothing, and vanity in his own feelings!

Such a one cannot carry any enemy in his bosom into this holy city. A thief might carry in smuggled goods—an enemy might slip in covertly carnal or deadly weapons; a covetous man might bring in his love of money, but none of these enemies can be slipped into this holy city through this strait gate and narrow way that leads to life.

Here must be an inward or true circumcision, wherein the old man with his deeds is cut off. This means that you have no fellowship with the unfruitful works of darkness.

Truly it is only in the name of Jesus that one can ever enter into this holy city. How does one know that he has entered through this gate into the holy city? Old things are passed away, and all things are become new. Love takes the control of the heart. We love God because he first loved us. We love each other. We desire the peace, and love the rest that is in the city of God. We know that the Lord has blest his city, and we desire to walk in linen clean and white; and yet we feel to be vile and unworthy of the least of all the mercies of God.

P. D. G.

OBITUARIES

MINERVA CASTEEN.

Only a few short months ago, death came to our dear mother, and took from us our dear mother, Mrs. Minerva Casteen, who was born Feb. 8th, 1844, and died Aug. 26th, 1900, making her stay on earth 56 years, 6 months and 18 days.

She was born and reared in Oaslow County, N. C., and was the daughter of Elder Samuel Holt and Narcissus, his wife.

She was united in marriage to my father, J. B. Casteen, by Elder Aaron Davis, June 25th, 1868. She was the mother of five children—four daughters and one son; all of whom she lived to see grown, excepting one daughter who preceded her to the grave several years ago.

On Saturday before the first Sunday in August, 1870, she united to the Primitive Baptist church, at Southwest, Oaslow county and was baptized the Sunday following, by Elder A. Davis and remained a consistent member of that church for several years. She united with the church at Wilmington by letter, about 20 years ago, and from then until her death always filled her seat when possible.

She was a sufferer from what the physicians pronounced nervous indigestion, a long time before her death; and was attended by several different physicians, but could not get any permanent relief, and has often gone to church when scarcely able to attend.

She was confined to her bed only two weeks before her death, with what the attending physicians pronounced, neuralgia of the nerves; and how much she suffered during that time no tongue can tell. Yet she bore it all without a murmur.

She told us that she was going to die and for several months before her death would say that her time here was short; and spent a great deal of her time in reading the bible, and singing her favorite hymns.

During her illness her brain was so affected that many times she did not know her family and her friends. Yet her faith seemed to grow stronger every day. She repeated the 3rd Psalm through many times during her illness, and would say, "I want to go home. I don't mean my home here, but my home in Glory."

She asked the Lord if it was his will to

take her, to take her easy, and I believe her prayer was answered, for after suffering the most exhausting pain from Saturday night at half past eleven o'clock until Sunday afternoon at half past two she passed away without a struggle, and I believe, fell asleep in Jesus.

On Monday, Aug. 27th, she was laid to rest at Balm cemetery, in the presence of a large crowd of sorrowing relatives, friends and members of the church, to sleep until the last day.

On the 3rd Sunday in November, 1900 her funeral was preached by Elder Isaac Jones to a large congregation, at the church she had so often attended, from the text "Blessed and holy is he that hath part in the first resurrection: on whom the second death hath no power."—Rev. 20: 6.

She left behind to mourn her loss, a husband (who has been for many years, a member of the same church with her), four children, one grandchild, seven sisters, one brother and many relatives and friends. Yet we believe our loss is her gain, and that she is forever at rest.

She was one who was kind to everyone, and never turned any away who came to her in distress, but relieved them so far as she was able. In sickness she was ever ready and willing to lend a helping hand, as long as she was able to do so.

How we miss her at home, no one can know, but those who have lost loved ones. We miss her voice, for none can so cheer and relieve in sickness and pain like mother. How we miss her around the fireside, at the table at church and everywhere we look her place is vacant. None but those that have lost a mother can know how much they will miss her, until she is gone; nor how sad and lonely home is without her; and although I know I can never see her face, nor hear her voice any more on earth yet when our time comes to die that we may all be prepared to meet her where parting is no more, is the sincere desire of her daughter,

DELLA CASTEEN.

Wilmington, N. C.

H. P. AND S. M. CUMMINGS.

DEAR BROTHER GOLD:—It has become my sad duty to try to write something in remembrance of our dear parents, H. P. and S. M. Cummings, who died at their home in Radford, Va. Our dear old father was called away from this earth November

7th, 1897, in the 69th year of his age. He was a faithful member of the Primitive Baptist church, and sometimes tried to speak a few words in honor of his blessed Redeemer, and ascribed all power to His holy name. He was sick only a few days with pneumonia and heart disease. He seemed to realize that his time had come to leave us all, and as the end drew near he seemed to grow brighter and stronger in the faith. He talked to each one of us with much firmness and fatherly love, especially to his baby son, Arthur. He said many things, all of which I have no space to tell. But we are satisfied that a bright crown awaits him, and that he heard that sweet message, "Enter thou into the joys of thy Lord forever."

Our dear mother left this world of sorrow June 6th 1901, in the 63rd year of her age. She joined the Primitive Baptist church when she was 18 years old, lived a faithful member up to the time of her death. It was her great pleasure (as all who knew her can say) to talk about Jesus and His wonderful love to the children of men. Mother had been in declining health with liver disease for some time, and in March she took her bed from which she never arose.

We were summoned to her bedside the 24th of April, and our brother Dr. E. H. Cummings, of Sardis, W. Va., arrived that night and stayed with her day and night as long as she lived, and with much patience and tender, loving kindness did he attend her. Oh the anguish of our hearts when we saw her fast sinking. Only those who have given up a dear mother can best realize our loss. Oh! I do not feel worthy to try to write on this sacred subject—mother's death. It is so deep that I can't find words to express my feelings. Arthur, her youngest son, and Rosa, her youngest daughter, were so faithful to do everything for her that they could. They wanted her to get well so bad. Oh how mother loved her children. She often spoke of our sister, Mrs. Celia DeForest, of Sardis, W. Va. She wanted to see her so bad but could not, as Celia was in delicate health at that time and could not come to see her. Oh, how sad for her to hear that message, that her dear mother that she loved so well was gone from this world, never to see her smiling face again in this life. But Celia is a good Christian sister and has a hope of meeting our dear mother again. Mother said Wil-

da (that is our oldest sister) is not a member of the church, but she is as solid as the rock of ages. She wanted Callie to sing "Home Eternal" for her. She says there is no music like Callie's voice. It is like the turtle dove. I had the privilege of staying with her several days and nights during her sickness, although I lived eighteen miles from her. She said I could wait on her so well. The morning I left her was the last time I ever saw her alive. She says, "Danie, I dread to see you leave so bad but you have done me a world of good." Oh, I did not think that would be the last time I ever would see her alive. I hoped and prayed all the time for her to get well. But it was the will of our Blessed Heavenly Father to take her home to Him. Oh, can I ever forget the day the sad message came to me? I was so little prepared to hear it as I had such strong hope of her recovery. I think I know a little something of the burden that our dear Savior bore in the garden of Gethsemane. And with groanings that cannot be uttered I cried "My God why hast thou forsaken me?" But when I went to the grave yard and saw the sweet heavenly smile that illumined her dear face I knelt down by her coffin and there I hope, by the power of Almighty God I was made to be resigned to every dispensation of His will, and I feel that I had a faint glimpse of the sweet beyond where by the grace and mercy of God I hope to meet her where no farewell tear is shed. Several times during her sickness she was willing to die if her time had come. She was the most patient person during her sickness I ever saw. Although she suffered so much she never was heard to murmur. She said she would love to get able to go to preaching once more. She said she saw and heard (in a vision) Brother P. G. Lesier, preaching the everlasting gospel of Jesus Christ. But I thank God through His power she is where congregations never break up, and praises never end. She said a few minutes before she died "Let me go to sleep in the arms of Jesus," and smiled so sweetly that our dear brother, Ezra, who was standing by her bedside praised God aloud for the strong manifestation of His love and mercy for our dear mother in the hour of her death. Oh, that we may all live as faithful as she lived and when the summons comes for us that we may be ready to meet our sainted mother in that

sweet home above, there to join the sweet anthems of praise around the bright throne of God forever and forever.

Your Sister in hope,

DANIE L. ALTIZER.

Clayce, Va., August 26, 1901.

MATTIE V. GORDON,

The wife of James D. Gordon, and daughter of W. C. and L. P. Perdue, was born in Franklin county, Va., September 29th, 1876, and died April the 7th, 1901, making her stay with us only 24 years, 6 months and 8 days. She left a kind husband and a little boy only two weeks old, father and mother, two brothers, four sisters and a host of friends to mourn after her. But why should we weep and mourn, when she told us not to weep after her; for she said that she was going home to Jesus? She was a strong believer in the Primitive Baptist doctrine and died fully in the faith of salvation by grace and grace alone. She was loved by all that knew her, both rich and poor. She taught school five years, gave good satisfaction. Her pupils all loved her and some of them wept like their hearts were broke when she died. She never gave her father or mother any trouble. We could always depend on her. Oh, what a great comfort it is to me to pen down the truth in remembrance of my darling child.

She wrote me the last letter that she ever wrote that she had read the old Bible through and about half the New Testament in the last eight months.

Written by her father.

WM. G. PERDUE.

APPOINTMENTS.

A. W. PATTERSON.

White Oak Association.
 Memorial Tuesday
 Beulah Wednesday
 Pine Level Thursday
 Hereto Black Creek Association.
 Mill Branch Tuesday
 Pireway Wednesday
 Arrange appointment for him Thursday.
 Will some one meet him at Whiteville Monday evening?

When requesting your postoffice changed, please state both the old and the new post offices.

NOTICE.

Brother Thos. Bell, of South Carolina, will please make appointments for Brother J. T. Collier, to extend from the association through the churches of the Mill Branch Association and ending with the Mill Branch church.

P. D. GOLD.

AGENTS.

Elder L. H. Hardy has kindly proposed to act as agent in obtaining renewals and new subscribers for ZION'S LANDMARK.

I willingly accept his service, and request others also, as many as feel so disposed, to do likewise.

We give the paper to every one who will raise a club of eight new subscribers, or renewals, for the time they subscribe for it. We would be glad for an increase in our subscription list.

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About twenty-five years since I wrote a book called my "Experience and Reasons for Leaving the Missionary and uniting with the Primitive Baptists," which was soon exhausted, nor supplied the demand. For years since, as a work awaiting my hand and certain opportunity that should bespeak it of the Lord, and not the flesh, it has lain on my mind in unspoken secrecy, 'till lately, when that opportunity came. And now I have a revised and enlarged *Second Edition* of that book, titled "Led By a Way I Knew Not," containing over three hundred pages, in good readable type, and nicely bound in silk cloth, that will be ready for delivery by the 1st of March, 1901, at one dollar per copy, post paid. Money should accompany all orders, which should be addressed to me at Macon, Ga., as follows:

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Southampton, Bucks counsy, Pa.

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By W. Crawford
1 Mar 02

The Purpose of Zion's Landmark.

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

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

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

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

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

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

ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

DEAR BROTHER GOLD:— Like you, I see no use in using the prefix "absolute" to predestination, as the word is strong enough without it. But it is strange to me that any well informed Primitive Baptist can object to the bible doctrine of predestination. Webster says:

Predestination: "The act of decreeing, or fore-ordaining events: the decree of God by which he hath from eternity, unchangeably appointed, or determined whatever comes to pass. It is used particularly in theology to denote the pre-ordination of men to everlasting happiness or misery. Predestination is a part of the unchangeable plan of the divine government: or in other words, the unchangeable purpose of an unchangeable God."

It is passing strange to me that brethren will labor so hard to bring the sovereignty and predestination of God, and the effective work of the Holy Ghost—the regeneration, preservation and triumphant salvation of his people into disrepute, and on the other hand labor so hard to establish "free agency" and "will worship." Some have gone so far as to say that "time salvation" is not by grace in the sense that "eternal salvation" is. When the apostle says, "By grace are ye saved through faith, and that not of yourselves—the gift of God—not

of works." "The salvation of the righteous is of the Lord," "Kept by the power of God through faith unto salvation, ready to be revealed in the last time."

I don't suppose anybody would seriously object to the idea of "time salvation," but I for one seriously object to the conditional part of it. I believe in "time" salvation, "Now is the accepted time, now is the day of salvation." But "Salvation is of the Lord." "This day is salvation come to this house." "Salvation is come to the Gentiles."

The bible is full of the doctrine of "time salvation," but it is of the Lord. "Neither is there salvation in any other." "Salvation will God appoint for walls and for bulwarks."

O, I wish I could tell it just as I see it! How glorious, and how it makes my poor heart leap for joy!

O God, save thy people from these new theories, and from all the abominable delusions of this wicked age! For many of thy dear children are being led astray. Yes, he will save them, for he says, "Israel shall be saved in the Lord with an everlasting salvation. They shall not be ashamed nor confounded world without end."

And, "Though the number of children of Israel be as the sand of the sea, a remnant shall be saved." "There shall come out of

Zion the deliverer, and shall turn away ungodliness from Jacob," "And the ransomed of the Lord shall return and come to Zion," "And the Spirit and the bride say come."

With heartfelt desire for the joy and comfort and peace of Jerusalem, I am yours in much affliction,
H. J. REDD.

River View, Ala., Sept. 19 1901.

DEAR BROTHER GOLD:—Why I take my pencil and paper to write to you the Lord only knows, but I do hope and trust it is the purpose of God. I have had a mind and an impression to write for sometime, but kept putting it off until the present time, for fear it was just a notion of mine. If the Lord will I will now try to write some of my journeyings since I have been a preacher's wife.

Brother Gold, I do believe I love all of God's little ones, but I have a feeling for the poor preacher and his wife I can't have for the rest, for I believe I know something of their trials and crosses that every one don't know. A poor preacher's wife spends many sad and lonesome hours when her dear husband is off preaching. I know I do. I always hate to see my husband leave me, but am willing, and do all in my power to get him ready to start, for I can truthfully say I believe the Lord has called him to preach, and will take care of him while he is away from me, and will also take care of me and little ones at home.

I feel so low down sometimes in my feelings I just don't know what way to turn nor what to say. It seems like he can say such comforting and cheering words to me, which revive me and do me so much good. If I could only speak such words of comfort to his poor heart when he is in trouble I would be

glad indeed; but I am such a poor hand comforting any one in trouble. Then when he is away from me I have no one to go to but Jesus, but what a blessed thing when we can look to him! He always seems to hate to leave me and his little children as bad as we hate to see him leave, for I do believe he is as devoted to his family as any man on earth, but he feels like the Lord has required it at his hands and he must go. He nearly always says to me when ready to start, "Bettie, pray for me when I am gone; pray that the Lord may be with me."

Oh, my dear brother Gold, it makes me feel sad—one like him asking me to pray for him! I feel like he can pray, but I can't. He has gone off to preaching more times than I can tell, and I feel such a heaviness at heart. I could not tell what was the matter with me. I would be trying all the while to ask the Lord to be with my husband. When he would return home I would ask him was he blessed to preach? He would answer me, "Yes, Bettie, I believe if I have ever preached I did today." I have been around to preaching with him a good deal the first two or three years of our married life, and it was a great pleasure to me to go and meet the dear brethren and sisters, but now we have so many little children to carry when we go, I have to stay at home. I hardly ever go now, only to our own church. When meeting days come there, I feel like I can not stay at home satisfied. I don't see how any one can stay at home from their meetings satisfied unless providentially hindered. Amos often tells me when he is going off to preach he wishes I could go with him! He says he often tells it that he had rather preach to me than any of them, he-

cause I know more of him and his walk than they, and if I am a child of God and can sit under his preaching and enjoy it, then it seems like the rest could.

Oh, is there anything any better in this world than to hear Jesus preached? It is such a great enjoyment to me to have the dear brethren and sisters come to see us, sit up late, and talk about Jesus and his wonderful love and goodness toward us poor worms of dust, and see sometimes how unthankful we poor mortals are. I wish I could always have a thankful heart for the many blessings the Lord bestows upon us, for I do feel and know that I and mine are wonderfully blessed, and have always been, all the days of our lives. I do try to pray to God that he may continue his blessings with us as long as we live in this world, and when we are past from time, may he take us home to himself, where we will ever be praising the Lord. I wish I never could have that murmuring spirit about me that I have sometimes, and could live more to the power and glory of God; but I reckon I will always have it at times as long as I live. I wonder sometimes is there any one like me?

I will say this much, I feel like we are having a good meeting to-night, although there is no one here but my husband and little children. He is gone so much of his time from me, and especially Saturday nights, I feel so thankful when he can be with me. He has been telling me about the meeting they had to-day. I reckon some of the preachers' wives, if not all, know some of my feelings. I wish I could express myself. I feel like the half can't be told.

Brother Gold and all the brethren and sisters who may read this, please pray for me and mine.

May the Lord be with you all, is my prayer.

Your unworthy sister, if one at all,
BETTIE CRISP.

Crisp, N. C., Sept. 1901.

What a sweet letter!—P. D. G.

DEAR BROTHER GOLD:—I cannot close without speaking a word in commendation of your editorial on "Extremes." It is good and timely, every word of it. I think I believe in predestination with all my heart, but have never found any use in heading it nor tailing it. It is good enough for me just as it is—yes, just exactly right. Conditionalism is unsound doctrine everywhere as pertaining to salvation. A salvation that does not embrace time is no salvation at all, for all our sins are time sins, and it is everywhere taught in the bible that the blessed Lord saves us from all our sins. Some of our brethren have argued to me that the Lord does not save us from any sins which we commit after we are born again, but that we have to be punished here for these. They call it the salvation by fire. It appears strange to me that a Christian can believe that there is any other fire in which he can come but the one the gracious Lord has kindled in the heart to forever burn up the sins of his people. That fire the prophet Malachi calls the Lord Jesus, saying, "He shall sit as a refiner's fire," &c.

I know of no other salvation but that which is by Jesus Christ the Lord, and therefore cannot preach any other to his poor needy children.

With love to you and your family, I hope I am

Your brother in hope,

L. H. HARDY,

Reidsville, N. C., Sep. 20, 1901.

"Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God." Isa. 62:3.

Thus spoke the Lord by the mouth of the prophet to his chosen and redeemed in the land of Israel. Also they should be called, sought out, a city not forsaken. What glorious news this must have been to poor, sin-stricken Israelites who were hoping and trusting for deliverance from sin in the power and strength of that God alone who could save their souls from eternal ruin.

It was for the sake of Zion alone the Lord raised up this prophet, and endowed him with wisdom from on high to thus speak comfortably to Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins. Isa. 40:2.

Thus the Lord has always furnished spiritually-taught and God-fearing men to stand upon the walls of Zion with the glorious news of salvation to proclaim the complete and finished work of Christ in the redemption of a seed that shall serve him. It shall be accounted to the Lord for a generation. Psa. 22:30. Each and every one of that seed has been and will be called home and housed in heaven to chant his praise through a never-ending eternity.

There is an abundance of what is called religion in this part of the country, but we fail to see the manifestation of the Spirit's teaching attending their profession, for in all their preaching they are constantly limiting the power of the Lord, and telling dead sinners they have to perform a certain routine of works before the Lord can love them sufficiently to save them. But we read in the bible that he

has loved his people with an everlasting love. Therefore such teaching is not according to the truth, and should not be tolerated by those who have been taught by divine grace to know Jesus in the pardon of their sins. Jesus said of the people, "Ye will not come to me that ye might have life." Why would they not come? The answer is plain: they had not the will. Why were they destitute of will? Because the Lord had not worked in them both to will and do of his good pleasure. Why had he not worked in them to will and do? Another plain answer at hand is, they were not given him of the Father, for Jesus said, "All that the Father giveth me shall come to me, and him that cometh to me I will in no wise cast out." Hear him again, "No man can come to me except the Father which has sent me draw him, and I will raise him up at the last day." John 5:37-44. Why argue this point further, when we see it is not according to Christ's teaching, and therefore nothing but a refuge of lies.

When Christ expired on the cross he was not experimenting to see whether or not the world would receive him and his righteousness as an antidote for sin, but was making reconciliation for his elect bride, and by his obedience to the law of God, and fulfillment of the same, he secured their everlasting happiness, and made them heirs of God and joint heirs with himself. He also states that he will build his church, and the gates of hell shall not prevail against it; and I believe he will build it, and preserve it by his own mighty power and strength. Therefore they are safe in his hand, but are liable to wander off in the by-paths of sin and rebellion when led by the evil desires of the flesh and vile suggestions of satan. He

is busy with intrigues, traps and pitfalls trying to ensnare the people of God, and deprive them of enjoying their own salvation which they are commanded to work out with fear and trembling, which is both essential and needful while groping through this unfriendly and sinful world. However, they have the prerogative to resist him and he will flee from them. He is aware that only in this life he can harass and deprive them of any of their liberties and enjoyments, and hence his continual watching and striving to entrap them.

However, the Lord reserves their inheritance in heaven for them, and keeps them from final apostasy and eternal ruin. Their Redeemer is strong. The Lord of Hosts is his name; he shall thoroughly plead their cause that he may give rest to the land, and disquiet the inhabitants of Babylon; Jer. 50:34. And the Lord their God shall save them in that day, as the flock of his people, for they shall be as the stones of a crown lifted up, as an ensign upon his land; Zech. 9:16. How wonderfully blest they have been by the Lord their God, and this blessing will stand after this world crumbles in sunder, and time is no more. As the prophet testified, they were in the hand of the Lord. Christ verified, when he spoke in the following strains, "My Father which gave them me is greater than all, and none is able to pluck them out of my Father's hand." John 10:29.

What a blessing thou art favored with, poor, wayfaring child of God. Such calls for your highest praise, and you should not withhold it from your prophet, priest and king. Think and meditate seriously upon the low state you had plunged yourself in by reason of your own vile nature, give Christ the pre-eminence in all

things, and let not Satan and his host frighten you away from the worship of your God; for it was by his truth you were set free; and he who is made free by the truth is free indeed. Therefore stand up boldly in the defense of it, proclaim to dying and needy mortals its great value, for nothing short of it can break the bands of Satan and set the lawful captive free; speak of it with reverence and solemnity. It will stand by you in life, and be your best friend. It will stand by you in sickness, and when you are done with the sufferings of this world it will waft you home to glory.

In closing, I wish to speak a few words regarding my life, and give a short sketch of the reason of the hope that is within me. I was born in Pittsylvania county, Va., June 2, 1858, of poor but respected parents, and lived a life of open rebellion against the Lord, and was perfectly satisfied with myself for twenty-five years of my life, thinking I would enjoy myself in Vanity Fair until I became old and settled, and then make the necessary preparation for my soul's welfare. But it pleased the Lord as I hope, to send that eminent soldier and servant of his, Elder David Bartley of Indiana, to preach at Strawberry church August 8, 1883. During the sermon I hope the fallow ground of my heart was broken up, and my lost and ruined condition brought plainly to view, and for the next eight months I lived in sore distress without hope and without God in the world. What bitter anguish I was made to suffer. I could no longer rest upon the bed of carnal ease. What must I do, go to the law for justification? Oh! yes, I went, but alas no justification there. Ten thousand talents in debt and not a farthing to pay. Mercy was what I stood in

need of, and not justification. So in the Lord's own good time I hope Christ was revealed to me, the end of the law for righteousness to every one that believeth. Then I was made to rejoice in hope of eternal life. Since then I have been in doubts and fears with a little hope for an anchor of the soul. Saturday before the first Sunday in July 1884 I went before the church at Strawberry, related a part of my travail, was received and baptized the following day by Elder G. W. Hundley.

HEZEKIAH GILES.

Callands, Va.

DEAR BRETHREN AND READERS OF THE LANDMARK:—There is being much written and said about conditional, time salvation. I am sure it is a misunderstanding of brethren on this line. Surely we are all agreed that our eternal salvation is of God. The scriptures abundantly prove that. And we believe that we can have no spiritual enjoyment in time if God does not grant it to us. But God has given us a spiritual law as a rule to be governed by and if we go some other way we shall surely be chastened for it. Paul, I believe, said, "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved."—Rom. 10: 7. How do we know that Paul was not referring to Israel's eternal salvation? Surely then it must have implied Israel's time salvation. How? By obedience to the laws of God as written in the written word of God and as written in the hearts of his children.

Paul in writing to Timothy spoke in this wise, "Take heed unto thyself and to the doctrine, continue in them, for in so doing thou shalt both save thyself and them that hear thee."—Tim. 4: 16. Why this admonition to Timothy, the

young minister? I will leave that for the reader to answer.

We do not believe that a child of God can command the spirit. If they could, they would not go groping in darkness doubting whether they were a child of God; but I do believe that the soul that sinneth shall die. i. e. that we must suffer for the sins done in the body here in time; that there is no more sacrifice for sin, but the son or daughter who sins has a remorse of conscience over the wrong done and thus is chastened.

One of the writers says: "Work out your own salvation with fear and trembling, for it is God that worketh in you both to will and to do of his own good pleasure." Now this proves to us that God gives us the will and the ability to perform. To perform what? Why just what he requires of us. If he has given me little, then he requires little of me; if he has given me much, then he requires much of me. Then how careful the saints of the Lord should be to do whatever their hands find to do. God is a just God. He does not require a thing of one of his children and leave them insensible of it. Then if he bids us we had better obey. "For how shall we escape if we neglect so great salvation?" Answer this dear reader. Have you tasted that God has been good to you? Have you felt that you have been doomed to hell and that justly too; that there was no eye to pity nor arm to save and that you were bound to hell if justice be done in your case? Perhaps you will say, I've been there and if God had not delivered me from that state and justice had been meted out I would have long since been as miserable as I had made myself sinful. Yes, you say God has been good to me. He has lifted my feet out of the mire of clay and I feel sometimes

that he has put them on the rock of eternal ages. Well, have you joined the church and been baptized, showing your death to sin and resurrection to a newness of life? How shall we escape if we neglect so great salvation? If we are ashamed to own Christ before men (he says) he will be ashamed to own us before his Father which is in Heaven. Knowing the terror of the Lord we persuade men.

My friend, whether you are a member of the church or not, if God has given you a little hope, you are responsible alone to God, if he has put it in your mind to go home to your friends you had better go. He knows your heart. If you love the church that is a good sign. In obedience to God we work out our own salvation with fear and trembling and avoid the trouble and darkness that would come upon us in disobedience to him. Seeing what he has done for us what sort of creatures ought we to be?

Now to the brotherhood: "If any of you do err from the truth and one convert him, let him know that he which converteth the sinner from the error of his way shall save a soul from death and shall hide a multitude of sins." This is time salvation.

And may God impress our preachers to exhort the lambs of God to Christian obedience. Finally brethren, let us confess our faults one to another and not dispute about unlearned questions. Be sure to not tramp on a brother's toes intentionally. And let us not denounce a brother who may disagree with us too soon. God is a God of love and if we are his children we love one another. And in domestic matters with your home brethren too, be careful not to do that that will hurt a brother's feelings. We are but few at most

and how can we expect that peace that Christ said "I leave with you," biting and devouring each other? I've had my toes tramped and perhaps I've tread on others. It hurts.

Humbly submitted,

H. M. BAUCOM.

Peachland, N. C., Sept. 8th, 1901.

CHURCH SOVEREIGNTY.

"Verily I say unto you whatsoever ye shall bind on earth, shall be bound in Heaven; and whatsoever ye shall loose on earth shall be loosed in Heaven."—Matt. 18: 18.

DEAR BROTHER GOLD:—A dear brother has requested me to write for the LANDMARK on "Church Sovereignty," and while I feel that he is much more competent to do this, yet I will undertake the task.

It appears to me that the passage of scripture at the head of this article ought to decide this matter without any comments.

I am not conversant with a single passage of scripture that authorizes any other ecclesiastical power but the church. The Lord Jesus came on earth the foundation and head of this body, and all that he did was for her benefit.

Of all that were chosen in him he chose twelve men to be apostles who had been spoken of by his prophet Isaiah as being princes. He said, "And princes shall rule in judgment." To these the Lord gave power and authority to set all things in order in the churches. The Lord did not do this. I do not remember one instance where he regulated the discipline of the churches only in a general way, but the apostles received authority from him* to set the things our Lord had taught in their proper places.

During his stay on the earth we have no record of a single separate organization being set up, but soon after his ascension the work be-

gan, and there was a church at Jerusalem, one at Rome, one at Corinth, seven in Gallatia, &c.

These separate organizations were all under one general discipline—the bible—and had the same doctrine preached to them by the different ministers who were given to be their pastors. If any minister preached legalism or any other false doctrines among those churches the Lord rebuked them. Witness Paul's epistle to the Gallatians, the Revelation, &c.

Those separate organizations were spoken of by Solomon who called them, "Shepherds' tents."—See Songs 1st chapter. There the pastors are called shepherds.

Paul called them "Overseers" and told them to take heed unto themselves and unto the flock over which the Holy Ghost had made them overseers. This flock he tells them Jesus had purchased with his own blood. How sacred! What a curse on the shepherds who scattered this flock!

It appears that to each shepherd was charged the doctrine and conditions of the branch or tent under his special care. See the addresses of the angel to the angels in Revelation. No one separate body or no pastor was charged with the conditions of another separate body. There was not but one council called, that we have any account of, after the crucifixion of our Lord and that was a council of the apostles and elders at Jerusalem to decide the case of circumcision.—Acts, 15th chapter. That was the last divinely authorized council or legislative body by which the church may be governed. All councils, conventions, or bodies for making laws, by whatever name they may be called, from then until now must be treated by the churches as usurpations. The apostles have already decided

every point of discipline for the safe government of the church and if we do not see it in the Bible it is but an evidence of our blindness. In that case there is but one thing for us to do and that is to, "Wait ye on the Lord," and pray to him for wisdom. Just as sure as we go to making a rule for the government of that case we are going to bring corruption in the church. If we are right we want to do things, not that our brethren will approve, but that the Lord has approved. Then that which we do will be of benefit to the church and will be recognized in Heaven.

Associations are good meetings when they are so conducted as to not in any way interfere with any of the business of the churches. They are meetings gotten up entirely by the churches and cannot be ecclesiastical bodies. The very moment we take in hand any point of government to discipline a church that moment they assume Popish power and destroy the use for which they were organized. For my church to petition to an association to send a council to decide on matters of her discipline or doctrine is to surrender her rights as a church and in the act she acknowledges that she is incompetent to keep house. She also reflects on the wisdom and judgment of her pastor.

The apostles have plainly told what characters shall and what shall not be retained in the fellowship of the churches, and for any church to retain in their fellowship characters whom the scriptures say shall not be retained that same church shows great lack of judgment. We have no right to do what the scriptures tells us should not be done. No person can take shelter under God's sovereignty to secure himself in his sins. The apostle has pointed out to us a

catalogue of crimes against church discipline and against everything that is godly. I sometimes call it the writing on the sign board of the broad road that leadeth to death: "Now the works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like, of which I tell you before as I have also told you in time past, that they which do such things shall not inherit the kingdom of God."—Gal. 5: 19, 20, 21.

What right have we to hold any of these things in the church and then claim to be the apostolic church? The apostle says that they that do these things SHALL NOT inherit the kingdom of God.

The qualifications for membership are given in the next two verses which I call the sign-board of the strait gate and the narrow way. "But the fruit of the spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance. Against such there is no law."—Gal. 5: 22, 23. These need no comment.

I hope that all who may read the above may be able to draw some comfort from it.

Your brother in hope,

L. H. HARDY.

Reidsville, N. C., Box 53, May 24th, 1901.

ELDER P. D. GOLD, My Dear Brother:—I feel burdened and the best way to unburden one's self is when you get to the stopping place to cast off the load. And it came to me some years back, "Cast your bread on the waters and after many days you shall receive it," and I want to tell God's children of the many things I have suffered I trust for his name's sake. I will

try the best I can to condense my words so as not to be wearisome.

I received a hope in Christ, if I am not deceived in my 19th year, and was forcibly impressed then to unite with the Primitive Baptist church, the church of the true and living God. I lived out of this duty 8 long, weary years, thinking to become good enough to be with those dear people. Instead, however, I grew worse and worse and every pleasure was taken away from me, and the world became as black as midnight. In this condition the fear of God was planted so deep into my heart I was driven by the power of God into the ark (the Primitive Baptist church) as Noah was. Then storms of sorrow, persecution, affliction, all the waves and billows rolled over this poor frail barque, but I had done the bidding of my Savior, so I was safe in his arms and they have continued to beat heavily upon me at times, but my trust is in the promises of God. When I had become a member of the church only a short while my mind became exercised about family prayer. I did not for the moment think it could be my duty, as I had a husband but I was chastened until I was made willing to obey God. Many a time have I been so persecuted and tormented, till I longed to leave this world of sin and sorrow and be at rest, but I am still here and want to serve God but poorly I do it, if in the smallest sense. Never can I forget the first time I came before all my family with Bible in hand, shaking like an aspen leaf, a sick child in the cradle, felt that the Lord had threatened to take her from me. I had lost three. I read, fell on my knees, and unburdened my soul. No sooner had I done it than I felt my child would recover and it was so, she began to mend

immediately. At another time I had company to come in, and O, I felt can it be that I, so vile, so weak, must continue this. I went out in the dark and fell on my knees and besought the Lord if it was his will, to give me courage. I went in before them and tried to pray. When I arose from my knees I felt that I was filled with the glory of God and the room was filled with it too. Amazing grace.

I, myself, was taken suddenly sick one morning as I was in the act of rising from bed. I thought I would get up and stir around and it would soon be over, but not so. I took medicine, but it availed nothing; continued to grow worse and worse, weaker and weaker, till I felt that without a change I could not stand it. I asked for one of our elders, at whose house I was stopping. He came in. I asked him to pray for me. He did and the next morning I was able to be up. And many other instances I am a witness to, but this will suffice for the present.

I have written this with no other motive than to encourage the burdened and backward in the kingdom of God to tell them, "Blessed are they that do his commandments, that they may have right to the tree of life and may enter in through the gates into the city."

May God bless us all is my prayer. Affectionately,

BETTIE Z. WHITLEY.

Washington, N. C.

ELDER GOLD—My Dear Brother: Almost a year has rolled around since I received your highly appreciated letter, and I have made several attempts to write you, but could not. I feel there is such a difference between us in regard to spiritual things! What can I write to please or interest you or any of God's people? I feel to know so

little concerning spiritual things that I am afraid I might write something I know nothing about, or something I ought not to. But I know this, while you, Elder Gold, and the world, may be deceived in me, the great God is not, and I am so glad I cannot deceive him, for I might try if I thought I could, while I do not wish to, if I know myself.

I feel there is so much pollution and corruption in my nature, that if I were not restrained by the power of God I would surely be led all the time by the evil one. You know the evil one can appear in many attractive forms. I know God's grace swallows up all our sins, like a fathomless ocean, and leads us to rest in the eternal love of God. I often wonder how I must appear in the sight of God, who knoweth all things, both great and small. I often feel he has forsaken me entirely, I am such a miserable sinner. I think every day I will do better, but alas! I find I am not my own keeper.

I am still with my sister's children. I have spent many sad hours, as well as trying ones, but through it all I have felt the hand of God leading me; yet most of the time I have been in darkness and great distress of mind.

I often wish I might meet with you again. Do you ever think of visiting us again? Elder White is still preaching for us at Mill Creek. His health is right good this winter.

I would dearly love to hear from you again, if at any time you feel like writing me. I know I'm not deserving of an answer, but please forgive me and remember me in your prayers.

Your unworthy sister,

EMMA L. THOMPSON.

Kidgeway, W. Va.

ELDER W. WILLIARD—Dear Sir: I will try to write a letter to you. I don't suppose you are looking for one, but I will endeavor to write notwithstanding.

I have been in very poor health for the last four years, and my physical suffering has been very great. I have been of no account at all. But the bodily pain has not been all my trouble. I realized that I was a lost, undone sinner, and at enmity with God, and that knowledge was not of a consoling nature, especially as I thought I had only a short time to live. To die and appear before God for judgment is a fearful thing to one who knows he is condemned already. I could find no consolation in the bible, for if there is any there I failed to find it, with one exception—that Christ died for sinners. It appeared the remainder was condemnation from Genesis to Revelation. My burden increased continually; prayer seemed of none effect. I have prayed, I suppose, thousands of times, in every form I could frame a petition, but all the time my anguish was getting worse and worse. Actually, I have often thought of suicide; at a moment's thought it appeared a way to escape and rest, for a time at least, from sickness and the thought of being cast out from God with unbelievers, murderers, sorcerers, idolators and whoremongers into everlasting darkness; but when I considered that if we sleep in death thousands of years it will be as if it were only a moment, I so named to the conclusion that was not the way out of the difficulty. Surely, I thought, that after awhile he will hear and have compassion on me. Finally I came to the conclusion that I had been guilty of the unpardonable sin, or the "sin unto death" spoken of; but when I looked that up, I found it to be blasphem-

ing the Holy Ghost. I hardly thought I had done that, but knew I was guilty of about all the other sins recorded.

Well, it has been as I have mentioned over and over, with little variation, for a long time. Sometimes I was more depressed than at others. Often I have had to appear before people with a smiling face, but a heart as heavy as lead. It went on about this way until last month (March), when my trouble seemed to get greater than I could bear much longer. I was out in Marshall county, two counties west of here. When the weather permitted I would take long walks, and be by myself almost all day trying to pray for forgiveness, but seemingly without any effect, until, I think it was Monday, March 26, I was so cast down, when I was down by a branch that empties into the Big Blue river, I saw a nice sheltered place where the sun shone nice and warm. I thought I would lie down and lie there until God forgave my sins or I died where no one would be likely to see me; but after consideration I thought if it was his almighty will that I should be saved in his own time and way, he would speak peace to my soul, and praise be to his holy name, that was one time I was not mistaken. The next day I was not very far from the same place, trying to pray for forgiveness, when there came into my mind a realization of what it would be to the saints in the New Jerusalem that John saw coming down from God, which according to his description in Rev. 21st is fifteen hundred miles on every side, with the same height. I dimly realized, or thought I did, what it would be to be with David, Moses, and all the prophets and apostles in that glorious abode forever through eternity. I felt very much com-

forted for the first time in a long time.

I had started home when this happened. I was attending to some traps in which I was trying to catch some fur animals. On the way home I felt relieved, and as I remember now I did not have any burden or great dread as I had before, but was wondering what new sensation was coming over me now. Well, when I got to the place where I was staying I had skinned a skunk—one of the worst stinking animals in the world, I guess—and was dressing the hide, and all gummed with filth and grease. I began to try to find out what had come over me. I was feeling so much better than I ever had before, when this came through my mind: I wondered if God had forgiven my sins, then thought he will not leave me very long in doubt; and there I was right for the second time, for oh, glory to God! the gates of heaven were surely open wide. The thought had not formed itself completely in my mind when something happened that I can never describe. Suffice to say, I went down on my face across the bottom of the crib door, shouting, Glory to God! he hath triumphed gloriously! The horse and rider he hath cast into the sea! Yes, I went down, skunk hide, grease and all. I didn't have time to drop them out of my way. And then and there, in the flash of lightning, my burden, I hope was taken from my back, and I hope will be cast into the pit with the author of sin.

But as to myself, I was turned square around with my face in an entirely different direction. My heaviness was all gone. I felt lighter than air. Joy was in the place of sorrowing, singing in the place of groans. My cup was kept to the brim all the time—not for an hour,

a day but I was in this state for about a week, even where there was company if I happened to even think of Jesus I could with difficulty restrain the songs of praise. When by myself I didn't but sing all the time, and gave thanks to him who had taken my feet out of the mirey clay and set them on a rock.

After quite a while I began by degrees to get back to the earth again. I thought perhaps I was deceived and perhaps my sins are not all gone after all, so I thought I would try to get back to the old notch and try it again, but no thank his name, there was no getting back to the old notch. When I lived to think of my past there seemed to be a blank there, something so that I could not get my mind settled back on anything farther back than the day when I trust the blood of Jesus Christ washed me whiter than the driven snow. This I tried several times but with the same result, so I gave it up at last. I could think of nothing but praise all the time to him who rules in heaven forever, saying praise the Lord O my soul, He has triumphed gloriously.

But now doubts come when I fear Satan has deceived me, but I call him that he might be mindful of me. For the Lord takes pleasure in his people. He beautifies the meek with salvation, and in him will I trust.

Now I wanted to tell this to some one who will sympathize with me. I have told my happiness to two professors of religion. May God grant that I have not thrown my pearls before swine, they had nothing to say. I have not seen or heard but one Primitive Baptist since I came to Kan. And that was the first year. I fear the sheep have to live on very dry food here. I have only heard one ser-

mon in three years and that was a young college student. I read one he had written.

I want to see the brethren and hear you preach and talk very much. If you have some old LANDMARKS, send me some or some old sermons of something. Now I did not expect to write this long letter but as long as it is, I have not written one-half what I want to write, but it is getting late and I will go to bed.

I want you and all the Christians to pray to God to keep me steadfast in the faith even unto the end.

A. L. IDOL.

He that loses his life for the truth's sake saves it. He that would save his life through desertion of the truth will lose it.

No one with a wrong motive can do that which to him is right.

Love knows no law that would excuse from faithful service; no privation or cross that would justify us in deserting that which is right.

There is but one way to heaven, and that is in the desert, and passes through it—through much tribulation, but none err that are therein, nor have a mind to retrace their steps. Their desire is onward.

Send money for Zions Landmark by money orders if more convenient to you and keep the receipt. If your date is not advanced in 4 weeks please notify me.

P. D. G.

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R. ANNA PHILLIPS..... Macon, Ga

VOLUME XXXIV.....No. 24

WILSON, N. C., NOV. 1, 1901.

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

EDITORIAL.

Rev. W. R. Hawkins requests my views of Rev. 11th and 12th chapters.

There is considerable inquiry among the people considering the status of the child of God now. One that is truly a believer in Jesus occupies what position now? He is not under the law, but under grace. He is translated out of the kingdom of darkness into the kingdom of God's dear son. Hence he is not under the shadows of the night, or legal dispensation, but is in the dispensation of the day or light, and Jesus the Son of righteousness has arisen with healing in his wings. Jesus has been delivered unto death for him, and has risen for his justification, and with Christ God gives us all things. Jesus has redeemed his people from all iniquity, and the government is on his shoulder,

The kingdom of heaven is in believers, and they are the Lord's freemen; and if the Son make you free you are free indeed.

To measure the temple of God and the altar and those that worship therein, as it was commanded John to measure with a reed like a rod, is to declare in Zion who are true worshippers of God, and also to describe those that are false worshippers: for he that sets forth the true also points out the false. When you separate the true from the false you show who each is and where they stand.

Let not the church of God conclude that because they are redeemed from all iniquity, therefore they shall have no more sorrow. It is the false, the whore that deceives, that has her good things here, while the people of God have their evil things here, or are clothed in sackcloth. Power is given unto God's two witnesses, the ministry of reconciliation, and the word itself, or scriptures bearing witness to and testifying of the truth, to continue during all the dark and oppressive days of affliction, to continue for a great while, forty and two months, prophesying in sackcloth. During this time the nations of the earth, who obtain their supplies from the world, or trade in worldly religion, will be greatly rejoiced, as they will think that all old fashioned predestinarian religion is all dead; or that to be careful and to contend earnestly for the faith once delivered to the saints is out of place and dead.

But God's doctrine is not dead, nor are all his people dead. He will revive his work, give strength to his witnesses, glorify his temple, and fill the earth with his praise. But iniquity shall fulfil her mystery. Satan, false teachers, false doctrines, and all such swarms of corrupt societies that are now on earth are but filling their places on the theater of time.

A great wonder is seen by John in heaven, or above all these enemies and destructive powers of earth. It is the church of God in the appearance of a woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars. This sets forth the doctrine of God our Saviour who is the righteousness of his people. She is clothed with the pure light of the Son of righteousness. God is the light of his people, and they are light or holy in him. The law represented by the moon is under her feet, denoting that justice is satisfied in the obedience of Jesus, for he magnified the law and made it honorable. Also the crown of twelve stars on her head emblazons the glorious doctrine of God our Savior, as promulgated by the twelve apostles of the Lamb, and hence the church of God appears most wonderful and glorious in heaven, or above the world.

Against this glorious church Satan stands up seeking to destroy the Lord Jesus, the head and life of the church, who is caught up to the throne of God; and the church is provided for—hidden—in the

wilderness. How truly the church of God is hidden from Satan in the sense that he cannot destroy it, nor can the wisdom of this world behold it: for it is hid from the wise and prudent, but revealed unto babes. Then in the present condition of things in this world the man of God, or man of faith, overcomes the world, and while dead to the world he is alive unto God through Jesus Christ our Lord; or he lives the life he now lives by the faith of the Son of God, and is complete in Jesus, or there is no condemnation to him now.

P. D. G.

FEARFUL TO US—PRECIOUS TO THE LORD.

Brother J. W. Johnson, of Texas, requests my view of Psalm 116: 15.

"Precious in the sight of the Lord is the death of his saints," This Psalm is one of great confidence in the Lord and love for his saints. In it are sublime expressions of faith setting forth Jesus altogether lovely, as rejoicing over all, God blessed forevermore. The triumph reaches even to death, and the blessed love the Lord beholds his people in as they pass the dark valley and shadow of death.

There are times when the saints are bewildered, or confused, and cannot see as they would wish. Then all things seems to be against them; still then they do not wish to charge God foolishly, but feel that they are poor and vile and ig-

norant, and that the Lord is righteous. There are things that God's people do that are foolish and evil in themselves, and such things the Lord bates, yet he still loves and pities his people.

There is nothing in death itself lovely to us. It is the wages, the fruit and the result of sin. It is an enemy. It separates us from all things we have known on earth. It is the end of man's mortal life. It is going to the land of darkness and shadows. It is a state of corruption and dissolution. It is accompanied with pain, wasting of health, the bitter fatal sting of sin. It is that which we shun or attempt to as long as possible. It is failure. The sight of it to us as we behold others struggling in its jaws produces distress, yet we cannot help nor relieve. What would a man give to keep from dying? Satan said, "All that a man hath will he give for this life." And I would not dispute it.

Some men say they wish to die, but I notice when they get sick they send for the doctor, and often for more than one; take bitter medicine, pray to the Lord to heal them, if he pleases. Hezekiah prayed that he might live, and he was a great reformer. If one desires to die he is in great distress like Job; or has seen the Lord like Simon, and his glory makes him desirous to go. If one lays violent hands on himself we say he is deranged. So it is not natural to wish to die.

Yet precious in the sight of the Lord is the death of his saints. We

love our dear children when dying, and would deliver them from dying. The Lord loves his people in death, therefore he through death takes them out of all trouble, and brings them to himself. Death is the end to all sorrow to a saint. It is the gate to endless joy. Jesus prays, "Father, I will that they whom thou hast given me be with me where I am to behold my glory. For thou lovest me before the foundation of the world." The prayer of Jesus is to take his saints to himself. To depart and be with Christ is far better.

The joy manifested to a child of God when he approaches death, his willingness to die, the fact that he does not see death which is hid from him, all prove that the Lord is with his saints when they fall asleep in Jesus. He shows them his glory on the right hand of God, and they are blest as they die in the Lord.

Such love fills their souls; such meekness and resignation to God, such a commitment to the Lord of all they have and are, and of all they leave behind that is dear them, is proof that their death is precious in the sight of the Lord, and that as bright, precious jewels they can never be destroyed, but are to pass from earth to shine in glory forever and ever. The Lord beholds them as they fall asleep. They die in the sight or presence of the Lord. He is not far off, but is very nigh unto them. The Lord is with them, and where the spirit of the Lord is there is liberty.

Whether death to sin, death to the law, or physical death is meant here, in all manner of death that the saints die they are precious in the sight of the Lord in their death.

Jesus has felt, borne, gone through all this, and pities his people, and came to deliver them who through fear of death were all their lifetime subject to bondage.

"Why should we start or fear to die?

What timorous worms we mortals are.

Death is the gate to endless joys. Yet we dread to enter there."

P. D. G.

"FOLLOW ME."

The above is the heading of an editorial in the *Presbyterian Standard* of July 17th, 1901. In this article are teachings held by Presbyterians who claim to be predestinarians, and profess to be the elect of God. Frequently they tell our people that they are sound in the faith, and hold that salvation is all of the Lord, as much as we do.

Will you examine the utterances of this article and consider for yourselves?

"Christ said to Levi, sitting at the receipt of custom, and again to the fishermen on Gennesaret, "Follow me," and they forsook all and followed him, without question or caviling, without vacillation or hesitation, and entered upon the duties and labors which were to be the crowning glory of their life work. And the call, the invitation, comes to us, to all his people, "Follow me. All are indeed not

called to be apostles, but all are invited to become his disciples, his followers. The apostolic office was one of remarkable gifts, and materially different from any that had preceded it, as well as from any that were to follow, notwithstanding the arrogance and presumption of those who claim an "official succession" from those divinely inspired and infallible teachers. Great and important changes were to be made. The Mosaic dispensation with its rites and ceremonies, with its types and shadows, was to pass away, and the gospel church was to be established. Hence, to meet this new order of things, the great head of the church instituted a new office bearing peculiar and special relations to the church. To this office he called a few faithful, yet humble and uneducated men, and trained, instructed and qualified them for the great work to which they had been called, and which, after his ascension, was to be entirely committed to them. They were endowed with miraculous powers, and the speaking with tongues, and educated in the school of Christ, "they were infallibly inspired to expound the Old Testament and give forth the revelation of the New." They were to proclaim his gospel, and organize, build up and establish his church permanently in the world. None since the days of the apostles have been endowed with their extraordinary gifts and functions, and as they succeeded the ancient prophets, so in turn they have been succeeded by divinely authorized teachers, called and commissioned of God, who are to carry on the great work to the end of time, and who are thus, however they may be denominationally known, in its only true and legitimate sense in "the line

of apostolic succession."

But, while all are not called to be apostles, to be pastors, teachers or evangelists, yet all are called to follow Christ; all are invited to partake of the saving benefit of his justifying righteousness. The atonement made by Christ is broad enough, and full enough, to secure in its sufficiency the salvation of the whole human family, if they would accept the provision made; and the gracious invitation is extended. "Ho, every one that thirsteth, come ye to the waters." "Look unto me and be ye saved, all the ends of the earth." "Come unto me all ye that labor and are heavy laden, and I will give you rest." "To you, O men, I call, and my voice is to the sons of men." This call of the gospel is unlimited. It is not restricted to the elect, nor to any class or condition of men, but is extended to all without exception. But all do not hear, all do not accept the gracious invitation and close in with the offers of love and mercy. This outward call comes not with that constraining power which took Matthew from the receipt of custom, and caused the fishermen on Gennesaret to lay aside their nets and forsake their fishing boats to follow Christ, but there is an inward call effected by the Word and Spirit, coming to all those whom God hath "predestinated unto life," and this is constraining, effectual, invincible, leading the sinner to embrace Jesus Christ and rest upon him as his divine surety, his only hope of salvation. This call is of the free and unmerited grace of God, and in the exercise of his sovereign will and pleasure, he calleth whomsoever he will.

When Christ said, "follow me," to the hated publican at the receipt of customs, and to the fishermen upon Galilee, they obeyed

promptly. And yet, they might have delayed, and hesitated, and made excuses, as men do in our day. By many Christ was said to be an impostor. He was already being made the victim of hatred and persecution, and as the minds of ignorant men are usually easily influenced and led astray by the popular masses, they might have thought it very unwise to forsake their calling and follow him, thus becoming identified with one said to be a false teacher and impostor, subjecting themselves liable to be persecuted in all the persecutions that follow him; and especially as he had made no promise to confer upon them any of the rewards of earth, neither ease, nor pleasure, nor honor. They might have reasoned, that to obey the command so authoritatively given, could result in no gain to them, and would be but to invite disaster, and want, and scorn, contumely. Yet they did not so think and act. The Savior had called, and they felt it to be their duty, their privilege, to obey, whatever sacrifices, whatever danger might be incurred.

Oh, if the impenitent sinners, when Christ comes to them, and by the still small voice of the Spirit whispers in their ears, "Follow me," would accept the gracious invitation and close in with the offers of salvation and live as cheerfully and promptly as did these poor Galilean fishermen. Yet they close their ears to the call divine, and harden their hearts and give no heed to the Spirit's warning voice, and, bending the knee to the god of this world, they pursue with eager haste the vanishing things of earth, and whirl in the giddy round of amusement, and float along upon the tide of time with the flattering, light-hearted crew, unmindful of the soul's best and highest interest,

until at last death comes and they perish in their iniquity.

When thy pleasures all depart
 What will soothe thy tinting heart?
 Friendless, desolate, alone,
 Entering a world unknown,
 Oh, be earnest! Loitering
 Thou wilt perish. Ling'ring
 Be no longer. Rise and flee,
 Lo, thy Saviour waits for thee!

What do you call the above? Would a Methodist, or any other professed Arminian not approve it? A man that tries to plough the ox and the ass is unequally yoking a team that cannot work together. The ox knoweth his owner. He is the type of the true preacher of the gospel, and honors his owner, Jesus, his Lord, and seeks the glory of his Master. The ass knows his master's crib or is seeking only a natural living—the feed, the pay, or worldly honor and other things contained in selfishness, one of them striving to attain an honorable seat in Heaven with many stars in his crown.

The Presbyterians hold that the atonement is broad enough and full enough to secure the salvation of all men, if they will only seek it, or would accept the provision made. It is left to the creature to determine the matter. The call is to all mankind as much as it was to Matthew, or any other apostles. They could have rejected it, or delayed, or refused. The call "Come unto me all ye that labor and are heavy laden" is unlimited, as much to one as to another, to the non-elect as to the elect.

Yet when we charge that on these denominations they deny i-

and say we misrepresent them—we are selfish, ignorant, prejudiced &c. When we tell them they preach a system of works they deny this, and claim that they preach salvation by grace.

What is the use of having a Bible if we do not give heed to its teachings? Why did God set forth in his word that men in nature will not come to Christ, that no man can of himself come to Jesus—and that all the Father gives to him will come, if these things are not true.

The Theological Seminaries, Sunday Schools, their hymns, their preaching, their prayers, their exhortations, all teach as the article above expresses it. How can we agree with such people? Can two walk together except they be agreed?

What advantage is it to the sinner to have a system preached to him that if he would he could do a certain thing, yet it is certain that he will not do that thing? Is it necessary to offer to men that which it is certain they will not accept to justify their damnation. Is God a beggar before the sinner, or dependent on the sinner? What honesty is there in telling a sinner that he can do what these preachers themselves will pretend to thank God for doing, for they say, if one is saved God has drawn him and made him willing, yet they say the sinner could have made himself willing, or might have done so.

The legs of the lame are not equal. Salvation is either wholly

of grace, or it is altogether of works. If by grace it is no more of works. If by works it is no more of grace. Honesty is an excellent thing. A just balance, a just weight, rightly dividing the word of truth, not dealing deceitfully but in faithfulness, is a true mark that God is in the man that thus teaches.

If the blind lead the blind where do they all fall?

The denominations of the world, or the popular religious denominations of these times, preach and teach what men naturally believe, doctrines consistent with carnal reasoning, such as the world loves; for it will love its own. Hence, the world at large believes what they preach. They have the world with its praise; its wealth, learning, popularity &c. But no man can love or serve two masters.

How much more glorious is it to trust in Jesus who is Lord of lords and King of kings, who has redeemed his people from all iniquity, and who has power over all flesh to give eternal life to as many as the Father has given him, and their Salvation is sure.

P. D. G.

END OF VOLUME 34.

Another year in the publication of ZION'S LANDMARK is filled, and we are still vile and unprofitable in the flesh. The Spirit of the Lord Jesus is the blessed and glorious power that works in the Lord's people to glorify him,

and comfort each other. To this blessed spirit we desire to ascribe all mercy, goodness and glory.

Our labors have been about as heretofore the year now closing. The churches are about as usual. They appear to be poor and needy, not prospering as the world counts success. They are an afflicted and a poor people. Their strength is of the Lord Jesus. Having obtained mercy of Him we continue to the present time.

Our brethren and friends have borne with our shortcomings and unworthiness. We desire to give them our best service, but we cannot boast in ourselves, but we do desire to glory in the Lord, and hope the readers of the LANDMARK may praise the Lord.

P. D. G.

DEAR BRO. GOLD:—I notice several mistakes in the piece written by myself and published in the LANDMARK of Sept. 1st. The first one of any consequence is in the first column and 14th line from the top. It should be "David" instead of "Daniel." In the 29th line "of" should have been left out. In the third column and 22nd line from the bottom the word "have" should be "hope." In the same column, 8th line from the bottom, it should read, "Some say if, &c.," instead of, "but sometimes:"

The communication looked very imperfect to me, but I did not intend for it to be quite as bad as it is. Would be glad to meet you at our association. As ever,

Your sister in hope,

LOUISA A. EDWARDS,

Polkton, N. C., Oct. 4th, 1901.

OBITUARIES

WILLIAM EASHAM,

Was born unto Elijah and Nancy B. s on April 24, 1827, in Franklin county Virginia. He passed from this life at his home near Stewartsville, Bedford county, Virginia, February 15, 1901.

He was united in marriage to Susan Julia Wright, November 27, 1851. This union was a truly happy one and for nearly fifty years they lived together, blessing and being blessed by each others tender companionship. She has been an invalid most of the period of her married life. He was always loving, and kindly solicitous of her comfort, never giving away to despondency, but always a bright and cheering companion, often when the time was dark for him, making it light for her, with his love. He was to her all things, even as she was to him the joy of his life. Only those who have lived similar "stru: to" lives and have been granted the boon of such great unselfish love can realize the wife's loneliness and sorrow.

His passing has left the wife, one sister, and one brother, to mourn their great loss besides a host of friends and neighbors, whom it was his delight to serve in acts of kindness. To the widow and orphans he carried out the mandate of the Holy Word, visited them in their affliction and often proffered to them the necessities of life. He was kind and generous, his eye quick to detect a wrong and he was ever ready to forgive an erring friend or neighbor, and point out to him the path of right and rectitude. He was not a member of the visible church, fearing that he had not sufficient evidence of the new birth for so sacred a place, but to those who knew and loved him there was no doubt as to his fitness for the earthly church, or the Church Triumphant. His life was a living epistle, known and read of by all men, pure and without blemish. After relating the exercises of his mind and spiritual thoughts to ministers of the Word they would admonish him to unite with the church and be baptized. He would reply that he would rather be right out of the church than wrong in it. And this was the key to the man's whole life, scorning all disguise, and dissimulation. He believed in salvation by grace and in predestination in the fullest sense of the

term, as he thought the Bible taught it. If he heard any one trying to subvert that doctrine he would often boldly and voluntarily enter into the discussion, and try to prove by the word of Divine Truth, which he read and studied much, how he believed it to be. He believed the Primitive Baptists preached the gospel and dearly loved to hear them, and would go far and near to have that pleasure; and on his return home he would tell his wife the facts, and how explained, until she would almost feel as if she had been present at the service.

They were both nurtured in the homes of Primitive Baptist parents, and that being the church of her order and faith, if any were travelling near their home, they would joy in tending hospitality to them. Often he would invite the elders to visit them, and have preaching and sometimes communion service. These would be seasons of great refreshing for each of them—meeting with the saints and ministers of the Lord, and strengthening one another in their faith and bringing to remembrance the goodness and mercy of the Lord.

He had been in feeble health for many years, but was only confined to his bed a few days, and died of what the physicians pronounced heart trouble. He bore his last sickness with patience and resignation, testifying that for himself he was willing to lay aside the heaviness of flesh and pass on to the Heavenly Home he had so often spoke of with longing, trusting in Jesus to save him, relying on his grace in death as he had done in life, speaking words of cheer and comfort to his beloved wife and the watchers.

He had previously chosen for his resting place a beautiful and peaceful knoll, and upon a lovely Sabbath evening he was borne by loving hands and placed there to await the resurrection morn.

We could not procure a minister of his belief and so had no funeral service. At the request of the wife a few voices sang at the home (before the body was laid away) the hymn, "Asleep in Jesus, Blessed Sleep." The strains reached the bleeding hearts of the mourners and carried healing and comfort in their words.

Many friends were assembled to show the love and esteem in which they held the departed.

Farewell, dear brother, thou hast preceded us to the grave, but we shall ever miss thee. Thank God for thy life, so kind, so

full of labor and love. We love to remember thee as a good man in all the relations of life; and we believe thou hast heard the plaudit, "Well done good and faithful servant." The glory of the Lord has risen upon thee. Thy sun shall no more go down, neither shall thy moon withdraw itself, for the Lord shall be thy everlasting light.

MRS. H. A. McMANAWAY.

MARY F. RANDALL.

By request I will try to write a short notice of the life and death of Sister Mary F. Randall. The subject of this notice was a Miss Davenport. I do not know her parents' names but she was a sister of the late Major Davenport. In early life she received a hope in Christ and joined the Missionary Baptist church, but soon became dissatisfied and ceased to attend their meetings. At length she came into the neighborhood of Bethlehem church, Tyrrell county, and was a regular attendant at our meetings. Here, I found her acquaintance, as I was serving the church at that time and our acquaintance ripened into fast friendship and fellowship.

On Saturday before the third Sunday in May, 1887, she came before the church and was gladly received, but as there was no minister present at that meeting she was not baptized until the third Sunday in June, when it was the privilege and pleasure of the writer to lead her into the water and baptize her into the fellowship of the said church, where she found a home for the remainder of her life on earth. She loved the Primitive Baptists several years before she joined them, but as she had received a hope before she was received by the Missionary Baptists, she for some time felt that she had received valid Baptism, but one day as she sat in trouble she cried out in the anguish of her soul, "Lord, why is it that I cannot go and be with the people I love best on earth," when the answer came, "Why that Baptism," and then the question, "Who Baptized you and what did he preach?" And knowing that he did not preach the doctrine of grace that she had experienced, she saw and felt that she had never been baptized and was now willing and anxious to follow Jesus, her Saviour, in the blessed ordinance.

Sister Randall was an interesting talker on the subject of Salvation by grace, was devoted to her church and pastor and as

liberal to both as her circumstances in this life would permit her to be. Few people, I suppose, knew her but to love her. She was very much afflicted in her last days and died on April 10th, 1901. The church greatly misses her and mourns their loss, but not without hope. Her body rests in the church yard where she loved so much to go, and her happy spirit in the arms of a loving Saviour who has assured us that that natural body shall be raised a spiritual body and ever be with the Lord.

It being my first visit to the church since her death I miss her but know for her to die was her gain. I do not think that I could very well say too much for our dear sister as a devoted handmaid of the Lord, but perhaps, enough has been said. We shall cherish her memory while we live.

Written by her former pastor,

J. T. ROWE.

Roland Park, Baltimore, Md.

FANNIK J. SPEIGHT.

The subject of this brief notice was born in Green county, N. C., in the year of our Lord 1858, and departed this life, April 2nd, 1901. She was the daughter of Henry G. and Lydia Spaight; lovely, cheerful and obedient in childhood; a faithful daughter and sister, and always ready to help the needy and distressed, but her life was checkered with sorrow, being afflicted from early youth. The Lord's people are often afflicted, and we cheerish the hope, and have evidence to believe that the once loved, though lost to us now, will spring up again to bloom in immortality.

She professed a hope in Christ, came before the church at the Meadow, and was received in full fellowship and baptized the following day by Elder D. A. Mewborn, where she remained until her death.

"Blessed are they that die in the Lord." It is not unto death everlasting, but only a blessed sleep and for the glory of God and his Son who will a wake them. Then let us, her friends and bereaved relatives, endeavor with the ability God may give, to emulate those noble virtues, and resigning ourselves to the will of Him who doeth all things well, look forward to the coming day when Jesus shall say "Come ye blessed of my Father and inherit the Kingdom prepared for you from the foundation of the world."

May the good Lord bless the bereaved ones, and at last gather them together in

His kingdom, where there will be no more parting.

HERBERT S. WARD.

APPOINTMENTS.

L. E. EVERETT.

Straits	Nov. 1
North River	" 2
Straits, at night	" 2
Davis' Shore, Sunday	" 3
Hunting Quarter	" 4
Cedar Island	" 5
Newport, Thursday	" 7
Kinston Court House, at night	" 7
Lagrange, Friday	" 8

Conveyance needed.

A. W. PATTERSON.

Kehukee, Sat. and 3rd Sun. in November	Nov. 18
Deep Creek, Monday	" 19
Lawrence's, Tuesday	" 20
Mount Zion, Wednesday	" 21
Conoho, Thursday	" 21
Hamilton, Friday	" 22
Spring Green, Sat. and 4th Sun. in Nov.	" 25
Flat Swamp, Monday	" 26
Conoco, Tuesday	" 26
Sparta, Wednesday	" 27
Abtry's Creek, Thursday	" 28
Lower Town Creek, Friday	" 29
Tarboro, Sat. and 1st Sun. in December.	Dec. 2
Rest, Monday	" 3
Beargrass, Tuesday	" 4
Smithwick's Creek, Wednesday	" 5
Jamesville, Thursday	" 5
Morattoek, Friday	" 6
Skewarkey, Sat. and 2nd Sun. in December	Dec. 9
Whitakers, Monday night	" 10
Falls of Tar River, Tuesday (3 P. M.)	" 10
Wilson, Wednesday	" 10

Conveyance needed.

A. G. MORTON.

Clark's Grove, Tues. after 2nd Sun. in Nov.	Wednesday
Crooked Creek	Thursday
Watson	Friday
Union Grove	Saturday
High Hill	3rd Sunday
Liberty	Monday
Mountain Springs	Tuesday
High Ridge	Wednesday
Lawyer Spring	Thursday
Tyson's School House	Friday
Jerusalem	Friday

Conveyance needed.

INDEX TO VOLUME 34.

Atterberry, T. E., 8.

Bartley, Elder D. I., 362, 433, 457. Bramer, E. A., 31. Baucum, H. M., 51. Badger, Elder J. N., 55. Broadway, Elder W. T., 104. Burton, E. A., 130, 271. Bundy, E. C., 152. Brooks, Melissa, 179. Brown, C. W., 244. Bradley, W. H., 315. Brinn, W. R., 317. Bell, Elder T., 337.

537. Burnett, C A. 340. Bryan, E, 341, Baron, E J, 346. Boyd, C R, 350. Batten, J, 436. Billups, D T, 488. Boroughs, C B, 510. Baucum, H M, 538.

Corbett, Elder G M, 359. Crisp, Bettie, 554.

Dodd, N K, 10. Durand, Elder S H, 49, 200, 250. Denny, Elder A M, 99, 147, 440. Denny Elder C R, 151. Dodd, Mrs R C, 390. Denning, N I, 391. Dodson, W S, 488.

Edwards, L A, 129, 461, 538.

Forest, Mrs D D, 344. Flinchum, A C, 487.

Gold, C W, 324. Gold, P D, 12, 14, 17, 39, 40, 42, 43, 55, 60, 61, 62, 65, 68, 83, 90, 92, 107, 111, 114, 116, 131, 135, 139, 140, 156, 160, 162, 163, 187, 181, 204, 205, 208, 229, 231, 235, 237, 258, 259, 275, 278, 281, 299, 304, 305, 307, 325, 327, 339, 347, 348, 349, 351, 354, 357, 372, 375, 377, 396, 399, 402, 421, 423, 425, 428, 441, 445, 447, 450, 451, 468, 474, 491, 494, 495, 497, 510, 532, 543, 544.

Giles, H, 556.

Holidia, T F, 463. Hardy, Elder J H, 27, 42, 43, 246, 265, 418, 442. Harria, I H, 124. Hall, Elder I I, 457. Higbie, S E, 178. Horton, Dora E, 309. Hines, Emma 198. Hinton, E, 221, 249, 532. Herring, B I, 226. Herton, Z C, 231. Hodnett, John, 464. Ham, Percy, 267. Hanks, Elder Lee, 291, 394, 481. Hines, Gilite, 464. Hodnett, F L, 101. Hardison, S P, 3. Hall, Elder J C, 74, 121, 145, 193, 217.

Johnson, Dr. A N, 1, 293, 409, 531. Jones, J W, 203. Jarrell, D A, 224. Jones, Elder I, 510. Jordan, Mrs J F, 4. James, Elder P H, 33.

Lester, Elder P G, 37, 132, 180, 548. Long, E A, 81. Luper, M, 289. Little, Elder T B, 416.

Meredith, Elder W W, 25. Mitchell Elder W M, 271. McKeal, N, 321. Moore, Bettie, 439. McLarty, J, 486.

Newkirk, I N, 367.

Overman, S C, 131. Oaks, E C, 490.

Phillips, R A, 15, 84, 108, 138, 157, 159, 230, 234, 253, 302, 328, 358, 374, 400, 424, 470, 498, 492, 520, 520, 521, 546. Powell, Laura, 176, 222. Pittman, Elder R H, 241. Poindexter, J D, 484. Pittman, S A, 71. Peace, Emma, 119. Perdue, W C, 174. Roe, Lula, 319.

Rittenhouse, Elder E, 97, 169, 387. Rowe, Elder J T, 412. Redd, Elder H J, 553.

Smith, Rachel, 118. Smith, W S, 225. Simpkins, C, 245. Smith, T F, 313. Stauffeld, T A, 6. Smith, C G, 32, 154. Stephenson, Elder W J, 128, 385. Starkey, M A, 155. Southern, M, 175. Simpkins, Elder W A, 298, 342. Scott, M F, 345.

Taylor, Elder H, 338. Thompson, J T, 465.

Wiltsen, Mrs T A, 41. Wray, R W, 29. Right, Ruth, 29. Wright, L H, 55. W Y M,

171. Willis, Jennie, 172. Williams, R S, 239. Williams, Elder W B, 227. Weaver, G R, 293. Worsely, H G, 438. Williams, A, 482. Ward, D T, 505.

OBITUARIES.

Allison, Deacon H, 167. Angel, Talitha, 69.

Brown, Jimmie, 382. Bailey, Gabriel, 382. Brown, B, 405. Bodenheimer, Elder L I, 454. Bryan, Elder W C, 478.

Cooper, Elder Bleant C, 188. Collins, Elder Joseph, 479. Carr, Elder T, 142. Cox, S A, 95. Casteen, M, 546. Cummings, H P and S M, 549.

Davis, C W, 94. Dodson, F C, 286. Dixon, M, 310. Duncan, A, 334. Daniel, W C, 478. Davis, M, 525.

Enoch, M W, 10, 46.

Gregory, Patsy, 212. Gordon, M V, 551.

Harper, M E, 45. Hines, B J, 45. Hodges, J A, 286. Hardee, G W, 380. Harrell, K L, 405. Harrell, L, 405. Hopkins, H H, 405. Hall, Elder J C, 429. Hurst, W R and wife, 477. Hardison, Deacon D, 524.

Ingram, A, 525.

Jackson, Stewart I J, 69. Jennings, 263.

King, M, 213.

Lee, H, 213. Lang, Louisa, 334. Lee, Monroe, 524.

Melton, Bettie, 70. Mewborn, J M, 117. McElroy, Elder F M, 165. Myers, W S, 255.

Nutt, Deacon R, 238.

Oneals, Nancy.

Proctor, F C, 143. Pleasant, G T, 237. Polard, Elder Wm, 261.

Renfroe, S, 143. Ross, M J, 189. Radford, Elder W B, 189. Reed, Rebecca W, 285. Robertson, G J, 286. Ross, Mrs L S, 525.

Southall, C, 46. Safely, Jesse, 71. Summers, J L, 190. Sandlin, D C, 214. Smith, John, 309. Smith, J P, 310. Shields, S A, 474. Stewart, M Jane, 503. Short, Elder A D, 529.

Thorne, M D, 20. Temple, Ruth, 69. Turner, A E, 351.

Woodall, Seth, 21. Williams, Mattie, 93. Wright, Turner, 95. Woodard, Barna, 165. Weaver, H, 238. Wudom, Elder W C, 334. Woodard, N L, 380. Woods, Mrs J H, 406.

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