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ZION'S LANDMARK

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P. D. GOLD, EDITOR, WILSON, N. C.

P. G. LESTER, ASSOCIATE EDITOR, FLORENCE, VA.

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Kader Alley

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, the Father, Jesus, the Mediator, and the Holy Spirit, the blessed Comforter.

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

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

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ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS.

GOSPEL TRUMPET.

One bright and lovely morning,
While passing thro' a grove,
My theme and meditation,
Was Jesus and his love;
His name to me was precious,
His glories presence sweet,
While Nature seemed to join me
His praiss to repeat.

While thus with peace enraptured,
False teachers came to mind:
I thought how many leaders
Are ignorant and blind
They practice false religion,
False doctrine they proclaim,
And cause so many Christians
To follow in the same.

With sincere intercession
My heart was moved to plead:
"Lord, send out faithful servants
In this dark hour of need;
Attend them by thy spirit
aid them to proclaim
Thy everlasting gospel
And glorify thy name."

In answer to this pleading
A small voice seemed to say:
"Would you, if you were chosen,
Be willing to obey?
Would you be one to publish
The gospel full and free,
To put the world behind you
And follow after me?"

With sad surprise I answered,
"Oh this can never be!

That such a holy calling
Is meant for one like me!
I am so weak and sinful
My talents are so small,
I fear that none would heed me
If on them I should call."

At once the Lord assured me
That I should never fear;
That in my every trial
His presence would not foresake me,
But aid me to proclaim
His everlasting gosepl
And glorify his name.

The burden was so heavy,
My weakness was so great,
My Saviour I entreated
To rid me of the weight;
But Christ said: "I'll go with you,
And aid you to proclaim
My everlasting gosepl
And glorify my name."

For many months that followed,
These strange impressions came,
Until at length I yielded
To publish Jesus' name:
Though oft I made excuses
I no relief could find,
I could not cast the burden
From off my troubled mind

Since then I've tried in weakness
To preach the precious word;
Wherever I'm directed
My trembling voice is heard:
'Mid trials and temptations
I've labored to proclaim

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His everlasting gospel
And glorify his name.

Of times in gloom and sorrow,
I've gone away from home,
And parted from my loved ones
In distant parts to roam:
In all my weary wanderings
It's been my only aim
To preach the precious gospel
And glorify his name.

THE EXPERIENCE OF THE LATE MR. ROBERT MOXON,

Pastor at Bury, from his own manuscript.

I was born at Clayton West, near Huddersfield, on December 19th, 1840. When about nine, these words on the wall of a school-house deeply impressed my mind, "Thou God seest me." I could then see, as well as I can now, that I was under the constant inspection of the Great I Am, and it was the means of me to act more carefully for a time; but the effect passed away, and for several years I went on worse than before. From the age of fourteen and fifteen I was addicted to betting and gambling, frequenting the race course, as full of mischief as I could possibly be. Many times did I go through the village at night for no other purpose but to destroy people's property. One day when seventeen I was walking out, thoughts and feelings entered into me which I had never known before. I felt sure not only that God could see me, but that I stood accountable to Him for my actions, and He would one day surely bring me into judgment. I cannot believe, however, that I was at that time, a partaker of grace. There is a natural conscience in every man; it accuses and excuses, condemns and justifies according to the light a man possesses.

The way in which it pleased God to begin a work of grace in my soul was as follows: First, by setting my sins

in deadly array against me and exhibiting the justice of God. This caused me to reflect upon my state and case. My eyes were now opened to see in all its ugly deformity, and my heart was made to feel it in all its bitterness. There was, in fact, a resurrection of all my past iniquities which now appeared as heinous, as aggravated, and as insulting to the most high God as crimes could possibly be. The 238th hymn was now my experience:

"My guilty soul for mercy cries."

During the whole of this period of soul trouble I was as ignorant of the Bible and the plan of salvation as a heathen. I was made a real believer that there was a God, and I felt sure He was watching my conduct, marking every action, every word, and every thought, and that He was perfectly holy and righteous. I felt sure my conduct all my life long must have been highly offensive in His pure eyes; that I deserved His hottest displeasure, and that He would be just if He consigned me to hell. I now began to pray, and my constant and almost only petition was, "O Lord, spare me; suffer me not to go to hell." At morning I would say, "O Lord, take care of me this day, and I will live free from sin, and not do anything to displease Thee. I will amend my ways, and walk uprightly before Thee." But when night came I felt I had not done according to my promise, but that all my endeavors were stained and dyed in sin; and O what bitter reflections did my conduct cause! The times I have sat up, hardly daring to get into bed lest I should wake in hell! I vainly thought I could by perseverance and hard toiling breaking off all sinful workings and make myself acceptable before the Lord. When He contends, we cannot answer Him one of a thousand. If we try to justify ourselves, He makes our own mouth to condemn us.

During this time I was sent a journey of about five miles to a place called Silkestone; and while on my way I both saw and felt something of what Israel did when they came to the mount that burned with fire, and saw blackness, darkness, and tempest. I had a load on my back, and a heavier load on my poor soul. I was a poor bowed-down sinner, a companion of David's in the 38th Psalm: "O Lord, rebuke me not in Thine anger, neither chasten me in Thy hot displeasure," verses 1 to 4. This is a dreadful state to be in, when the sinner feels to be at the pit's mouth, and it makes him cry out, "Let not the pit shut her mouth upon me." While walking on there came a fearful thunderstorm. I was terrified, and durst not take another step, for I felt that the day of judgment was drawing near, and that this awful storm was but the precursor of the more terrible day of God's everlasting wrath, which I felt I justly deserved. After halting and hiding myself on the roadside I returned home praying, resolving, vowing to the Lord what I would do, what I would be, if He would only spare my life a little longer. The same evening I heard a preacher who related his own experience of a thunderstorm some years before, and concluded with this remark, that he rose from his bed full of terror and looked out of the window, when these words came sweetly to him:

"This awful God is ours," etc. (770) He said this so calmed his mind that he fell asleep feeling all was in his Father's hand. This seemed to do me good for a season, but it was not the balm my soul was longing for.

Shortly after, I was singing at my work to drive away my sadness. The words were,

"There is a fountain filled with blood," etc.,

followed by the chorus, "I do believe, I can believe, that Jesus died for me." I had no sooner finished than my mother called out, "Robert, dost thou know what thou art singing about?" Her words went like a dart to my heart, and I was filled with more bitter grief than before. I spoke not a word in reply. I was now a most miserable sinner, almost distracted all day long. My thoughts were solemnly directed to death and eternal judgment, and I felt I was prepared for neither. I resorted to reading, meditation, and prayer, but what I read I little understood; nor did I know anything of the Person a poor sinner comes to. Yet I felt persuaded there was a way of escape, if I only knew the way.

I now come to the time of my deliverance. I was on my bended knees, with my head bowed to the ground, when suddenly there appeared an assemblage of bright, glorious persons, but I saw only spiritually; and a voice, not audible, but a still, small voice, an inward whisper, with an unmistakable persuasion, seemed to say to me, "*Notwithstanding all that thou hast done, I have loved thee.*" I felt such was the case; my burden of sin was gone, and all the feelings of guilt and condemnation were removed as clean from me as if I had never sinned. *I was perfectly justified* in my soul and before the Lord; like Joshua, clothed with a change of raiment. I had such a pleasing sensation of liberty and love as I cannot well describe. My language was "Bless the Lord, O my soul, and all that is within me, bless His holy name. Who forgiveth all thine iniquities, who healeth all thy diseases, who redeemeth thy life from destruction." For several months I went on, mostly in a comfortable frame of mind, though not entirely so. My time was now spent in reading the Bible or any religious book. I was now a living witness to the fulfillment of that promise, "They that sow in tears shall reap in joy." It now

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seemed as if there was an armful of corn in every promise. I wondered at God's grace to such a sinner, I wondered at His love, and at His wisdom. The glorious Person of Christ was my constant admiration. I could hardly read a chapter without seeing something which endeared Him to my heart. I could follow Him from the cradle in Bethlehem to Calvary's cross, and His condescension seeming amazing. "Ye know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor."

I now began to be concerned about joining myself with some religious denomination, and resolved to cast in my lot among the Methodists. I found among them some of the choicest of companions, and my days passed away with pleasure. I attended all their meetings, and took part in almost every prayer meeting. But after a few months I was taken seriously ill with rheumatic fever, and confined to bed for many weeks. This was a prison to both body and soul, and for a time I was left and well-nigh forsaken by God and man, and had to pass most of my time alone. It was then that I first knew what affliction of body was. I was made to possess months of vanity, and wearisome days were appointed to me. I was full of tossings to and fro; sometimes my days were spent without hope, and I thought I should see no more good. But this I must say to the glory of God, that during the whole of my affliction I never felt a murmur.

After I was restored my love to, zeal in, and longing for the means of grace knew no abatement and this continued for seven years. After about twelve months from my illness, I was solicited by all in the church, and waited on by the minister, to exercise my gift as an occasion preacher. I yielded; and the first time I stood up before them my text was, "For He hath said, I will never leave thee, nor forsake thee." Some time after, I

went to preach at a little place called Bretton West, and spoke from, "I would rather be a doorkeeper in the house of my God," etc. Many years after this service, when preaching at Clayton West Baptist Chapel, one said to me, "Do you remember preaching at Bretton from those words, 'I would rather.'" etc.? saying, "I was there and heard you, and I said to the friends when you were gone, 'Yonder young man will never remain among the Methodists;' and here you are among the Baptists; I could see you were not a Methodist."

About this time I had occasion to walk to a village, and took in my pocket Doddridge's "Rise and Progress." When I began to read, the portion which took my attention was the soul's solemn realities, and an earnest desire to be right whenever it should please the Lord to call me away. Seeing no one, I knelt down on the grass, but instead of prayer, all I could do was bless and praise. There was such a sweet, glorious manifestation of God's gracious presence to my soul as I hardly expected ever to have again in this vale of tears. My peace flowed like a river, and my cup ran over with a sacred sense of God's love to my soul. Both the fear and sting of death were removed, and I felt a desire to be with Him, where I could praise Him better.

A few friends were on Sabbath morning accompanying me from the class meeting, when I began to relate something in connection with my own experience, to show that I could do nothing without the Lord's help. One of the oldest members of the class said "You must not talk like that, or else you will be a Calvinist. This closed my mouth. I began to make inquiry for the writings of Calvin, but could not obtain any in the village. One young man, whose father was a member at the Baptist Chapel at Clayton

West, knowing what I was in want of, kindly lent me Elisha Cole on "God's Sovereignty." I did not then know whether the book was in harmony with Calvinism or not, but this much I remember, that from first to last all the glory in the salvation of a sinner was given to God. And my mind was awed while reading it with the greatness and goodness, the wisdom and faithfulness of Father, Son, and Holy Ghost, in saving poor, lost, ruined sinners. The seed was now sown in my heart which was designed by God to bring forth fruit in after life.

Still I went on preaching and teaching, east, west, north and south, free-will, creature-power, human merit, universal redemption, offers, obligations, and duties, which neither you nor I nor any other were ever able to perform. But one Sunday evening, while I was conducting the service at Low-Swithen, near Barnsley, I read for my lesson the 4th of Luke and when I came to verses 25 to 27 I felt as if I could proceed no further. The doctrine of election stared me in the face, and I thought "How is this?—that there should be many widows in Israel in the days of Elias, when the heaven was shut three years and six months; yet unto none of them was the prophet sent save unto Sarepta, a city of Zidon, unto a widow. If God cares for all alike, why is this one widow singled out from the rest and miraculously fed? Her little cruse of oil never failed, and her handful of meal never wasted, until God sent rain upon the earth. Other widows were probably as poor as she, and as desirous of life! yet they fall a prey to the ravages of hunger and death. Then, again, there were many lepers in Israel in the time of Eliseus, and none of them were cleansed, saving Naaman the Syrian. Here, I thought, "is God's discrimination. He could easily have cleansed every one of them in a moment; but one is chosen to be cleansed." That

Sunday evening was the time, and that Methodist pulpit was the place when and where the doctrine of election and God's sovereign choice of both men and things were clearly revealed to my soul. And I resolved that if I were spared to get safely home I would never again preach the doctrine of man's freewill. When I got home I told my friends what had taken place, and what I intended to do. I said, "I am no longer an Arminian, but a Calvinist; no longer on the side of freewill, but an advocate for free and sovereign grace." The chief supporter of the place advised me to reconsider the step, and to fill up my place as before. I was reminded that my appointments ought to be fulfilled; to which I replied, "If you think it is my duty to fulfill them I will do so; but if I preach again I shall preach electing love and grace." "Oh," he said, "if you cannot do as before, you had better give it up altogether."

After this I began to attend the Baptist Chapel at Clayton West. For a while things went on comfortably, and I found that promise true, "Thine eyes shall see Jerusalem a quiet habitation." The preached word was made a blessing to me, and the house of God was my home. But on one occasion a little unpleasantness arose between me and a friend I loved. I was told he had said something injurious to my character, and felt determined to have the matter out with him face to face. Just as I was planning how to proceed, these words dropped sweetly into my mind,—

"Trials must and will befall;
But with humble faith to see
Love inscribed upon them all,
This is happiness to me."

In a moment all my enmity and animosity fell to the ground, and I felt that I could have laid myself down for my brother to wipe his feet upon

e. I mention this to show that God is just the same now as He was to Jacob; I am sure that Esau's anger was not more appeased than I felt mine to be. Years rolled on, and I was baptized in August, 1872. Sometimes trade was very bad, provisions high, and afflictions in my family made me cry to the Lord for help, and often was I afraid that both the church and my business would come to naught.

Let me pass over a few years of worldly associates, which brought leanness and death into my soul, proving the truth of Christ's words: "Ye cannot serve God and mammon." But while in the very midst of worldly, vain pursuits, a voice as from heaven spoke to me, "Thou wilt have to retrace thy steps." I felt, like the poor publican, a miserable sinner. I went on my way reflecting on my sad state, and resolved to abandon all companions, however pleasing and profitable they were to my carnal mind. I was obliged to mix with them in the discharge of my duties, but tried to shun their company without giving offence. I was afraid that every member of the church would discover the declension of my love. I verily thought I should lose all my religion and my immortal soul besides. All my confidence in some who appeared to be great and good men was shaken to the very foundation, but I forbear to mention names. But strange to say, when all the comforts of religion were gone, and nothing but groans and sighs could I pour out before the Lord, at that very juncture the members of the church were deliberating among themselves, and finally drew up a document to this effect:

"That we the undersigned, having met together for prayer, and to consult with each other, are unanimous in our opinion that the Lord has qualified and called our brother Robert Moxon to the work of the ministry; and we desire to ask him if the

Lord has not also laid this matter upon his mind; and if so, to appoint a day for him to exercise his gift in our midst."

This was signed by every male member, and read at a church meeting. If this had been done years before, I could have better understood it. For I used to say, "How is it I am continually being impressed that I shall have to preach? Thou hast given to me no gifts, no memory, no voice, no utterance, no bodily strength, and what is still worse, no learning, no knowledge, no insight into Thy Word. O do take these thoughts away from me!" At other times a willingness would come over me, and I would say, "O Lord, I do not want to fight against Thee," etc. In great measure the influence of these early impressions had been taken away, so that it was a surprise to me to hear that document read. They appointed a Sabbath for me, and said they should expect me to say a few words to them. I made no promise, but rather desired to be excused. When I saw I prevailed nothing, I left them and for several days pondered the matter over, and cried mightily to God for help and direction, but nothing seemed to come to satisfy my mind. I could not by any means be prevailed upon to speak so when the Sunday morning came all was confusion and disappointment. The deacon read a sermon, but in the afternoon said he was obliged to go away, and would leave the service in my hands. With great fear and trembling I stood up before the people and read my first text, Acts xxvi. 16. This was on April 22nd, 1877. The people were greatly affected, and I was greatly humbled. Shortly after, the applications for my poor services came from over thirty churches, and I tried to the best of my ability to apportion a few crumbs to each and to all.

In the year 1880 I received a letter from the church at Bury, asking me to

become their stated minister. I had been supplying there nearly three years, and on my first visit had such a sweet time in prayer, such a nearness of access at the throne of grace, such a pleading with the Lord for His people there, that I felt an indescribable union to them that I could not at all account for. Wherever I went to supply, this people was on my mind. After spreading their letters before the Lord, I wrote stating my willingness to come and begin my labors in January, 1881.

HIS LAST DAYS.

My dear father died on May 23rd, 1906, aged 65. He preached the last time on March 18th, 1906, having been pastor at Bury for twenty-five years. From that time he seemed gradually to sink, and often said he thought the Lord was about to take him home, and that he felt ready to go. He was kept very calm and peaceful, and often seemed in sweet communion with the Lord. He said the things he had preached and the everlasting gospel, would do for him to die with.

"A faithful and unchanging God
Lays the foundation of my hope
In oaths, and promises, and blood."

On one occasion he repeated sweetly to me the first two verses of hymn 96:

"Now I have found the ground where-
in

My anchor hope shall firm remain—
The wounds of Jesus, for my sin
Before the world's foundation slain.
Cover'd is my unrighteousness,
From condemnation I feel free."

Another time he told me that he felt weaned from everything here below, and longed to have a peep at his dear Lord Himself, and behold the beauty of the land that is far off but he wanted patiently to wait the Lord's time,

and be kept from bringing any reproach upon His name. The day before he died he said, "The Lord be with you." I replied, "The Lord be with you." He said, "He is." The next day he was not able to speak but in broken words; and we often heard him say, "Jesus, Lord." Just before he died, he raised his hand and, pointing upwards said, "Home, home," and peacefully fell asleep in Jesus.

J. MOXON.

Dear Brethren Gold and Lester: As I have been reading the Landmark of September the 1st, a mixture of joy and sorrow is in my heart reading the many communications from the dear brethren and sisters scattered in different States and counties so far apart and all centered in one loving Jesus, head over all things to the church, I sorrow and rejoice. I will say to Brother Isaac Jones, I come in at the eleventh hour. When I read about Sister Norah's death the tears filled my eyes and I could hardly read. I tried in my feeble way to ask the dear Lord to comfort you all in your sad bereavement and to take those little motherless babes in His kind care and keeping, and may He ever be with Sina, your dear daughter, may His kind care and protection ever be with you all. When you told of going from room to room and could not see her, it brought fresh memories. When my dear mother died, I would go from place to place, twenty-six years ago, but could not see dear mother. My dearest friend on earth was gone and I was left alone. I have been battling with the cold charities of the world ever since, but the Lord has been good to me. Oh, that I could live in honor to his blessed name. Brother Gold, I so much appreciated your photograph. I do so much love the dear Landmark. It is all the preaching I hear through it; do much desire the prayers of all the

children of the Lord, and may He spare you, Brother Gold, a long time yet to comfort us and build us up in the most holy faith. I do feel so little and unworthy. Pray for me. I send you check for \$1.50 for the Landmark. Please pardon my delay and let me have it as cheap as you can, as I am growing old. I want to do what is right.

Your unworthy sister in the Lord,
 MARY P. BUCKNER.
 Williston, Fla.

Elder P. D. Gold, dear brother: Enclosed you will find the obituary of my dear niece, written by my daughter; hope you will find space in your Landmark for it. I love the dear old Landmark, and love to read the letters from the brothers and sisters, and have thought for a long time I would write some of the dealings of the Lord with me; but, Brother Gold, I feel so unworthy and unfit to write that I have neglected it. I love the Primitive Baptists and love to be with them, I have never met you, but have heard you preach several times, and, oh! I enjoyed it so much, as you seem to preach my feelings. I am a member at Cross Roads, Edgecombe county. I had a hope for twenty years before joining the church. I united with them the second Saturday in July, one year ago, and was baptized by Elder A. L. Harrison. If I could only feel always as I felt that day, I would never have any more sorrows and trials. But it was not long before my troubles began to come again. We all have a cross to bear and I can only say I hope the dear Lord will enable me to bear mine. I went to the Union Meeting at Kehukee (near Scotland Neck, N. C.), and was very much disappointed by not seeing you there and hearing you preach. It was the largest meeting I ever saw at a union, and I feel like the Lord's love was manifested there. I want to tell

you a dream I had about you. I dreamed of meeting you at a large meeting at Cross Roads, and I walked up to you and introduced myself and called you Brother Gold, and you called me by my maiden name, Maggie, and I have often felt since that I was not worthy to be called sister.

Pray for me and my household.
 Your little sister in hope of eternal life,

MAGGIE A. JONES.
 Coakley, N. C.

Mrs. Forest Yelverton, dear sister in Christ. As I hope, in as much as you thought enough of one who feels so unworthy as I feel myself to be, to address me through the Landmark, I will write a little if the Lord will enable me. But I feel my weakness, and deep depravity so much, feel to be so poor, wretched and undone, and one that has been brought to the end; don't feel to have anything in this world; don't even feel that myself is my own, and so far as my nature is concerned, I feel to be in a dead state; everything in nature seems to be dead, or in a strange state. There is not anything that seems lively. I feel that the Lord has poured out His wrath upon me, and continues it to be, but he knows best for us, for he has promised that he will be with us in the sixth trouble and in the seventh he will not forsake us. What a blessed promise then if the Lord be for us, who can be against us? And if he be for us and stand by us we need not fear.

Sometimes the stroke of his hand seems almost unbearable, but the precious hand that put it on can take it off. He can bear our burden if we only trust him, and he is all my trust, for I can put my trust in no other, for he is all and in all, as you say. After all my troubles and distresses he has blessed me, for he has kept me up the most of my time; but oh, when the stroke comes so severe, it makes me exclaim:

Oh Lord forever, Lord be merciful to me. What can I do? And right here you see the answer comes: look unto me all ye ends of the earth and be ye saved. Yes look unto him; he is our righteousness, sanctification and redemption. Oh, what a blessed thought. Then if he be so much for us, what should we be to him then? We should go on to seek and serve the Lord with diligence and fear. He has told us in his word not to fear man who can kill the body only, but fear him that can take both soul and body, and he says I have shewed thee oh man what is good. What doth the Lord require of thee but to do justly, love mercy and walk humbly with thy God, and oh indeed, when Baptists are taking hold of theories, indulging in worldly affairs, and even putting organs in their churches, and the like, they cannot be walking humbly with God. I have given such things much thought of late. It don't seem right to me. Sometimes it gives me distress. You spoke of hating the Baptist doctrine. There is one think that I can say: I have always loved it, and I love the people that preach it and claim it, and therefore I hope for their good. I love to see Baptists solid and sound, and may the Lord keep us, guard and guide us and make us to know the truth as it is in Christ Jesus our Lord, and may he enable us to walk and not be weary, run and not faint, ever looking unto Jesus, who is the author and finisher of our faith. Oh may he keep us in the faith seeking him and walking in his footsteps while on earth, and when the time comes for us to take our departure and go the way of all the earth, may he give us strong and evangelical faith, own us thine and crown us thine. May we ever desire to give all possible praise to his great name, is the prayer of a poor unworthy one that feels to be one of the outcast in the land of Egypt, poor and dependent upon God

for his mercy, for his mercy endureth forever.

Dear sister, I have not written as I thought when I started. I thought to tell you some of my travels and what I have experienced of late concerning the death of my son, the Lord being with me. He left good evidence behind that the Lord was with him in his sickness and we believe he was with him in his death, for the Lord has blessed me with the full assurance of faith that he is resting with him. Then how can we wish him back again, but say dear son with God remain. He was buried in Mount Olivet cemetery in Baltimore, a most beautiful place. His wife's father is also buried there. The foot of my sons grave was within a foot or a foot and a half of Mr. Morgan's monument. The graves are narrow and near together there, but as I started to tell you I have seen the cemetery shine with brilliancy in my view. It seemed that the power of God and the light of his countenance was shining with so much brilliancy. How beautiful the sight. Then it seems that that is enough. I will tell you of another circumstance in my travels. Although I have written some of my trials and the circumstances and sent to Brother Gold for publication, but have not told all and never will, for I cannot express my feelings. When we were on our way home, traveling on water and passing Old Point Comfort and Fortress Monroe, and saw the United States flag waving over the fort, where my son served as United States soldier for three years, oh, it seemed that I should have to give up. It seemed that I could not stand the sight to see the flag waving over the parade ground and where he stood guard so many times. He said that the loveliest hours he saw was when he was standing guard between midnight and day. How sad and heart-rending it is to me till this day, and ever will be; but we must look away from the flesh and look to the Lord, for he saith, look unto

me all ye ends of the earth and be ye saved, but while the spirit is willing the flesh is weak. My prayer is this morning, Lord when thou goest into thy kingdom, remember me. So let us try the prize to gain, and meet our loved ones there. While we on earth remain we will continue in prayer. May the blessed Lord remember the sick and relieve them for their good and may he remember the afflictions of the afflicted, and soothe them to the good of their precious and immortal souls. Pray for me that my faith fail not and the Lord be merciful to my unrighteousness, for I am very feeble at this time. Yours unworthily,

RUTHA TRIP.

Greenville, N. C., R. F. D. No. 5.

Elders Gold and Lester, Dear Brethren: For several days I have had a mind to write a few thoughts for publication, if deemed worthy of space in your paper, still it is just like me I know it will be of no value to the dear readers of the Landmark, I have been so low down in feelings for several days. It seemed to me on last Tuesday I could not live. I lost every evidence of being a Christian except I loved the brethren. I wondered if any poor mortal was ever like me, and these words seemed to be presented me, "He was a man of sorrows and acquainted with grief," Isa. 53:3. I thought in my deep distress, could that be for me, to realize Jesus the first begotten from the dead, sorrowed and was burdened because the sins of his people were laid upon him? Yes I could see He looked to me, the glorious and blessed Son of God, and not only our sin-bearer, but our blessed deliverer, suffering and enduring the cross, despising the shame and making an end of sin.

Paul tell us: "We have not a high Priest who cannot be touched with the feelings of our infirmities, but was in all points tempted as we, yet without

sin." He overcame sin for his people. He is their first born. Now, dear reader, can you not take comfort in your sorrows and tribulations. But as I said last Sunday, there is a mind within us that is not subject to the law of God, neither indeed can be. But when we are thrown in the furnace of affliction and all of our self-righteousness and pride and glorying in self are consumed and we are brought forth, tried as gold is tried, then we come forth as pure gold. How often I have been made to say surely I am not a child of God, or I would not be thus tossed. I have been made to cry out in the bitterness of my soul, hast thou forgotten to be gracious, and is thy mercy clean gone forever? O it is amazing to see the life of a Christian as he journeys on in this unfriendly world, often feeling to be one alone here and sometimes death would be a relief to him. But the sweetest moments of his life are when he is reconciled to the will of God, and saying: "Thy will not mine be done." Paul said these words 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. And, dear child of God, let me say to you it is for your good. For whom he loveth, he chasteneth and scourgeth every son whom he receiveth. I know it has been many times with me, that I have been in such obscurity, that I could but look to Sinai, and behold its lightning and thundering, pouring volley after volley and like a ship that is tossed upon the waves. My cry was, when, oh when when, will the storm be over. After the clouds pass over and the blessed sun light appears I have been made to say, if not deceived. Who delivered us from so great a death, and doth deliver, and in whom we trust he will yet deliver us. Jesus that spiritual Son arises with healing in his wings. A man of sorrows and acquainted with grief, We do not

have a pain but that he feels and knows it. We hear him saying in the garden of Gethsemane, My soul is exceeding sorrowful even unto death. Here of late I think of a remark Elder Rowe said in his sermon in Danville. You take the life of Jesus from the baptism to the cross, and but only once do we hear him rejoicing and thanking God, and that was because he had hid these things from the wise and prudent, and had revealed them unto babes.

The apostle tells us to be not conformed to the things of this world, but to be transformed by the renewing of our minds.

We are to remember trials await us here and if we had no trials we could not know him in the power of his resurrection, and in the fellowship of his suffering.

This has been a year of all years to me. I have seen more trouble on some lines being tried and persecuted, cast down, and it seemed trouble was on every side. Sometimes I believe I have gloried in tribulations, realizing patience being the product of experience and hope the product of experience. All we know is by experience. We have a hope from what we see, feel and hear, spiritually I mean. Furthermore we know we are nothing of ourselves. If you, dear reader, have been made to hate sin in you, and within your breast is the killing sense of your guilt and troubled because you cannot live right, you have the experience of your unworthy writer, and still there is that inward desire to live a better life so we can feel the sweet promise awaits us that Jesus died and paid it all.

All to him I owe; the sins of his people were laid upon him, and by his stripes we are healed, and we love him. But God who is rich in mercy for his great love wherewith he loved us even when we were dead in sins, yes, when we were enemies to God in the goal of

bitterness, strangers from the commonwealth of Israel. Oh, 'tis amazing love to have a hope which will enable us to praise him while we live and then praise him in glory.

I will stop writing, asking you and all who may read these lines to pray for me that God will comfort all whose life is a life of sorrow. You must pardon all errors, and if there is anything in this and you see fit you can publish; if not all will be right.

Your humble brother in sorrows and tribulations, with a little hope,

T. W. WALKER.

High Point, N. C., Box 97.

Elder P. D. Gold, Dear Brother: For some time I have felt the impression in my mind to write a few sketches of the dealings of the Lord with me, but feeling my unworthiness and weakness so great I have kept putting it off. It is written obedience is relief. Trust if it is of the Lord he will direct my mind, why should I fear what man should do unto me. He can only kill the body, but rather fear the one that can kill both soul and body. I desire to love and fear him beyond all things else. Paul said it is with the mind I serve the law of God and with the flesh the law of sin. Every good and perfect gift comes down from the Father of light. I can never remember a time when I did not love the Primitive Baptists. From my youth I had serious thought about death. I was afraid to die for I felt if I did die in this condition I would be lost, but if I was I felt it was just for I felt to be such a sinner I felt like there was no chance for such one. The Lord is just and holy, and all his paths are peace. I would look for some one to pity me, but there was no one. I was without hope and without God in the world. I went on in this way I can't tell how long. Finally I was taken sick. It was then I was made to see and feel myself nothing. The doctor

was attending me and I felt that without the Lord blessed the medicine it could not do me any good. I tried to ask the Lord for help, but all I could say was, Lord have mercy on me a sinner. Oh the troubles and trials I passed through are inexpressible. I wanted to hear preaching, but was not able to go, but thanks to the Lord he raised me again after awhile. Time passed on and troubles grew worse. One morning just before day I dreamed I was shut up completely between two walls in darkness. Oh, how dreadful was my feelings when I saw myself on my knees in the floor asking the Lord to save me or I would perish. I looked in the north corner of the room and there I saw a bed and on it some one lying on it so beautiful. Their hair was white as wool. I so much desired to be with them and the next thing I knew I was there. Oh I felt so good. I looked around and was lighter and in the west corner of the room I saw a window opened and it looked still brighter through there and the next thing I knew I was close to the same and did not know how I got there and everything was so bright and beautiful and on each side of the sun was these words printed in golden letters: Blessed be the tie that binds. I had never seem such letters before nor since. I looked towards the east and everything looked just alike as far as my eyes could look and so beautiful. I felt happy, nothing to wish or to fear. I awoke, alas, it appeared as a dream. The first thought was, what does this mean? I wanted to tell some one but was afraid. I could not rest day nor night. I picked up the hymn book and opened at this song: Blest be the tie that binds our hearts in Christian love. The fellowship of kindred minds is like unto that above. Never had I read this song before in the book. I felt that was what I desired, but oh it could not be for me to live with those good people. I hope

my ears were opened and a heart to understand as it is written: I will put my law in their minds and in their heart I will write it and I will be unto them a God and they shall be unto me a people. The next time I went to preaching it was there my song was sung, a part of my dream interpreted by Elder T. M. Lawrence. Oh my feelings were inexpressible. I felt it was more than I could bear. He could tell my feelings better than I could tell them. My mind was carried to these scriptures: the woman at the well conversing with the Savior. Surely he knows all things that ever I did, as time passed on when the Lord's time come I hope he brought pardon of sin and peace to my mind. A small still voice, everything shined like gold, and as I looked up it was bright as silver and the words came with force and with power, arise and be baptized in the river of Jordan by John the Baptist, and believe thou shalt be saved. I still felt it was some one but not for me. I asked the Lord in my weak way to make it plainer in some way, even by its thundering and it thundered and a voice came from a cloud saying, fear not, little one, it is I, it is I. I can't tell how everything looked. I clapped my hands and said it is enough. Right then I believed: if I ever have many beautiful hymns and scriptures presented to my mind and if I had ten thousand tongues I could not praise him enough. I desired to go to the church, but feeling too unworthy to be with these good people, but he made me willing and I offered and was received and was baptized by Elder T. M. Lawrence. Ot that was a happy day with me I felt like all my troubles was gone, but alas after awhile I found troubles and trials and temptations come again. I was afraid I was deceived and the worst of all had deceived others, but I feel to say the Lord does subdue them all as they come. He knows what we can bear: with him we

can do all things, and without him we can do nothing. He is the beginning and he is the end; he is all in all, blessed be the name of the Lord. I have never regretted one moment I have spent with the Lord's people. I hope I love the Lord and his people, for we know we have passed from death unto life, because we love the brethren. Surely the Lord knows best—all power is in his hands. He works and none can hinder. I have been made to feel that affliction was good for me to have and I hope everything will work together for good to them that love God who are the called according to his purpose. Oh may he guide and keep us by his power and lead us in the straight and narrow way that leadeth to life everlasting. I hope when it is the Lord's will for me to return to the mother dust he will receive my departed spirit in that land where there is no night, and no clouds to intervene, as I saw in the last of my dream. I hope the Lord will bless you all. Remember me at a throne of grace.

Brother Gold, do as you think best with this scribble, for I feel to be less than the least of all.

Yours in hope of eternal life,

D. L. BUTLER.

"SALVATION."

Dear Brother Gold: I have just been reading the Landmark of September the 15th, and while reading Dear Elder L. H. Hardy's article of same number, I became impressed to write you a few lines, but may grow faint-hearted and quit before I bring my scribble to a close. Elder Hardy referred to the teaching of *time salvation*, causing confusion among the Baptists, and while I feel to be with him in his views I also feel inclined to submit for your consideration a few thoughts which I desire will be for the good of all lovers of the truth, not that I wish to teach any new thing, but only to refresh the memory of my Father's children.

We often hear our brethren speak of *time salvation*, but I have no knowledge of such salvation taught in the scriptures. Any thing that is timely must perish and what kind of salvation is it that perisheth? We do hear of a *common salvation*, but, brethren, that is far different from a *time salvation*, and this is where all our troubles arise in teaching things not taught of God. This is the way the enemy teaches and this is the fountain head of all confusion, to-wit: the teaching of things not authorized in God's word.

Common salvation feeds my poor soul from the fact that the same salvation which was from the beginning and ordained of God, remains until now, and will as long as time lasts, and the same salvation that smote the high-headed soul of Tarsus and brought him so quickly to say who art thou Lord, also reaches the thief on the cross and is yet common to the children of God, and therefore the same soul-cheering doctrine that feeds the poor little ones also comforts and feeds the ablest gifts, because it is a common salvation. (Common to the elect Lady and her children only). The rich, the wise and the noble must all come down with the least of all, and all speak the same thing, and that is grace and grace alone, which excludes works so far as meriting salvation is concerned; and therefore it is a common salvation, which is Christ in you the hope of glory. Jude says, "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." The word *salvation* means a great deal, and while some divide it up into time and eternal salvation, yet I understand that it is all one and means the same thing, namely, Christ in us the hope of glory. "Work out your own salvation with fear and trembling." This scripture assures

us that we have a salvation belonging to us (if so be that we are the children of God). This salvation is ours, not because we have merited it, but because God gave it to us in his Son, at his own time and in his own way, and has placed our title on record in heaven for his own love's sake; therefore it is ours, and at his time he places that salvation within us, (Christ Jesus the Lord), and it is the same with all of his children. Then comes the command, work out what God has worked in you (salvation). When the prophet Simeon held the babe Christ Jesus in his arms, he spake of Christ as the *salvation* of God; therefore if Christ is the salvation of God and also the salvation of God's children, he surely must be our *common salvation*, (not time). Paul in his letter to the Hebrews, spoke of Christ as "the author of *eternal salvation*, therefore before the morning stars sang together our salvation was in him, eternal and sure through God's wonderful love to us, manifested by the appearing of Christ Jesus our complete sacrifice, once offered for the complete atonement of his bride. Therefore whether eternal salvation, the salvation of God, the salvation of Christ, the salvation of his people, our salvation or the common salvation, it is Christ the only begotten of the Father, full of grace and truth. The only way given under heaven or among men where we must be saved, (not whereby we can be saved, or may be saved if we will, but must be saved). It is ordered and sure and when Christ is born in us the hope of glory, then the command comes to us to work out our own salvation with fear and trembling, for it is God that worketh in us to will and to do of his own good pleasure. We are not commanded to work salvation into us (as many teach), but because we are children we are commanded to let our light shine—to take up our cross and follow Christ, to run with patience the race set be-

fore us. The way is the same as in the apostolic age, nothing added to it, nor taken from it, therefore it is a common salvation.

In conclusion, may God keep us in the way and lead us to his banqueting house, and place his banner of love over us, and may our minds be led to the most needful things in the kingdom of God, and may we have all things common, is my proper for Christ's sake.

Yours in hope of eternal life,
C. P. BALLARD.
Hunter's Springs, W. Va.

The next session of the Mill Branch Primitive Baptist Association will be held with the church at Mill Branch beginning on Friday before the first Sunday in November and continue three days. Visitors can find conveyance either at Clarendon or Mt. Tabor, N. C., to and from the Association grounds. Those coming by way of Wilmington, N. C., can get off the train at Whiteville, N. C., and Brother I. Hinson will convey them to and from the Association. C. W. BROWN, Clerk.

SPECIAL NOTICE

Hymn and Tune Book, both round and shape note, compiled by Elders S. H. Durand and P. G. Lester. Price 80 cents post paid. Seven Dollars per dozen sent by express at cost of publisher.

There will be sent with each book on request without extra charge a neat booklet of thirty pages containing rudiments of music for use in singing schools. Send orders to Elder Silas H. Durand, Southampton, Bucks county, Pa.

The next session of the Staunton River Union is appointed to be held with the church at Weatherford Friday and fifth Saturday and Sunday in December.

Brethren are generally invited to attend.
T. N. WALTON.

ZION'S LANDMARK

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

P. G. LESTER - - - Floyd, Va

"Remove not the Ancient Landmark
which the Fathers have set"

VOLUME XXXX - - - NO 1

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EDITORIAL.

MOSES—CHRIST. JOHN 5:45-47.

The law came by Moses; but grace and truth came by Jesus Christ. Moses spake the truth, but Jesus is the truth. Moses declared what men ought to do. Jesus did that for them. Moses curses us for transgressing. Jesus is made a curse for us. Moses will not accept one of us because we are sinners. Jesus receives none but sinners. Yet Moses honors Jesus, and Jesus honors Moses who was faithful as a servant while Jesus is the Son and builder of all things.

The Pharisees said they were Moses' disciples, yet rejected Jesus. If they had believed Moses they would have believed Christ, for Moses wrote of Christ and honored him. Jesus said to the Pharisees, if ye had believed Moses ye would have believed me. What Moses required Jesus presented. There is no conflict between them but the utmost harmony, Moses the faithful servant, Jesus the honored Son.

No one ever believes Christ except he first believes Moses. By the law is the knowledge of sin, and the law came by Moses. The man that believes Moses knows he himself is a sinner, and that Moses was faithful. Not until one feels the guilt of sin does he believe Moses, and then he knows he cannot keep the law, but he also

knows he cannot be saved unless the holy law is fulfilled. Such a sinner as this with this faith and conviction is sure to go to Jesus. He labors and is heavy laden, and Jesus says, come unto me all ye that labor and are heavy laden. Such as feel they cannot keep the law of Moses, and hence feel they are not worthy of any favor, are the ones that Jesus receives. He that believes Moses believes Jesus Christ also. There is glorious harmony in all the work of God. They that sing the song of Moses shall also sing the song of the Lamb. Moses and all the prophets spake of Christ. They all see eye to eye and speak one and the same thing in Christ Jesus. All God's works praise him, and his saints bless him. Moses said, a prophet shall the Lord your God raise up unto you of your brethren like unto me, and him shall ye hear; and it shall come to pass that whosoever shall not hear that prophet shall be cut off from among the people. Then how full of wonderful obedience is Jesus to every jot and tittle of the law, so that he that receives Jesus receives Moses and all the prophets, and has the witness in himself of the truth of all these things and has great peace.

P. D. G.

SHEEP BUTTING.

Did you ever see sheep butting each other? They sometimes get very heady, stubborn and contentious. Especially those that want to become leaders are inclined to show the spirit of fighting. Did you ever see a sheep wanting to fight another, and the one that was imposed on instead of fighting lie down, and the fighting one attempt to butt him, but break his own neck? It is said that one sheep cannot harm another one that is down flat, and that if he attempts to butt it then he will break his own neck.

If a Baptist is imposed upon, and is meek and lowly, and does not resist evil, but returns good for evil, another

Baptist that attempts to kill him will slay himself. Take heed of offending one of these little ones that believe in Jesus.

When we resist evil and accuse our brethren, thus taking vengeance in our own hands, how foolish we appear, and shameful our conduct in the eyes and judgment of all that are following the meek and lowly Jesus.

Some people seem to think because they are poor no one cares for them, and they watch for slights, and take offence easily, and are always worried because some one has turned the cold shoulder to them. How miserable they make themselves. No right minded person despises one because he is poor. If such people were rich perhaps they would be haughty.

It is natural for such as are rich or trusting in uncertain riches to become self-opinionated and oppress the poor.

How much better, wiser not to trust in uncertain riches, but in the living God who gives all things to those that walk uprightly. It is so good to be humble, forbearing, forgiving, meek and lowly in spirit.

P. D. G.

WHAT A MAN?

Jesus sent out his disciples to preach his gospel. They were to take nothing for their journey save a staff only; no scrip, no bread, no money, in their purse, etc. The substance of this is when Jesus sends one to preach he is not to wait for money, nor worry about what he is to eat, drink or wear. The Lord knows what he has need of. He is not to fear the face of man. With good will to men he is not to shun condemnation of wickedness. When he rebukes sin he knows the guilty will hate him and persecute him, but he is not to fear the face of man.

Jesus said, I send you as lambs among wolves. They know it is the disposition of wolves to kill lambs. Now what shall you do? Be wise as

serpents, and harmless as doves. Wise to keep in the right way of truth, so that no enemy can justly take hold of you. Harmless as doves to wrong no one.

The preacher is not to be a lover of money. He is not to flatter the rich, nor fail to warn them not to trust in uncertain riches. A rich man is no more than a poor man in God's sight. All come into the world naked, and all go out the same way. He is not to oppress a poor man nor to show partiality. A preacher is God's servant and commits his way unto the Lord in well doing. How free is the man who serves the Lord.

One says, how can a preacher live if he has no means of support? Must not the preacher have a salary? The Lord provides. A stingy Baptist will say the Lord takes care of preachers, therefore I shall not give him any thing, I have to provide for my own house. He is no better to work than I am. I have to quit my labor and lose time to go to preaching. The preacher can afford to lose it as well as I can. How much does the Lord love that stingy man? If the Lord loves me he puts it in my heart to minister to his preachers and his poor: for it is more blessed to give than it is to receive.

P. D. G.

EDITORIAL

Sister S. A. Brewer requests my view of Isai. 9:5, "For every battle of the warrior is with confused noise and garments rolled in blood; but this shall be with burning and fuel of fire."

All other battles are with confusion or of doubtful issue—uncertain before hand as to the results, and with shedding of blood on each side. Seldom is there a bloodless victory obtained by the victors. Sometimes after great slaughter the battle is a drawn one; neither side obtaining any great advantage over the other after great suffering and loss. How great too is the

loss of life and property, and how much anguish—husbands and fathers slain, widows and orphans left to mourn.

But here reference is made to a battle of an altogether different kind. For this shall be with burning and fuel of fire, for fire itself shall be the fuel. Usually fire needs fuel to feed upon, as it cannot burn without being fed. But this fire is itself the fuel and consumes the sins of the children of Israel, and all the Gentiles upon whom the name of the Lord is called.

Why? How? For unto us (the church) a child is born, unto us a Son is given, and the government shall be on his shoulder, and his name shall be called Wonderful, Counselor, the Mighty God, the Everlasting Father, the Prince of Peace. None can answer that description but One. In this One are hid and manifested all the mystery of the Godhead, and also what should be to meet every demand of a holy law that man had transgressed. This is the most glorious mystery.

He is able to meet and overcome every enemy. He is able to obey unto death, and to lay down his life, and to take it again. He fought the battle against sin, death and the devil alone. The type or shadow of this battle is set forth in David meeting and slaying Goliath, who had challenged the Israelites to a single, mortal combat. The Philistines were the invaders of Israel, seeking their destruction. But not until David, stripling, entered the camp was there a man found that could meet the challenging giant. Nor did Israel furnish David any help or material in this contest. Nor was ever a battle more quickly decided and with no hurt to David.

Jesus, made of the seed of David according to the flesh, came the unspeakable gift of God to meet, overcome and destroy every enemy of the church of God. The Lord laid on him the iniquity of us all. Of the peo-

ple there was none with him. None, no, not one was able to watch one hour with him. The transgressions of the people were what was burned, consumed, destroyed, therefore God's wrath against sin was the fuel. Jesus who knew no sin was made sin for his people. He was a whole burnt offering. His soul was exceeding sorrowful even unto death.

This battle was never of doubtful issue. Not a man was lost. He shall not fail, nor be discouraged. He laid down his life for the sheep. Not a single man has ever contributed anything to aid in this battle. Jesus suffered for the many, died for the many, rose from the dead for the many, and all the glory is therefore his. The government is on his shoulder. He bears it all.

Preaching Jesus crucified and risen is declaratory of this, is publishing this, is reporting this—good news it is, glad tidings of great joy which shall be unto all people. This child born unto us, given unto us removes the curse, and the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads.

Jesus baptized his people with the Holy Ghost and with fire. All the chaff is burned with unquenchable fire. This fire burns in Zion, and God's people are chosen in the furnace and dwell in the burning which consumes their lusts: for our God is a consuming fire.

P. D. G.

Friend J. W. Turner, of Virginia, requests my view of Rom. 7:25, "I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin." Especially does he desire my view of the latter part, but with my flesh the law of sin. How does the flesh serve the law of sin?

Sin is the transgression of God's law, and is the greatest rebellion

against God. In the flesh sin operates. By the flesh is meant the Adam man. All his parts, mind, soul, nature, members are carnal. This carnal nature or enmity is not known or felt until one is quickened from the dead. Then the warfare begins, the flesh lusting against the Spirit and the Spirit against the flesh. until then there is no heart grief because of sin. I was alive without the law. But when the commandment came sin revived and I died. Saul was alive without the law, that is before the commandment in its holy power came to him. How was he alive before that? He was righteous in his own eyes or view of himself. He was full of hate toward God, Jesus and the saints, feeling that he was holy, good and doing the will of God.

By the law is the knowledge of sin. The law does not make a man a sinner, but works wrath. How? It is holy and therefore requires holiness in man. But when it comes with this demand as a commandment sin revives which before had not troubled the dead sinner. But then sin revives and by the commandment becomes exceeding sinful, and hence slays the sinner by the law which is good. Thus sin by the commandment becomes exceeding sinful. Then the guilt of sin is felt which is the greatest distress a soul can have. But when Jesus, the end of the law for righteousness, is revealed this is the happiest hour known to man on earth. Then the soul feels trouble is ended for he thinks he will sin no more. But soon to his grief he feels that he is yet a sinner, and how wretched he feels, for the tender soul does not want to sin, but dreads it. Then the warfare begins. For with the mind he serves the law of God. This mind is not the carnal or fleshy mind that can bear malice, get mad and covet other people's things, and works generally in the old man to do all manner of lust-

ing, for the flesh lusts against the Spirit and the Spirit against the flesh, and these are contrary the one to the other so that you cannot do as your mind desires or as you would. Hence Paul says, the good that I would or desire to do I do not, and the evil that I would not do that I do. Now the mind that serves the law of God is a spiritual mind. For the child of God is renewed in the spirit of his mind, and in and with that spiritual mind he loves God, loves Jesus, loves the brethren and serves the law of God. But Paul says, I see another law in my members warring against the law of God, and it has power over my flesh or carnal, earthly nature.

This flesh I have is not a dead thing. It is alive to sin. The lusts of this fleshy nature are all sinful or contrary to the law of God. The law says thou shalt not covet, but here is this carnal desire lusting after the very things you hate, and taking no pleasure in the things the new man loves.

This flesh you are not able to manage as you please. When you would seek or think of heavenly things vile things thrust themselves right in your way. You cannot think, feel, love or enjoy as you would wish. You feel vile and abhor yourself. For with the flesh you serve the law of sin. How? The flesh loves sinful things and the law of sin and death dwells and operates in the flesh, has the power of dominion over the flesh. Every thing the flesh does is to serve sin or to serve the law of sin and death in the members. A law that has no power is an absurdity. The law of sin in my members has power and brings forth fruit unto death. How wretched therefore is one that is thus placed.

Paul sees only one way of deliverance. I thank God through Jesus Christ our Lord.

> In the gospel, or to and in those that walk not after the flesh but after the Spirit, there is no condemnation now,

because what the law could not do, because it was weak through the flesh, God sending his only Son in the likeness of sinful flesh and for sin condemned sin in the flesh that the righteousness of the law might be fulfilled in us who walk not after the flesh but after the Spirit.

The flesh so corrupt is the place where sin dwells. I know that in me that is in my flesh dwell no good thing. There never was a lover of money more eagerly laboring and serving for it than the flesh serves the law of sin. What the law of God commands sin in the flesh hates, and hence serves the law of sin and death. The strength of sin is the law. That is where there is no law there is no sin. If there were no law forbidding any thing it would not be sin to do such and such things which are not forbidden. If there were no law commanding such and such a thing it would not be sin to omit doing such things.

The holy law saying in the day you eat of the tree of the knowledge of good and evil you shall die, also said you shalt not eat of it. Now that law had no power to inflict death until the fruit of this tree was eaten. The day it was eaten the man died. Hence the strength of sin is the law, and is thus called the law of sin and death. Now and ever since the Adam man is under the curse of that law when one is quickened from the dead he knows that his Adam nature or the flesh is sinning all the time, that is that his flesh serves the law of sin which is in his members. This makes him wretched. He sees no relief but in Jesus, hence he thanks God through Jesus Christ. For in Jesus all is holiness and truth.

P. D. G.

Elder P. D. Gold, Dear Brother: I see the proclamation of the President out again setting apart November 29 as a thanksgiving day. Is it not right for the Primitive Baptists to observe

it in a humble manner. Give your opinion of it through the next issue of the Landmark.

Yours in love,

C. W. BROWN.

Remarks: Yes. We should pray without ceasing and in every thing give thanks, for this the will of God in Christ Jesus concerning us.

We should obey the powers that be, for they are ordained of God. We should pray for our rulers, and have will good to men. We should abstain from the bitterness of politics on any and on all sides.

Why should we not be humbled under the mighty hand of God? He sends rain to water the earth, and I think sometimes for man's correction. This year has been one of exceeding much rain in cultivating crops and in harvesting them.

We are dependent on God to give us sufficient rain, and we are dependent on God to withhold destructive rains. Do we feel how dependent we are on him? Have we not sinned? Is not this nation lifted up with pride forgetting Him that rules in heaven and earth? It is time we were humbled as well as thankful. The most humble people are the most thankful.

One of the churches I serve meets public Thanksgiving Day annually to pray and praise, or give thanks to God. I sometimes visit them that day and enjoy their meetings.

The highest authority for praying and thanksgiving is not any man but God who is man's Maker.

P. D. G.

GLORY IN THE LORD.

Why should a man glory in the Lord? For the scripture says if any man glory let him glory in the Lord. To glory in any one besides the Lord is sinful, and exceeding folly. For none but the Lord can save us. The reason inspiration gives why we should glory in the Lord is because God has

made Jesus wisdom, righteousness, sanctification and redemption to us. What more do we need? If you glory in any thing beside the Lord you not only reject wisdom, righteousness, sanctification and redemption, but in place thereof you choose folly, unrighteousness, destruction and pollution. For whatsoever one glories in or trusts in that he is partaker of. If we eat poisoned food, and drink defiled water we are sickened thereby. If we serve divers lusts we are become mere degenerates. If we trust in, serve and glory in the Lord we are conformable unto him. What a blessing therefore to glory in the Lord, and of his fulness drink.

What have I to glory in of myself, or in myself? I am conceived in sin: Jesus was born holy. My youth was spent in folly; his was pure. My best days are vanity: Jesus was without sin.

My life is one of sin and selfishness: his is one of good will to men, and perfect service to God in their behalf.

My old age is feebleness: He has the dew of his youth, and his years grow not old, and his strength never decays. My death is one of corruption: in his death Jesus saw no corruption; but in him death is swallowed up in victory of the resurrection and glorious immortality, and all this for me.

P. D. G.

NEW VOLUME.

This is the opening of the 40th volume of Zion's Landmark. Having obtained mercy of the Lord I continue until the present time. My desire is that my labor may be in the Lord and then it will be a labor of love.

The people I am identified with confess that they are dependent on the Lord for all blessing for time and eternity. We are sinners and need correction and reproof. Our Lord in mercy and faithfulness corrects us for our profit. We are pilgrims and strangers here in the world, and therefore

we desire in our solitary sojourn to speak often to each other. Hence we write to each other and speak often to one another. If the Lord blesses me in enabling me to write for the comfort of the brethren this is my desire and joy.

So far therefore is in me is by the grace of God I desire still to publish the Landmark, asking the prayers of the readers and their forbearance, and thanking them for their brotherly kindness, also desiring the blessing of God may abide still with them, and that the grace of our Lord Jesus Christ may be upon us all.

While we know nothing of the future we desire to commit our way unto Him who holds our times in his hand, and whose disposition of us is good, right and wise.

P. D. G.

OBITUARIES.

JOSEPH JACKSON VARNELL.

Dear Brother Gold: I send you for publication in the Landmark an obituary notice of the death of little Joseph Jackson Varnell. He was born March 16, 1905; taken sick May 6th and died May 10, 1906, making his stay on earth one year, one month and 24 days. Little Joseph was one of the brightest looking and loving children I ever saw. He really did not appear to be as other children in some ways. There was a marked feature and expression in his countenance that led his parents and friends to believe that he was a little heir of promise. His parents doubted him living long on earth, so the loss of this precious little jewel was not much surprise to them. He was sick only four days and I am informed that he suffered greatly. All was done for him that doctor, mother, father and friends could do to restore him, but the chilly hand of death was laid upon him and took him to a brighter world above out of this vile world and his punishment where all is peace and love.

The disease was cholera infantum. He leaves a father, mother, two brothers, five sisters and many friends to mourn his death, but I feel that their loss is his

eternal gain. It was hard to give him up, but the good Lord knows best. He taketh only what he has given. Our dear Savior said suffer the little ones to come unto me and forbid them not for of such is the kingdom of heaven. The good book tells us blessed are they that die in the Lord, his grace is sufficient for us, for if we were left to save our souls by the merits of our work Where would the infant and idiot appear? Little Joseph's mother is a Primitive Baptist and his father stands strong in the same faith. So bereaved parents experience has taught you that God is just in all things; that you can but give it up to God and beseech his mercy and sovereign grace to meet the one that was so dear to your bosoms in that happy home above where parting is no more. The babe has gone to rest where saint and sinner are ever blessed, while his remains are sleeping in a new made family burying ground to await the resurrection morn.

Parents give it up to God,
He worketh all things well,
Christ is the way of salvation;
Has conquered death and hell.

'Tis true that you loved him,
But angels loved him more.
He has paid the debt of sin:
With you 'tis yet before.

With you life is but a cross,
And troubles are always hard;
Your little babe has paid it all,
And is resting with the Lord.

You could but give him earthly things,
Such as petrify and mould;
God has given him heavenly things
And saved his little soul.

Mother, it was an earthly gift,
With Joseph you were blest;
But providentially a heavenly gift
When he was taken to rest.

Father, had you great treasures,
You could nothing spiritually give:

A home in heaven was his treasure,
So he had to die to live.

Naturally you hate to give up
The little precious one;
But spiritually you get repose
When you say, God's will be done.

If you linger near his grave
With a sobbing tear,
Trust God his soul to save
And with the Savior dear.
Written by request.

J. J. THORN.

WM. BURTON WHITE.

Died at his home in Washington, October 10, 1906, William Burton White, in the 78th year of his age, leaving a wife, two daughters, two sons, twenty-two grandchildren and eleven great-grandchildren to mourn their loss. He was born June 26, 1829, and was married to Isabella Leggett January 9, 1849, living together in happiness until the time of her death. He afterwards married Mrs. Winnie Singleton, with whom he lived until his death. He was a consistent member of the Primitive Baptist church for the last thirty-three years of his life, during that time he always filled his place in his church as long as his health would permit him and often when he really was not able. None knew him but as a zealous Christian, and to say that that he was all that was good, kind, true and noble is only true. He was cheerful and generous to all. To attempt to describe his nobleness of character would only be a failure, for his life was good deeds. He survived three sisters and two brothers.

About a year ago he was stricken with paralysis, from which he almost recovered. The week before he died he had two more strokes of paralysis, which ended in his death. Though he was a great sufferer before death came, when death shrouded around and over him, it seemed only a peaceful sleep. He was buried at the family burying ground, six miles from Scotland Neck, at his old home. It is sad grandpa, to think we will never see you any more. But

I shall strive the more to meet you and my darling mother.

A GRAND CHILD.

February, 1906.

Elder P. D. Gold, Dear Brother, and to all that may read this: I feel impressed to write some for publication and have made the attempt before, but through fear and ignorance I failed. I feel like sometimes I wanted to write to all of God's children at one time, whether or not I be one. I want to tell them something of my troubles and trials here in this troublesome world.

I must first confess that I feel to be the chief of sinners, a poor blind and ignorant creature, unlearned as to much book learning, but truly hope I have been taught in a higher school and by a better rule, yet at the same time I feel like if I had more natural education it would not be such a task for me to try to relieve my mind in writing. I would know better how to use language to express my feeling.

Right here I wish to say to all who may read this that they may expect to find some word in an awkward place, but when I tell how I hope the Lord has led me in his light and by his power, you will then bear with me in that part.

When I was a child I went to school more than some ever did, but none to compare with others. I married at an early age, quit all my book studies except my dear song book. I never could read in the Bible much; it was too hard for me in more than one way, but would listen to my husband read it often times, but did not put enough confidence in myself to try to read much of anything for my myself. As my husband would read any thing I asked him, so much better than I could, and would write for me too, and read all my letters, for at that time I did not write much or get many, only save a few family and business letters, I depended on my husband to do the reading and writing. I would tell him what to write for me. This is true, and time rolled on until the time had come I must write and some one was presented to me to write on the great sub-

ject of a blessed Savior. Oh, how I was turned about in my feelings. My husband could not do this writing for me, but I must write, and to some one I had never written to or seen but twice. My impressions grew so strong to write that I could not sleep, but it was all I could dream or all I could think of when I was about my work, but I would ask myself the question, how can I write, I have not even tried to write a letter to anybody in so long I have forgotten how to make some of the letters, but the impression got so strong that I was made willing to make the attempt. I would often have to get my little children's books to see how some of the letters were made, especially the capitals.

Dear reader, just think of it—think of the wonderful power of God our Savior and the weakness of poor mortal? You cannot expect to find each word properly put; but I feel assured of one thing that is, if it was the good Lord's work in me you all can understand a little of what I am edging upon. I could write when God, as I hope, bade me. Yes, I can write in my way or in the way which I am bade, and it is more to me than all some one else can write. How sweet, how pleasant to feel the ease of conscience in doing what we feel to be our duty to do.

Now, Brother Gold, I will send this scribble to you for your better judgment. If you think it worthy a place in the dear old Landmark, print it; if not will you please return it to me.

The time has been when I was ashamed to let people see my writing and weakness, but the time has come I am not. I am not ashamed to own my Lord or to defend his cause, etc.

Christ bore me up to suffer shame,
He bore me up when I was blamed;
He bore me up and fed my soul,
Which is to me worth more than gold.

Blessed me to think of days that's gone
When I was sick I felt alone;
Who could I then look to for bread
But Christ my everlasting head.

He also blessed me with his love
 To think of things so high above;
 The time has been when I did pray:
 Oh let me die and go away.

I felt of all on earth 'twas me,
 The worst of sinners, sure to be,
 And if I died and went to hell
 God's righteous law approved it well.

I'd lost my strength, most all my wealth,
 And worst of all had lost my health;
 Then some dear ones would pass me by
 In this sad state to God I cried.

I wept, I cried, I grieved, I sighed,
 Some one had told, if I had tried,
 I could have been somebody before I died;
 It was all carelessness, they were satisfied.

Oh then I cried with wonder still,
 And prayed to God to do his will,
 When something within me seemed to
 say:
 You shall see God some future day.

I could write, then with pleasure say,
 Lord take this crying all away,
 I'll trust in thee and not in man,
 I do thy will in all I can.

Some one may fall as low as I,
 And if they do they'll surely cry;
 If God don't help you'll then be left
 To sit and cry—yes by yourself.

But if we're chosen by God's love
 Will he not take us up above,
 Without the pearls and tracts of land,
 But take us to the promised land?

With God's help I bore it all—
 I tell to all, both great and small,
 My cross was great and I did hate
 That I had ever been born.

My children then would cry and say,
 Mamma, what ails you again today?
 Wish papa would come, then you wout cry—
 We are all so lonesome when he's not here.

At last at God's appointed time,
 A home so pleasant we did find,

Among strangers in the flesh;
 But their words and deeds are ever fresh.

Met with faces I did not know,
 But so much kindness they did show.
 How it did comfort, poor blind me;
 I felt at times that they could see

My need in life and comfort too.
 I felt that God knew what to do—
 All these things my God does know,
 My appreciation I wish to show.

I wish I could in some kind deed
 Return them in time of need:
 In remembrance of what
 They have done for me.

Kind readers, God knows all in me.
 Written by one who feels to be the least
 and yet the blest but greatest sinner.

SALLIE BALANCE.

Clayton, N. C.

October 3, 1906.

Elder P. D. Gold, Dear Brother: This
 letter has been written some time, but I
 feel impressed to send it to you. The reason
 I have not sent it before I had sent
 to you others which were not printed. I
 thought it was not of the Lord's make and
 thought I would never burden any one with
 my imperfect hands. Do with this as you see
 proper, and pray for me and mine.

I am as ever your little sister, if one at
 all,
 S. A. B.

APPOINTMENTS

J. D. ARMSTRONG.

- Fall, second Sunday in November.
- Mill Branch, Monday.
- Upper Town Creek, Tuesday.
- Elm City, at night.
- Memorial, Wednesday.
- White Oak (Jones county), Friday.
- Northeast, Saturday and third Sunday,
- Ward's Will, Tuesday.
- Yopp's, Wednesday.
- Stump Sound, Thursday.
- Bay, Friday.
- Southwest, Saturday and fourth Sunday.

Maple Hill, Tuesday.
 Cypress Creek, Thursday.
 Muddy Creek, Saturday and first Sunday
 in November.
 Conveyance needed.

ISAAC JONES.

Wolf Island, Saturday and fourth
 Sunday in November.
 Pleasant Grove, Monday.
 Arbor, Tuesday.
 Lynch's Creek, Wednesday.
 Prospect Hill, Thursday.
 Wheeler's, Friday.
 Flat River, Saturday.
 Surl, first Sunday in December.

J. H. JOHNSON.

Benson, Tuesday after second Sunday in
 November.
 Dunn, Wednesday.
 Mingo, Thursday.
 Hornet, Friday.
 Seven Mile, Saturday and third Sunday.
 Reedy Prong, Monday.
 Hickory Grove, Tuesday.
 Hannah's Creek, Wednesday.
 Oak Forest, Thursday.
 Corinth, Friday.
 Four Oaks, Saturday.
 Clement, fourth Sunday.
 Smithfield, Monday.
 Bethany, Tuesday.
 Beulah, Wednesday.
 Creeches, Thursday.
 Salem, Friday.
 Clayton, Saturday and first Sunday in
 December.
 Conveyance will be needed.

W. H. SHIELDS.

Mountain Springs, Tuesday after fourth
 Sunday in November.
 Mr. John Ragsdale's, Wednesday night.
 Walton, Thursday.
 Terry's S. H. at night.
 Brother Joe Loveless' Friday night.
 Danville, Saturday night and first Sunday
 in December.
 Greensboro, Monday night.
 Thence he will go to Fayetteville, and to

Sister A. A. Barnard's in Roberson county
 and she will arrange appointments there.
 Dunn, N. C. Friday.
 Fenson, at night.
 Four Oaks Saturday night.
 Smithfield, second Sunday and at night.
 Old Union Monday.
 Bethany, Tuesday.
 Clayton, Wednesday.
 Raleigh, Wednesday night.
 Durham, Thursday night.
 Burlington, Friday night.

I am in need of money now due from
 many subscribers to Zion's Landmark.
 Please send me on the amounts due and
 help me along in my constant expenses in
 this matter. I am in need of help.

The Publisher's Claims Sustained

UNITED STATES COURT OF CLAIMS

The Publishers of Webster's International Dictionary allege that it "is, in fact, the popular Unabridged thoroughly re-edited in every detail, and vastly enriched in every part, with the purpose of adapting it to meet the larger and severer requirements of another generation."

We are of the opinion that this allegation most clearly and accurately describes the work that has been accomplished and the result that has been reached. The Dictionary, as it now stands, has been thoroughly re-edited in every detail, has been corrected in every part, and is admirably adapted to meet the larger and severer requirements of a generation which demands more of popular philological knowledge than any generation that the world has ever contained.

It is perhaps needless to add that we refer to the dictionary in our judicial work as of the highest authority in accuracy of definition; and that in the future as in the past it will be the source of constant reference.

CHARLES C. NOTT, Chief Justice.
 LAWRENCE WELDON,
 JOHN DAVIS,
 STANTON J. PEELE,
 CHARLES B. HOWRY,
 Judges.

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P. G. LESTER, ASSOCIATE EDITOR, RAYLA, VA.

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THE PURPOSE OF ZION'S LANDMARK

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

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

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

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

It aims to contend for the mystery of the faith in God, 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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RURAL ROUTE No. 5.

RALEIGH, N. C.

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS.

My Dear Brother: As it always hurts me to know of any difficulty in the house of our God my mind has been very much stirred since I heard of the case about which you are in so much trouble. This being true, I have gotten awake and now at one o'clock in the morning I am penciling down some things which have been given to me for the past one hour and a half, hoping it may be of benefit to you and all concerned in the case.

There are sores in your midst and some of them are bad sores. They appear to get worse instead of healing. There is some cause for this and it must be that the system has become badly disordered, for it is not natural in our kingdom for sores to grow worse, especially when the balm of Gilead is put on them.

You will find the full prescription for that balm in Matt. 18th. But before we apply that balm it is necessary to take some full doses of self-denial and charity, for these are medicines without which we cannot possibly keep well in our kingdom. They are prescriptions of the Physician Himself and He administers of these things to all who are dwelling in His kingdom, and they never fail to heal every sore that breaks out on any of our citizens.

You know that there is a certain animal which is condemned in the law of our King as being unclean and if one sold him his price was not allowed to go into the treasury of our government. This animal is very fond of licking sores and the most of other

filthy places. It is said that his licking is very soothing and that it will heal a sore. However, being only a domestic wolf, his licking makes the sores on a sheep a little worse all the time, for just as soon as he gets the taste of the blood he gets mutton hungry and takes out a piece and we soon find him devouring the sheep, for his appetite is hard to satisfy on this certain kind of meat.

All of us in our old nature have more or less of the nature of this certain animal, and one of the princes of our kingdom, many years ago, warned us against this certain animal saying, Beware of dogs; and another one warned us against that sore licking member, and told us that it is more unruly than the horse, the ship, the lion and even of the poisonous serpent. He said it is a world of iniquity and set on fire of hell. He must have known that this little member worked among the children of the kingdom for he was writing to them when he said these things. Now let us beware of this slick tongue lest its owner bite out a piece and make the sore bigger.

If a difference has taken place and it is of such a nature that you cannot remove it, then you know it must be endured. Therefore for yourself, stop talking about it and telling it to others. Especially don't be talking it to people who are not interested in the welfare of our kingdom. It is not of the world and therefore the world has nothing to do with it.

You may feel that you have been

treated wrong by some of our citizens, but it is much better to take a dose of charity and try to convince that citizen of your allegiance to the King than to do wrong in return for his wrong. One of our princes said it is better to suffer wrong than to do wrong, or it is better to suffer for well doing than for evil doing.

Remember that you are not justifiable in doing wrong it matters not who else has done wrong. An old and true maxim in our kingdom is: Do good for evil; speak well of those who spitefully use you. And another is like unto it: If thine enemy hunger feed him; if he thirst give him drink; if he is naked cloth him, for in so doing you shall heap coals of fire on his head. This is infallible because it is given by our King. Then another says: As you would that men should do unto you do ye even so unto them. If they talk bad about you you must not talk back about them in the same manner, for you would not have them do you that way. (Unless that canine spirit is prevailing in you).

Another thing I saw in the view which was opened to me this night:

A flock of sheep had become angry and were butting one another. This butting seemed to be pretty general among them. There were several little lambs there and they appeared to be perfectly bewildered and often in trying to get out of the way the poor things got run over and trampled under foot of those old, ugly, angry sheep. Some of them got badly crippled and I saw that even though the sheep might quit butting and go to feeding on the nice green grass those crippled lambs would not be able to follow for a long time. Surely, if those old sheep could have known how badly these lambs would have been wounded they would have borne with each other and would not have got to butting and trespassing on the pasture of their great shepherd,

It is not usual for lambs to do this way. When the sheep are quietly and gently feeding, or when they are lying under the shade the lambs run and skip about them and are ornaments to the flock. Others who come to look at the sheep and see them and the lambs all so harmoniously dwelling together take knowledge of them that they are the sheep of this certain great Shepherd and that He is among them.

In this view I thought if it would not be good in the inhabitants of this very peculiar kingdom to confess each his own faults to the others and not accuse the others at all. Then I remembered that one of our princes said something like that: (confess your faults one to another) and that it is a law in this kingdom.

As we cannot violate the laws of our State or nation and be guiltless, even so we cannot transgress the laws of this kingdom and not stand condemned before the King, for He is in one mind and none can change Him and such is His already passed decision.

The Lord give us grace to abide in Him and live in peace one with another.

L. H. HARDY.

P. S.—It is now past two o'clock and I will retire again and see if I may sleep a little.

L. H. H.

Edward, N. C., Sept. 27, 1906.

Dear Brother Gold: The enclosed letter, written by brother to a dear relative, is too good to withhold from publication. Several of us have read and heard it read, and we feel that it will be profitable, and so we send it to you for the columns of the dear Landmark.

With best wishes for you and yours,
I am Your loving brother,

GEO. M. HARDY.

Reidsville, N. C., Sept. 18, 1906.

My Dear Niece: Your letter to the church at Sandy Grove somewhat stirred my heart and made me feel that I wanted to write to you.

I could not see but that it was for one of two reasons why you should forsake Mount Zion and turn to Babylon's fold. First, that I had neglected to speak sufficiently plain on the atonement, or, secondly, that you had not passed up the narrow way into the straight gate to walk the street of the heavenly Jerusalem.

The first I feel to be somewhat clear of because since I have been visiting the church at Sandy Grove you have been with us very little, and the second, I do not want to believe if there is any other way.

My knowledge of your father and the close relation we have together in the ministry, and the love I had for your mother as my near kinsman and sister in the Lord, will not let me pass you by without notice. Therefore I shall write to you at some length on the subjects embraced in your letter to the church.

You said: "I believe that Christ died for the sins of the whole world."

"I believe as much in the sovereignty of God as I ever did, but I believe in human agencies."

"I believe in Sunday schools and missions."

These are the things which I propose to examine in the light of the scriptures as the Lord may bless me.

In First Timothy 2:6, we have this: "Who gave himself a ransom for all, to be testified in due time?"

If you will read carefully from the first of the chapter you will see that the apostle does not have any reference to individuals but to stations in life. This shows the same as the expression of Peter in Acts 10:34, where he referred to nationalities and not individuals. Common sense reason, even without grace, should teach you that.

In First John 2:2, "And He is the propitiation for our sins, and not for ours only, but for (the sins of) the whole world." The apostle is showing that Christ died, not only for His peo-

ple who were Jews, but for those the Father had given Him from among the Gentiles also.

Thus the same line of thought and the same moving of the spirit was in each of these apostles when they uttered these words.

You must know that harmony flows from text to text in the whole Bible, and that no one scripture, if properly understood, contradicts any other scripture. This is seen only by faith in the living God.

If a garment is cut right it will agree exactly with the pattern, therefore we will now go back and come down to this subject.

I want you to read carefully the 12th chapter of the book of Exodus. You will there find the pattern of the atonement. The *passover lamb* and the *unleaven bread*. Notice that no one ate of it but Israel. The unleaven bread shows the body of Christ entirely without "Human Agencies." Also the lamb must be without blemish. No Egyptian nor Ishmaelite, etc., etc., could eat of it. Only the circumcised Israelite. Not even the uncircumcised Israelite dare to touch it. Herein was the blood of sprinkling. This the High Priest must have to enter into the holy of holies throughout all the generations of Israel. Just as that blood appeared before the Lord so did Israel appear, but it affected no other nation on the earth. When the destroying angel passed through the land of Egypt to cut off the first born it was the blood that saved Israel. The angel didn't inquire who were in the house nor if they were righteous or wicked. The blood was all that he looked for. The absence of the blood was his signal of entrance and to slay the first born. The commandment of God was to Israel and therefore not to Egypt. The Egyptian knew nothing of God's purpose but the Israelite did for God told them by Moses. This was not only true of this one instance, but after they had come into

the Land of Promise the atonement was just as separate from the surrounding nations as it was from the Egyptian at first.

Thus you see that the Pattern represents a special atonement, a particular redemption. Any person who tries to carry the atonement further than it is represented in this pattern is adding to the word of God and therefore that person's word is not true.

The above is the true type. Now we want to take up the ante-type.

Israel represents the children of God who are chosen in Christ Jesus before the world began that they should be holy and without blame before God in love. Eph. 1:4. They were foreknown in Him and predestinated to be conformed to the image of His Son, Rom. 8:29. They are a promised seed and children of the heavenly Jerusalem. Gal. 4:26-28; Heb. 12:22. They were given by the Father to the Son, (John 17:6), and He gives (not sells in "Human agencies") unto them eternal life. John 17:3.

They are known as "His people" and He came to save them from their sins. Matt. 1:21. This was written in God's divine will and Jesus Christ came to do that will. John 6:38-39-40. This will He fulfilled in the most minute point. John 19:30. To contradict this is to contradict the written word of God and to prove ourselves liars, for God is true.

Why are these things so? Because this grace was given to them before the world began. First Cor. 2:7; Second Tim. 1:9; First Peter 1:20; Tit. 1:2. Therefore God never gives to them anything but their own, nor does he give of their inheritance to others.

This atonement is perfectly effectual in every particular, and is perfect without the help of man.

"He shall see of the travail of His soul, and shall be satisfied: by His knowledge shall my righteous servant

justify many: for He shall bear their iniquities." Is. 53:11.

Dear child, if you had a friend whom you loved with a pure heart fervently, who was in prison in default of a certain payment, and you were to go and make that payment, satisfy the law and make it honorable for that friend, could you be satisfied ever afterwards if the court should take hold of that friend and punish him for the very thing which you had paid, and for the payment of which you held a receipt in full? I hear you answer, *No*. Then how can the dear Lord be satisfied, if He has paid a debt, to see the one for whom He has made the payment sink down in endless death? Don't you see that the idea of a universal atonement must carry with it a universal salvation or deny the sovereignty of God and put the salvation of man on the flimsy foundation of man's efforts which is a denial in full of the efficacy of the blood of Christ. He has paid the awful price of His precious blood, of His own life for us (for His people) and can He be satisfied to see one of them suffering the misery of the damned? Oh, God deliver us from such a God dishonoring thought! Don't you see that you are driven to take one of the two horns of a positive falsehood? namely: That the blood of Jesus Christ is not effectual or that every man and woman is saved with an everlasting salvation, world without end? Which will you take? You have already chosen that one which says that the blood of Christ is not effectual without the agencies of man whose breath is in his nostrils and whom the Lord has declared that he is grass and all his glory is but as the flower of the field. How does this accord with God's word in Is. 46:9-10? 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."

Don't you see that the faith you have expressed is a point blank denial of this word of God?

The idea that the atonement is made, the redemption price paid and then the effectual working of it in the heart is in any sense dependent on man to teach it, carry it, accept it, reject it or in anywise to change its purposed mission in the world is simply the most absurd, God dishonoring dogma that man and devils have ever hatched out.

Those whom Christ have redeemed He calls, "My sheep," "My people," "Those the Father gave unto me," etc., etc.

You said you believed in the sovereignty of God, and that you also believed in human agencies. This is one of the things which it is utterly impossible for one to believe for they are as contradictory as it is to say that one is free and at the same time and in the same sense an agent.

"The Lord reigneth" is one of the blessed expressions of David. Now, if He reigns in the armies of heaven and among the inhabitants of the earth, over agents, men and devils, pray tell me where does human agency come in? If He does all His pleasure (as cited above) where is He dependent on human agencies or anything else to help Him out? If He has paid the redemption price, and divine justice has declared Himself well pleased in the payment, and if He has made this payment that He might present His people before the Father without spot or wrinkle or any such thing, when did it become necessary for man to invent an agency to help Him in this work? As to this people whom the Lord hath redeemed, they are not in any wise dependent on any man to make known to them these blessings of God for God has come to them in the power of His Holy Spirit, whose office it is to take

of the things of the Father and show them unto them, and to bring to their remembrance all things whatsoever Jesus has said unto them. We trust in the leadings of this Holy Spirit of God to make known to us the things of God while you trust in human agencies. These will not mix.

The arm of the omnipotent God is ever underneath us. We cannot carry this wonderful power (gospel) anywhere, for He is omnipresent.

We cannot quicken poor dead sinners unto this divine truth for it is the Spirit that quickeneth, and the flesh profiteth nothing. We cannot so much as teach any member of this spiritual Israel to know the Lord for they shall all know Him from the least of them unto the greatest of them. The Holy Ghost taught it to Samuel in very early childhood, to Jeremiah and John the Baptist in their mother's wombs; therefore He does not depend on the Sunday school to bring the children to know Him.

"Other sheep I have which are not of this fold; them I also must bring and there shall be one fold and one shepherd," saith the Lord. Where are those "other sheep?" Are they not among the Gentiles or heathen? Truly so. Who will bring them? "Them I also must bring" is the word. He does not send out after them by anyone, but His Holy Spirit and He brings them. "For thus saith the Lord God, Behold I, (even) I, will both search my sheep, and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep (that are) scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day." Ezk. 34: 11-12.

Don't you see that the Lord does this Himself? not by "human agencies," but by His spirit? The Lord said, "The Son of Man is come to seek and to save that which was lost." How? By protracted meetings, Sunday schools,

missions, either home or foreign? No; but by coming to them and entering into whether they are and bringing them out in Himself.

David said: "I waited patiently for the Lord, and He inclined unto me, and heard my cry. He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, (and) established my goings. Ps. 40: 1-2. How did He do this? To be sure by going in person to where David was, putting His arms under him and bringing him up when He came. He sent no human agency down there after David.

Poor Job found so much of that flimsy "human agency" in himself when God spoke to him that he put his hand over his mouth and declared he would speak no more. He abhorred himself for this very thing and repented in dust and ashes. Oh that God would give you that same repentance to acknowledge His name and to know His sovereignty that you might be brought to acknowledge Him in the fullness of His mercy and to know Him in the forgiveness of your sins. Then I am sure you would love Him and despise all "human agencies," yourself as well and Sunday schools and missions, as God dishonoring institutions of men of the 17th and 18th centuries who have corrupt minds and seek to draw away disciples after them; and who, in the end will hear that awful word, "Depart from me, ye that work iniquity." Even when they try to introduce themselves to the Lord, He will yet say, "Depart from me for I never knew you." Then you will see (if the Lord does not open your eyes before) what will become of "human agencies" and those who follow them? and you will see God's divine sovereignty prevail and cast all under His feet. The Lord turn you if He will, is the prayer of your uncle.

L. H. HARDY.

Dear Madam:! Yours came to hand, but wish you would drop your encomiums; as some unguarded Christians have brought many bitter reflections on me, which have sprung from the evil surmisings of some Hebrews. There are some who don't like to see a young prodigal with a kid in his hand, much less, kissing, ornamenting, music and dancing. I have no desire for a spangled coat; a coat of many colors once provoke eleven brethren to sell a Joseph. Be content to reap the benefit of my labor, and make your boast of God; then you will not give offense to my superiors, or bring the scourge of tongues on my reputation.

I thought I had pretty well satisfied you with an account of faith; however, I am willing to comply with your request as far as I am able.

But to give you a description of false faith is more than I can pretend to, unless you will allow me to describe true faith and oppose it to false, and so lead your mind in the line between the two.

As for the faith of arminianism, I believe it to be worse than the faith of the devils; for I have heard arminians mention the awful decrees of God, and wontonly laugh at them, but devils believe and tremble. True faith holds every revealed truth of the Bible, but opposes none. If you live by faith, Christ, the bread of heaven, will be the food of thy faith. If you walk by faith, Christ the living way, will be the path of faith. If you stand fast by faith, Christ will be faith's foundation; faith will stand nowhere, but on Christ; and Christ will always bear every weight that faith lays on him. Christ will never suffer faith to fail, nor will faith ever suffer Christ to have a co-partner; Christ will never suffer faith to be confounded; nor will faith ever suffer Christ to be dishonored.

False faith makes her boast of what

she never had; but true faith does what she never can relate.

False faith furnishes the head with notions; but true faith fixes the heart in love. False faith has always much to say, but little to do; her business is to boast, not to work, but true faith does her business in silence first, and talks afterwards; "I believed, therefore have I spoken;" "We believe, and therefore speak."

False faith often relates what she has done for God; but true faith delights to tell what Christ has done for her. Christ loved me and gave himself for me; and again, "I am persuaded that neither death, nor life, shall separate us from the love of God, which is in Christ Jesus our Lord."

False faith is full of good words; true faith of good fruits.

False faith unites with an erroneous and loose community; but true faith delights in the excellent of the earth and in such as excel in virtue. False faith flies from a heart searching, experimental ministry; but true faith roots the deeper under it: "Rebuke them sharp, that they may be sound in faith."

False faith triumphs in the testimony of men; but true faith stands in the testimony of God. "He that believes, hath the witness in himself."

False faith credits every word, but true faith looks well to her way.

False faith makes a prating fool; but true faith makes a humble soul.

False faith exalts the creature; but true faith exalts the Savior.

False faith makes lies her refuge; but true faith makes God's word her shield and buckler.

False faith leads the sinner to be proud of himself; but true faith leads the soul to make her boast of God.

False faith is pleased with words on the tongue; but true faith applies the promises to the heart.

False faith floats in the imagination; but true faith is a root in the heart.

False faith says, Roll yourself on the written word; but true faith says, "Let the word of God dwell rich in your hearts."

False faith is attended with no change of soul; but true faith is attended with regeneration.

False faith rejects the greatest part of the Bible; but true faith credits the whole word.

False faith denies sound experience; but true faith owns herself a fruit of the Spirit.

False faith defends herself by cunning, and a noise of words; but true faith will have no defense but the Savior: But above all taking the shield of faith.

False faith triumphs in temporal prosperity, and gives up the ghost in adversity; but true faith is lowly in prosperity, and in adversity considers.

In short, false faith can talk, but not work; boast, but not fight; brag but bring nothing from God; but true faith will work, but not trust in it; fight but not in vain. The Lord bless you with a stronger faith than I can describe: I desire no dominion over your faith, but am glad to be a fellow-helper of your joy. Adieu, Madam.

Thine to command in the gospel of Christ.
W. H., S. S.

Avondale, Ala., Sept. 27, 1906.

Dear Brother Gold: I have just read the last number of the Landmark, and being shut in by a September gale, I feel a desire to write again for the Landmark. I hardly know how to start off, but my object in writing (if I know my heart) is to try to exert an influence in the direction of peace and good will among the old Baptists. The divisions and subdivisions among our people at the present time gives me more concern than almost anything else. It is true that I am not taking a very active part in the ministry at present, but I read the papers and also live in the midst of these divisions and

the longer I live the more thoroughly convinced I am that in the majority of cases prejudice, jealousy, and envy are at the bottom of the present state of affairs among us and nine times out of ten the instructions recorded in the 18th chapter of Matthew and others, are never complied with. The Bible puts down jealousy as 'cruel as the grave,' and envy and prejudice are but little if any better, and preacher jealousy is the worst kind of jealousy and its baneful effects have produced discord, strife and division in its destructive waste wherever it has existed. A few nights since a brother preacher spent the night with me on his way to attend three associations. A few years since he moved into a county in Alabama—put his letter in a church, was soon ordained, served several churches, and baptized a number of persons. Some time last year trouble arose between him and another preacher and other things and they turned this brother, with five or six others, out of the church. So some old documents were procured and it was found that those Baptists that turned him out were in gross disorder. So all the brother had to do was to go a few miles to a church in another association and be received and reordained and now I suppose he feels to be a full-fledged Simon pure Primitive Baptist. When here he was armed with his new credentials and old minutes to prove the disorder of his original church and association. Now what do you suppose placed the churches of that association in such gross disorder? Well, I'll tell you: Brother W. had said that "Brother A had the big head and then denied it." So they turned Brother W. out of the church and demanded his credentials, but he refused to give them up, and continued to preach and build up the churches and association.

Brethren, it seemed to me that I could plainly see that jealousy had more to do with that division than any-

thing else and Brother W. might possibly have told the truth about Brother A. Perhaps he did have the "big head." I think I have seen some preachers that did have it—I don't know but what I have in time past been somewhat afflicted with the disease myself. Why should old Baptist preachers be so "touchous?" and their poor tender feelings so easily hurt. I have been thinking about these things since the brother spent the night with me, and I thought about Peter. Peter cursed and swore and denied that he knew Christ, yet Christ neither discarded him nor *turned him out of the church*. Having so many grievous faults myself, I am prepared to make considerable allowance for the faults of failings of my brethren.

We are too ready to divide and split up over minor offences. I see no reason for dividing over little things where no great fundamental principle is involved.

Paul besought the Corinthian brethren that "there be no divisions among them," and they were divided over men, one of Paul, one of Cepus, etc.

Another beloved Elder took dinner with me this week. He was telling me about a certain brother preacher carrying on protracted meetings. He seemed greatly alarmed over it and thought it would burst up their association. Well I have never carried on nor helped carry on a protracted meeting yet, but for the life of me I can't see any more harm in a ten days meeting than a three days' meeting, provided nothing but the gospel is preached, and I know of no scripture to condemn such meetings. Just so all things are done "decently and in order." If a brother want to preach ten days or two weeks and the people want to hear him, why should I interfere with him in so doing?

Now, brethren, what I want to see is for every Primitive Baptist preacher to sit down somewhere and take a good

look at himself and examine himself minutely, and if he finds any prejudice, jealousy, envy or selfishness linking in his feelings against any brother in the world, to try his best to rid himself of it and preach the gospel of peace, love and good will to the children of men, and let's try to build up the waste places in Zion and heal the breaches that have been made by the ruthless hands of jealousy and prejudice, and let us ask the Lord to visit his plantation and revive us once more. Let us "ask for the old paths wherein is the good way and walk therein." May the Lord help us to do these things for Christ's sake. Amen.

H. J. REDD.

P. S.—I hope nobody will want me excluded from the church because I have written this letter. I am in a good humor.

Dear Brother Gold: My old father died the 2nd day of September, 1906, lacking only twenty days of being 80 years of age. He was thrown from a wagon and so badly bruised he suffered intensely for over three weeks and passed away at his old home in Tuscaloosa county, Ala., where he settled when I was six years old. Father never belonged to any church, but I think he was an old Baptist in belief.

My mother died in 1865, having never belonged to any church. I have one brother, one own sister and two half-sisters living, and also a good old step-mother who is left alone. I visited my father twice during his illness, but was not there when he died. How swiftly time and all created things pass away.

In affections,

H. J. REDD.

"Where are those thine accusers?"
John 8:10.

When we examine any portion of God's word, we want to know what gave rise to such a thought. And of

what benefit such a subject is to us when personally applied. "All scripture is given by inspiration of God, and is profitable, for doctrine, for reproof, for instructions in righteousness. That the Man of God might be perfect, thoroughly furnished unto all good works." The Son of God "came a light to lighten the Gentiles." For as we read, "To those who sat in darkness to them a light is sprung up." Finding that this Jesus who the Jews rejected, because they thought they had personal knowledge of him, enough they thought to suffice them to believe that he was no more than the carpenter's son. "Do we not know his father, and his mother? Is not this Joseph, the carpenter's son? Was he not raised up here with us?" they would retort, when questioned concerning his Messiahship. But now to return to the more minute part of our subject: I believe that each one of God's humble poor feels the importance of what this scripture teaches. This adulterous woman was set down in the midst of the multitude by the Pharisees, who sought whereof to accuse Christ rather than the woman. "And the Scribes and Pharisees brought unto him (Jesus) a woman, taken in adultery; and when they had set her in the midst, they say unto him, Master, this woman was taken in adultery, in the very act. Now Moses in the law commanded us that such should be stoned; but what sayest thou?" Now here they expected, as Jesus had been merciful to the unrighteous prior to that time, that he would just simply command them in simple language not to stone her, but show mercy, yet a while longer. But the answer of Christ always did come in a way they did not expect. They had no idea that Jesus would refer them to their own sins. He did not tell them that she should not be stoned, or that she did not deserve being stoned or that she was not guilty of the offence whereof she was accused, "but

he stooped down, and wrote on the ground as though he heard them not." Some may think that Jesus was here somewhat at a loss what to say. But such an argument would be exceedingly vague. I could think rather, as he stooped down, and wrote upon the ground that he was reminded by the sins of this woman (church) that he should soon be laid in the tomb. "But the Pharisees continued to ask him, and he lifted up himself, and said unto them, he that is without sin let him cast the first stone." This answer was so different from what they anticipated that they could not here find any place to accuse him, nor the woman for the consciousness of their guilt. They had prior to this boasted of their own righteousness, of their own goodness. But they could not face the great Messiah and own their righteousness. All of our righteousness decay and wither in his presence. We cannot claim that we are guiltless before him. For there is nothing but what comes under the scrutinizing eye of God. The secrets of our hearts are all laid open to him. "And again he stooped down and wrote on the ground," "And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even down to the least: and Jesus was left alone and the woman standing in the midst. When Jesus had lifted up himself and saw none but the woman, he said unto her, woman, where are those thine accusers? Hath no man condemned thee?"

The Pharisees being warned by their own conscience that they were guilty, too, had left Jesus, and the woman. They could not stand before one who could speak with such wisdom as that. Jesus asked the woman where her accusers were? Is no one left to condemn thee? And she says, no one, Lord." Jesus says, "neither do I, go thou and sin no more." How forcible this language is: I will not condemn

you for your sins. Truly she merited nothing better. "But Christ came not to condemn the world, but he came to save the world. Now we want to set forth this adulterous woman as the figure of the church under the law. The whole church was involved in sin and ruin, and her situation and condition was truly deplorable. The law demands that which we cannot pay. The church of God was surely a wreck without a Savior. The law will not show any mercy. By the law we cannot be made perfect. For the law made nothing perfect. The law demanded death, and it would have executed its vengeance upon us by condemning, and assigning our souls to eternal hell, had it not been for the death of Jesus. Such a conciliation rendered the church of Christ without spot, or a blemish upon it. Now, kind reader, apply the experience of this poor woman at the well of Samaria, who must undoubtedly have been an adulterous woman also. She was coming to draw water. Jesus saith unto her, Give me to drink. The woman wanted to know why it was, he being a Jew, would ask drink of her, seeing that the Jews have no dealings with the Samaritans. Jesus saith unto her, If thou knewest the gift of God, and who it is that saith to thee, give me to drink, thou wouldest have asked of him, and he would have given you living water. After beseeching Jesus to give her that living water that she would not have to go hither to draw, nor thirst any more after drinking, Jesus says, Go call thy husband, and come hither. This drawing the woman out a little too far to suit the woman. She says, "I have no husband." Jesus answered and said "Thou has well said I have hast no husband, thou hast had five husbands, and the one thou now hast is not thy husband; in that saidest thou truly."

This language so astounded the woman that she knew it was useless to deny these positive assertions, so she

says, I perceive that thou art a prophet.

She then went back to the town and spread the news, saying to the people, "come, see a man who told me all I ever did; is not this the Christ?" Jesus does not have to give in detail all our trespasses, and mishaps, and every misstep. But he only has to show us that we have no husband and that explains the whole matter. The wife looks to the husband for support, and if the husband is what he should be, looking after the interest of his wife, providing for her, so that she has the necessary things for her comfort and consolation. But when the husband is dead he is loosed from that obligation and the wife is free to be married to another. As long as the church was under the law she was married to the law. But after she was set free from the law by the death of Christ she was freed from the law, or dead to the law, and the law dead to her, and she is now married to another, even Christ. She no longer looks to the law for support, for comfort, or consolation. But she looks to Christ. Does this make void the law? No more than the woman marrying the second husband makes void the legality of her first marriage. Usually when men lose their first wife they mourn and lament their condition, and never become satisfied until married again: and the wives, when they lose their husbands are the same way. But usually when married again they become more content.

When God's people realize they have lost their first husband they mourn, seeing the law has no power, or efficacy to save, but is dead to them, and they dead to it. They beg God for his saving grace and mercy. Then God is pleased to present their second husband, to wit: Christ. Then peace and joy fill their soul, love springs up in their heart for him who has done wonderful things for them. This second husband is unlike the first husband. You will never die to him neither will

he ever die to you; and this second husband is empowered by his Father to give us every good thing when we walk uprightly. For he will not withhold any good thing from them who walk uprightly. He has not promised to give us every thing. We want to gratify our carnal lust. This would not prove a good thing for us. But on the contrary it would prove to be evil. Our husband is too good to give us such things that would prove a curse to us. But remember he has not promised to give us all of the good things when we do not walk as uprightly. The promise is "that he will not withhold any good thing from those who walk uprightly. No good thing is then withheld. But every thing necessary for our comfort and peace and happiness is given. It may seem like it is evil to our nature. It may not console our nature. But I would think it would serve to crucify our nature. Necessarily that the spirit of Christ may abide in us to comfort us."

Where are those thine accusers? They are gone. The law that once condemned us is satisfied. The atoning blood of Christ meets the demand of justice, satisfies the law, sets the poor captive sinner free. God be praised for that. But this woman being set free, or let go uncondemned, was not licensed to go back and do the same crime that she had done before. But Jesus says: "Go thou and sin no more." "There remains no more sacrifice for sin if we sin wilfully after we have received the knowledge of the truth. But a certain fearful looking for of judgment, fiery indignation which shall devour the adversary.

"Jesus was once offered without spot to God for our sins," and he cannot be offered any more. If we sin wilfully after we taste the sweet word of life, nothing short of fiery trials in this life will appease the wrath of God against us. Because "whom he loveth he chasteneth." Hence it is by our dis-

obedience, after birth in Christ, that we are chastized.

Polkton, N. C., Sept. 28, 1906.

Dear Brother Gold: I am requested by Brother Adam Green, of Wadesboro, N. C., to say to you that they are anticipating building a Primitive Baptist meeting house there, and that if any one feels like contributing to help them along, it will be much appreciated and thankfully received.

Anything contributed for that purpose will be sent to Brother Adam Green, Wadesboro, N. C.

Hope you and yours are well, and blessed with the presence of Jesus to comfort you and cheer you on your toilsome way. And is this not worth more than all this world to us? Surely so: for if it were possible for us to own the whole world, and yet be destitute of Christ and his love, however poor indeed would we be. And yet I find myself, so much of the time, insensible of how thankful and grateful I should be for his mercy and goodness to me, forgetful of his loving kindness and tender mercies, growing cold, lifeless and hard-hearted, destitute, feelingly, of all that is good. Miserable condition, but where is the remedy?

This is and has been a year of many trials for me, and yet I survive, sustained I feel by the everlasting arm.

The 25th of June my youngest sister was taken down with typhoid fever at Chesterfield, S. C., and was soon desperately ill. My mother, brother and one sister had gone to see her when a message reached me that she was not expected to live through the day; and Oh! tongue nor pen can express my feelings from then until I could reach her bedside; but she had revived enough to recognize me when I got there, though she remained very sick for some time, and several times the doctor and nurse would think she was dying. I staid with her over four

weeks, at the end of which time she had sufficiently recovered that we could bring her home, but she got worse, and was sick for quite awhile after we came home; but is now getting along fairly well.

Since then mother has had an attack of malarial fever, and sister Julia is down with it now. I fear I am going to miss our association. Can these things work for my good? I have felt that similar things in the past have worked for my good; and am not worried so much about the present feeling that the judge of all the earth will do right; yet, I just have not realized in what way they are to work for my good.

I am feeling real well myself, and getting along nicely with my work.

Can you pray for me that the Lord may keep me, that I may not go astray?

Did not think to write so much.

With much love to you and yours, I remain your little sister in hope,

LOUISA A. EDWARDS.

Fremont, N. C., Aug. 23, 1906.

Elder Isaac Jones, Dear Brother: I have been thinking of writing to you for some time. I am sick in bed. My afflictions have been and are great, yet I have never experienced what you have of late. Before my little boy died I would go to little children's burials and would think as I looked at their parents, how do you bear it? I felt that my sympathy would go out for them. But when death came and took my darling boy away, I knew then I didn't know anything about it. So we can know nothing except by experience. I said I couldn't bear it. The blessed Lord gave me strength to endure it, and comforted me in the affliction. I hope he will comfort you. While you may feel forsaken, but you are not, for he has promised never to leave, nor forsake us. Afflictions be to the children of God. And when the

blessed Lord sees fit to show his smiling face to us, then we are enabled to rejoice in tribulation. I often think how can such a holy God, remember such a sinner as I am, even so much as to afflict me. It is that great love he had for us: he loved us when we were dead in trespasses and in sins. The world will tell the dead sinner to work. How can a dead man work? A dead man has just as much power as a dead sinner. Yes I am a great complainer, and have long since realized my helpless condition; all my help must come from God. When the raging billows are rolling we have many doubts and fears; but when God speaks to our troubled breast then all is well. We are made to rejoice in our Savior, and can exclaim as Job did, I know that my Redeemer liveth. In the midst of thee I will leave a poor and afflicted people. And they shall trust in the name of the Lord. Are we poor and afflicted? If so, we are heirs and joint heirs with our Lord and Savior Jesus Christ. Have we ever heard the joyful sound? If we had never heard this sound we could not love this blessed doctrine. If we love this doctrine that is evidence of a change from nature to grace. We want to follow Christ, and yet we do not want to, only as he makes us willing, for Christ was a burden bearer, a man of sorrow and acquainted with grief. I fear I am too lengthy, so I must close. In afflictions and troubles, remember me. This letter looks so little and imperfect I have a mind some time not to send it. But feeling you will see my weakness in reading it, hoping you will pardon all imperfection, I will send it, to relieve my mind; rather I hope it will.

Yours in affliction,
MRS. H. FORREST YELVERTON.

NOTICE.

While at the Little River Association at its last term at Clement meeting house I was forgetful and was talking

and disturbed the worship, and I take this as a way of asking the people to forgive me, feeling it my duty to the people and to my parents, as my parents always told me to behave, but like Paul said, when I would do good evil is present, and how to do right I find not. Sincerely,

A. J. POWELL.

REMARKS: We wish others that disturb worship would feel the shame and guilt of such a thing and repent of it. To those that fear God and have respect for the rights and privileges of others it does seem most shocking and ugly to see a parcel of women talking and laughing and inciting men to talk and laugh, and otherwise disturb those that worship God. But when the devil wishes an ugly thing done he gets a woman leader into the performance sometimes, and she will succeed; for woman have great influence over men to mischief often.

If such people both men and women had good eyesight, so that they could see how unbecoming they appear, surely they would do better.

P. D. G.

ENVY, MALICE AND PEACE.

Elders Gold and Lester: But if you have bitter envying and strife in your hearts, glory not and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work.

And the fruit of righthetousness is sown in peace of them that make peace. James 3:14, 15, 16-18. If this principle, passion or evil propensity which inhabits the human heart could be seen as in the form of a flame of literal fire, doubtless there would be visible almost the whole world of humanity in a burning mass, with only human hearts to serve as fuel and ignite its hungry flames. Dear Christian, did you ever stop to think and con-

siler what a world of evil, unrighteousness and ungodliness this little word "envy" embraces? It has many and numerous cousins, kindred and relations, such as malice, strife, vain glory, evil surmisings, back-bitings inhumanity, etc., etc., which are directly its issues and sinful results. Woe unto those who are wholly immersed, actuated and controlled by its binding and misleading influence. Surely they fear not God, death, hell or the grave, and they act as if "their conscience were served with a hot iron." They are enemies to all good things and good works. They are unfit for citizens, neighbors, much less brothers, friends and Christians. They are continually speaking evil of others, often going so far as to raise false reports, misrepresenting and even scandalizing their neighbors, friends and relatives. They persistently place erroneous, wrong and uncharitable construction upon the actions of the subjects of their dislike. They hesitate not for one moment to stoop to the lowest and basest means and schemes to degrade and injure the property, person, character and name of those they envy. They seek and glory in wounding and outraging their feelings, causing dissensions, divisions and breaking peace between neighbors, relatives, friends and brethren. Their sole object and purpose is to criticise, ridicule, abuse and debase and delude. Such are some of the accursed and sinful elements which follow those who are sunk, saturated and drowned in this, one of the worst poisons of sin which invests the human heart. Such characters are a nuisance to society. We shun their very presence, for we know they are sure to disturb and break the peace of any neighborhood or community. Do we need such to enlist in the sacred cause of Jesus? Nay, but we should flee from such as we would from a deadly pestilence. Why? Because we feel that God's word amply justifies us in making the asser-

tion that it definitely condemns such a principle. We hear God breathing through His holy word inspiring Moses to say to the children of Israel (which are the children of God), "Thou shalt not raise a false report, put not thy hand with the wicked, nor be an unrighteous witness. Thou shalt not bear false witness against thy neighbor, Thou shalt not covet thy neighbor's wife, his man-servant or maid-servant, his ox or anything that is thy neighbor's." Again we hear Jesus saying, "Do unto others as you would have them do unto you; and, thou shalt love thy neighbor as thy self." And the apostle saying, "Mark those who cause dissension and division and avoid them." "Grudge not one against another." "Condemn not and thou shalt not be condemned." "He that hateth his brother is a murderer," etc., etc. The poet has truly said:

"We know that those who study hate,
Can never be useful, wise or great."

Dear Christians, let us with the spirit of God and of impartial charity; examine ourselves closely, and if we find such a principle or spirit lurking or rising in our hearts put it far from us, knowing that it is not godly, but "earthy, sensual, devilish." So much for "Envy and Malice;" and now let us come to the beautiful and pleasant part of our subject, "Peace." And the fruit of righteousness is sown in peace of them that make peace." Its attributes are unity, love, gladness, gentleness, joy, happiness. Who is so, insensible and indifferent as not to welcome and invite such an angel and messenger of light and purity? Let us look at the home or family wherein dwells peace and we find domestic tranquility, unity, love, kindness and mutual friendship. The man or woman who works for, and desires peace, his or her society is sought, courted al-

ways desirable; their characters honored and their words respected and relied on. The spirit of peace is constantly prompting and persuading those who are moved and exercised by it to do as the poet said:

"Be kind to all you chance to meet,
In field, or lane, or crowded street."

There is no reason whatever why the Christian should not perpetually seek and strive with might and main for this priceless jewel. God endorses it. "God is not the author of confusion, but of peace." Jesus said, "In the world ye shall have tribulation, but in me peace. Be of good cheer, for I have overcome the world." When our dear Savior was born in the manger in the city of Bethlehem the angels sweetly sung: "On earth peace, good will towards men." Should not we then have good will towards men and peace one with another? When Jesus was about to depart from this world he said unto his disciples: "Peace I leave with you, my peace I give unto you, not as the world giveth, give I unto you. Let not your heart be troubled, nor be afraid." This peace which Jesus plants in the souls and hearts of those he loves can never be tasted or realized by those of the world. It is the Christian's comfort, hope and sure anchor. "Blessed are the peacemakers for theirs is the kingdom of heaven." Blessed promise to us, even if we do have to make many sacrifices and self denials to gain these ends. "Follow after things that make for peace." Then we should be careful to follow after those things which cause no jars, no discords, no divisions, no inconsistencies. "How can two walk together except they be agreed?" How can man and wife, parent and child, Christ and the church agree except there be peace between them? and if there is no agreement there is no love, and if no love no happiness. When Jesus and

his disciples were on the sea there arose a great storm, the angry billows were dashing against the vessel threatening to destroy it and its inmates, they awoke him and he rebuked the waves by saying, "Peace be still," and there was a great calm. Dear pilgrim, does it not seem many times that the boisterous waves of sin, flesh and the devil will ultimately destroy our frail little bark and little hope? But when Jesus speaks and says, "Peace be unto you," there is a great quiet within and we feel at peace with God and with man. But there is still a more important peace, which we should consider. When God looked upon man as dead and in trespasses and sin, and in total depravity, and "God's eyes are too pure to look upon sin or behold iniquity"—there must needs be some medium of reconciliation between God and man ere he could meet him in peace. And who was this medium who should give entire satisfaction, and perfect reconciliation, without whom we could not stand before God in peace? Was it not that blessed, spotless lamb Jesus Christ, who offered himself a sacrifice, and shed his own precious blood for the sins of his people? This is that peace which passeth all understanding and magnanimity.

Affectionately,

T. F. SMITH.

Fremont, N. C.

Elder Sam N. Hurst's postoffice is Martinsville, Va., a good town in the midst of lovely brethren. I have never had the pleasure of seeing him, but have good report of his gift and ability.

P. D. G.

See advertisement of Webster's International Dictionary in Landmark. This is a standard work of great value to the English-speaking race, and is well worth its price.

P. D. G.

ZION'S LANDMARK

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

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

"Remove not the Ancient Landmark
which the Fathers have set"

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EDITORIAL.

SOME THOUGHTS.

I have been thinking on whether in any sense there is or could be condemnation to them which are in Christ Jesus, and whether they do or could walk otherwise than after the Spirit. There is nothing to my mind more beautiful in spiritual things than the certainty of the salvation of the people of God, and the correctness of the scriptures which testify of that salvation. Do the doings and sayings of this people relate to the scriptures or do the scriptures relate to their doings and sayings? Do they do to live, or live to do? The first is legal, the second is spiritual. If we must conform our thoughts, words and actions to the letter of the word or scriptures to become the people of God or to manifest ourselves as such, then it would seem that arminism might be right, but if the letter of the word or scriptures is descriptive of the doings and sayings of these who are conformed to the image of Christ then is salvation according to the election of grace and their appearing or manifestation is in conformity with the setting forth of the scriptures.

It is said: There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit. Does this

mean that there is no condemnation because they walk after the spirit or does it mean that because there is no condemnation they walk after the spirit?

National Israel could not walk after the spirit because of condemnation, and as men and women the people of God cannot walk after the spirit today, because when they would do good, or walk after the Spirit, evil is present, and therefore as such they can but serve the law of sin, as with the flesh they serve this law, and thus walk after the flesh, but in the election of grace there are better things, things which accompany salvation, things to edification, spiritual things, eternal things. The election of grace is not in the flesh nor after the flesh, but it is after the Spirit in Christ Jesus. There are none exempt from condemnation except those who are in Christ Jesus, and none walk after the Spirit except those to whom there is no condemnation. In whatever sense one is in Christ Jesus he is a new creature, and is perfect wanting, or lacking nothing. I cannot conceive how one in Christ Jesus could walk otherwise than He walked, nor how one in Him could be condemned. "Who shall lay anything to the charge of God's elect? It is God that justifieth; who is he that condemneth, it is Christ that died?"

The apostle is setting forth the effective conclusion of the work of Christ, whereby the law is fulfilled and satisfied, and which redeemed His people from under its curse and brought them under His grace, which is a fundamental, spiritual and perfect work, and presents His people in their fundamental spiritual and perfect existence, character and goings forth, wherein the gifts and callings of God, which are without repentance, are fully, perfectly and gloriously exemplified.

It seems to me that whatever may be taught with respect to other features of divine truth as it is applied or ap-

plies to the people of God, we are taught thereby that there is a sense in which they are just what he would have them be, and their manifestations and goings forth are at His instance according to His will, purpose and pleasure, and cannot be otherwise, and in this sense they differ from everything else and everything else differs from them and in this they can no more be or do like that from which they differ than that can be or do like them. In all respects consistent with the existence, charter, citizenship, or conversation of the people of God, they are essentially so, and must be so to be consistent with the attributes of their Creator and the purpose for which they are. Jesus says: My sheep hear my voice, and I know them, and they follow me. It is just as reasonable and consistent with the divine order of things to conclude that Jesus does not know his sheep as it would be to claim that they do not follow Him, or do not hear His voice. In the same sense in which he knows them they hear his voice, and follow him. It is perhaps easier to determine why they know him than how they know him. To know him is eternal life, the how of which is a matter of revelation which comes to our faith, but they hear his voice and know him and follow him because they are his sheep, even as others fail and refuse to do so because they are not of his sheep. These peculiar and infallible characteristics of the people of God are the direct and saving effects of the grace of God, and the very counter-part, so to speak, of the gospel of their salvation. When the gospel comes describing the characteristics of the people of God, they are identified to the faith which is in them, and they know the joyful sound and are blessed in and with the abounding and comforting assurance that they are the children of God.

Christ was manifested not to make him the Christ, but because he was

Christ, and it is said, 'because ye are sons, God hath sent forth the Spirit of His Son into your hearts, and as many as are led by the Spirit of God, they are the sons of God.' P. G. L.

Friend, G. W. Chamlee, of Georgia, requests my view of Song 8:8, "We have a little sister, and she hath no breasts: what shall we do for our sister in the day she shall be spoken for?"

1st. Solomon excelled any of the ancients in wisdom. His proverbs are the wonder of the wise in the great depth and height, breadth and length of their fulness of wisdom, and they are the scoff of fools who have never sighted the faintest glimpse of wisdom.

2nd. All the truth of the rich and witty sayings he set in order and uttered existed or were true before he uttered a single proverb. But while he did not create any proverb he set in order that which was already true, or placed them as apples of gold in pictures of silver.

3rd. The gift of uttering the very things that rest in your soul as the gracious work of God, but you could not embody them in words, does draw out the water from the wells of salvation, and give you drink greatly to your refreshing. When Solomon told the Queen of Sheba all that was in her heart her soul was full of praise to Him who had given such wonderful wisdom to Solomon.

4th. There were more wonderful things seen by Solomon than by any other man, on the principle that the more understanding possessed by one the greater the insight he has in the mysteries of God, and therefore the greater his admiration of them. As man blest with good eye sight beholds so many more of the works of creation than the blind man does, so Solomon perceived greater wonders in the mysteries of wisdom than others of less

understanding. Therefore he sets in order so many proverbs full of wonder, and composes the most wonderful song ever written, wherein the Lord Jesus and his spouse, the church of God, are the characters. In this he makes this surprising exclamation, "Who is this that cometh up from the wilderness, leaning upon her beloved?" Further he declares we have a little sister and she hath no breasts." This is a view he has of the Gentile church yet undeveloped. Like David's view of the perfect membership of the church of Christ, while as yet not a member was fashioned, Psa. 139. And his anxiety for this little sister to be provided for that she might have breasts of consolation, and be nourished is manifested. The love uttered by Solomon in this song of love reflects most wonderfully the love of God in his people. In all ages the children of God love each other with a love passing the love of woman. For this love is of God, and therefore it is everlasting. Solomon sees in divine wisdom this little sister, and wonders what shall be done for her in the day she shall be spoken for, or in the day of her espousals. Under the law of Moses there was no provision made for the Gentiles. No prophets were sent to them. The oracles of God were not given to them, while the Jews were walled in and shielded.

Love in true natural kindred is stronger than that among strangers where the parties fill the measure of the true affection of kinship. See this in Abraham, Isaac and Jacob, and all true Israelites. Family ties of fellow-bred people are surely stronger than ordinary friendship between others. Still more wonderful is the love of brethren that dwell together in unity, that are born of God who is love. He is the Father of Love, and Jesus the first born of God who is love. He is the and is the well beloved Son of God, and a seed shall be accounted to him for a generation, and his love is be-

stowed on that seed. This generation was hid in the ages past and slept in the loins of prophecy, and Solomon perceives in this mystery a little sister without the breasts of consolation and nutriment supplied, and therefore his wisdom forecasts for her a provision. If she be a wall of defense that God shields her with we will build upon her a palace of silver, so that she shall be enriched with all riches for a dwelling place. What a wonderful home, a palace of silver, is the church of God for the outcasts to dwell in. Here is an everlasting habitation for the people of God, and God dwells in them of a truth.

If she be a door we will inclose her with boards of cedar. Surely a door of a house is so important for entrance therein, and is beautiful with boards of cedar, the most durable wood, with all manner of ornamentation thereon. An open door of entrance into the church of God which is Christ Jesus shows forth all the beauties and glories of the gospel unfolded or openly proclaimed, giving welcome to all comers to God by faith of Jesus Christ; and when these mysteries are opened unto us, and the everlasting doors fly wide open the children of the kingdom enter into the kingdom and salvation God appoints for walls and bulwarks.

P. D. G.

"Why speakest thou unto them in parables?" Matt. 13:10.

Jesus answered them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. Elsewhere Jesus said, unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand; also he said, For whosoever hath to him shall be given, and he shall have more abundance; but whosoever hath not, from him shall be taken away even that he hath. There-

fore speak I to them in parables; because they seeing see not, and hearing they hear not, neither do they understand according to the prophecy of Esaias, which says, by hearing ye shall hear and shall not understand, and seeing ye shall see and shall not perceive. For this people's heart is waxed gross, and their ears are dull of hearing, etc.

Jesus spake in parables. He is himself a rock of offense, and a stone of stumbling to both the houses of Israel. While he spake as no man spake, and did the works none other did, the Jesus to whom he came treated him worse than any prophet ever sent unto them. While they were exalted in privilege above any other nation, yet fell lower in idolatry and surpassed in wickedness any other nation on earth. They answer therefore to the wayside hearers, the stony ground hearers, and the thorny ground class. Much was given them in giving them the law and planting them in the godly land of Canaan with the teachings they had. But they closed their eyes and ears to all these teachings, and were hardened so that what they had was taken from them and their last state was worse than the first. Undoubtedly the exposures of the flesh in the presence of grace are the more wicked. The unpardonable sin is manifested in disobedience to the light of heaven and the greater that light the more wicked the conduct of those who hate the light, because they love darkness rather than light, thus proving that their deeds are evil. Therefore waxing so wicked and having no cloak for their sin, their nation is taken from them and they are as the one talent man cast out into outer darkness where there is weeping and gnashing of teeth. After the talent is taken from them and given to the obedient.

The Jewish nation is much to be considered, and in and through them

much is taught us in the way of warning.

The character of land is manifested by the yield of crops it sends forth. We know a soil to be barren that refuses to yield a crop when seed is sown in it, we know the wayside is not a soil to receive seed and respond in a bountiful crop. So with stony ground, and so with a crop that is full of thorns. These answer to certain classes of mankind, for man is of the earth earthy.

Behold a sower went forth to sow his seed—the word of God. There is no fault in the seed that is sown. We know that the seed has many enemies, so has the word of God. Chief among these is the devil who takes away the seed that is sown in one that answers to the way side. The word does not profit, not being mixed with faith in them that hear. The hardness of the heart answers to the wayside where seed are not received at all. There is no trouble to pick up the seed sown there, and take it away, for there is nothing in that heart to receive it, no congeniality, no love, no reverence for God, no love, no mercy, nothing that responds to the word.

Look at the example of warning and admonition given in the Bible for the reproof of Israel, for God's people are the true Israel of God. A mixed multitude went up out of Egypt with Israel. Also we are told that all are not Israel which are of Israel.

In a great house there are many vessels, some to honor and some to dishonor. The prudent man will take heed to his way, and will purge himself from those to dishonor. Each one shows and proves what he is by what he does. Some have eyes and see not, and have ears and hear not, and have hearts and perceive not. Is not a man accountable for what is given him? Must he not give account? Does not the Lord come and reckon with his

own servants to whom he gave talents according to every man's ability? To whom much is given of him shall much be required. To whom little is given of him shall little be required. Men shall receive according to their works. When God gives gifts to men they shall reap according to the way they use those gifts.

According to the parable of the sower there are four kinds of hearers, and only one of them commended. Among the others none brought any good fruit, yet the word was spoken to them, and the same word that was spoken or preached to those bringing good fruit.

Were there not ten virgins, but five only were wise? Were there not ten cleansed, but where are the nine? Only one is returned to give God the glory. But God has left man without excuse. He that hath to him shall be given, and he that hath not (he may seem to have) from him shall be taken that which he seemeth to have. The parables therefore set forth the mystery of teaching by grace. The letter kills but the Spirit gives life.

Those that profess to hold that salvation is by grace will exclude all the three classes as rejected. Those that hold that salvation is by works contend that the three classes have the same offer of salvation that the good ground hearers received, and according to the theory of works as much was done for them as for the good ground hearers. But what is the mystery according to that view? There is a display of grace in the good ground made ready for the sower—not by its own act. There is a curse on that which brings forth thorns and thistles, and it is nigh unto cursing.

There is no man that can reconcile what the world calls free agency with grace, because there is no such a thing as free agency. You can harmonize law with grace. But under law there

is no option given to the subject. The law is positive. This do and thou shalt live. This fail to do and thou shalt surely die.

The mystery of grace was hid in the ages past, but is now revealed unto babes. That is it is a gift, and in no sense of the works of the law. Whenever one is convinced that according to law he is guilty and deserves to die that ground is ploughed and broken and made ready for the sower, and receives the seed in a good and honest heart. In the letter of the parable there is nothing but what kills. In the spirit there is mercy rejoicing against judgment. When we plough with Samson's heifer we see the wondrous riddle solved. In the parable of Jotham it is not the bramble, or thorns, nor the wayside hearer,—the chance person, that bears the good fruit, nor answers the gracious purpose of the fig tree or the vine.

The vine said, shall I leave my wine that cheers the heart of God and man? The fig tree said, shall I leave my labor which bears sweet fruit unto God, and do that which yields no fruit unto perfection? But the bramble was ready to rule, oppress and devour.

Cucumbers of the ground finds not favor in the sight of Him who does all things well. The barren fig tree is cursed and withers away. Those who profess to be followers of God but bear no fruit are nigh unto cursing whose end is to be burned.

The true servant of God does his Master's will, and knows the doctrine is of God. The speech to him is not in a parable.

Some bring forth more fruit than others, but what each brings is good fruit and accepted in Jesus. It is not every one that saith Lord, Lord, shall enter the Kingdom of God, but he that doeth the will of God.

The foundation of God standeth sure, having this seal, the Lord know-

eth them that are his, and let every one that nameth the name of Christ depart from iniquity. P. D. G.

WHAT DO YE?

Be ye doers of the word and not hearers only. It is good to be hearers, but it should be the right kind of hearers.

We hold that God has predestinated those whom he chose before hand unto salvation and appointed them unto good works which are good and profitable holy and without blame before him in love. They are created also in Christ Jesus unto good works which God before ordained that they should walk in them. Does God's purpose ever fail? No. Then what right have I or you to rejoice in electing love, or claim to do so if the marks and effects of that election are not manifested in us? We are to be careful to maintain good works which are good and profitable unto men. We should examine ourselves to see if we bear the marks of his predestination in us. We are to give diligence to make our own calling and election sure.

James says show me your faith without your works, and I will show you my faith by my works. You cannot show that you have good works unless your faith is good. If your faith is dead, being alone then, your faith is vain—worthless.

Abraham's faith wrought with his works, and hence it was shown to be true faith. By faith the harlot Rahab received the spies and hid them, proving that she loved Israel, and she was justified by works.

If I have true faith it causes me to do what the word of God commands. I love the brethren, I pray for those that persecute me, I minister to my pastor, I visit the fatherless and widow in their affliction, I help the needy, I shun the appearance of evil, I am careful to maintain good works, I am a doer of the word. For God works in

me both to will and to do of his good pleasure, and therefore I work out my own salvation with fear and trembling.

The people that truly love the doctrine of grace are the ones most careful to walk in good works. They that trust the least in what they are doing are the ones that trust the most in what the Lord Jesus has done. His work is so much greater than theirs that they glory only in him and prove it by following him. The great manifested difference between the righteous and the wicked, between him that serves God and him that serves him not, is that the righteous man loves God and therefore seeks to do right, while the wicked man loves the world and hence serves himself.

It is not every one that saith Lord, Lord shall enter the kingdom, but he that doeth the will of God in heaven.

P. D. G.

APPOINTMENTS

J. D. ARMSTRONG.

Falls, second Sunday in November.
 Mill Branch, Monday.
 Upper Town Creek, Tuesday.
 Elm City, at night.
 Memorial, Wednesday.
 White Oak (Jones county), Friday.
 Northeast, Saturday and third Sunday,
 Ward's Will, Tuesday.
 Yopp's, Wednesday.
 Stump Sound, Thursday.
 Bay, Friday.
 Southwest, Saturday and fourth Sunday.

UNION MEETINGS.

The Mill Branch Union meets with the church at Pedee.

The next Contentnea Union will be held with the church at Autrey's Creek, Saturday and fifth Sunday in December, 1906. Any one wanting to be met at the railroad

will notify Elder A. M. Crisp or Brother J. F. Brown, Macclesfield, N. C., a few days before.

Your brother,

L. J. H. MEWBORN.

The next session of the Skewarkey Union is appointed to be held with the church at Smithwick's Creek Friday, Saturday and fifth Sunday in December, 1906.

Those purposing to come by rail will drop a card to Brethren J. J. Manning, A. G. Griffin or Kader Lilly. Let them know whether you will be at Williamston Thursday or Friday evening. Write to Williamston, N. C.

The next session of the Contentnea Union is appointed to be held with the church at Autrey's Creek, Saturday and fifth Sunday in December, 1906. Visitors by rail will be met at Macclesfield Friday evening.

T. W. WALKER.

Sand Hill, Tuesday after fourth Sunday in November.

Beaver Dam, Wednesday.

Haskin's Chapel, Thursday.

Sandy Bottom, Friday.

LaGrange, Saturday and first Sunday in December.

Mewborn's, Monday.

Nahunta, Tuesday.

Goldsboro, at night.

New Chapel, Wednesday.

Cross Roads Thursday.

Raleigh, at night.

Burlington, Friday night.

Wolf Island, Saturday and second Sunday.

E. E. LUNDY.

Rose Bay, Wednesday night after fourth Sunday in November.

North Lake, Monday after first Sunday in December.

Concord, Monday after third Sunday.

Pungo, Tuesday after fourth Sunday.

North Creek, Wednesday.

Bath, at night.

White Plains, Thursday.

Washington, at night.

CHARLES MEADS.

Bear Grass, third Sunday in December.

Flat Swamp, Monday.

Great Swamp, Tuesday.

Kehukee, Wednesday.

Conoho, Thursday.

Hamilton, Friday.

Spring Green, Saturday and fourth Sunday.

Robersonville, at night.

Skewarkey, Wednesday.

Jamesville, Thursday.

Then to Union meeting at Smithwick's Creek.

Morattock, Monday.

CONSIDER.

For the last few years the cost of living has increased greatly. People receive much more for what they have to sell and for their labor. We have to pay much more for paper and printer's material of all sorts, and much more for labor, so that our expenses are greatly increased, yet we have not advanced the price of the Landmark a cent.

But we do request our friends who are behind in their payments to remember us in our needy condition, and at once forward their dues, and renew their papers so that we can get along with our heavy expenses.

P. D. G.

OBITUARIES

JOB D. COBB.

At the solicitation of his dear father, I make the attempt to write the notice of the sickness and death of our dear young friend, Job D. Cobb, which took place at his father's home in Edgecombe county on August 4th, 1906. He was the son of James A. and Susan Cobb, and was born January 14th, 1881, thus making his short stay on earth 25 years, 6 months and 20 days. Though his life was short and he died in the bloom of life, his was not a life vainly spent. He leaves behind him in the memory of those who knew and came in contact with him the sweet memory of the many worthy and noble traits of character he possessed. He was moral, quiet, meek and

unassuming in disposition and faithful to the trusts and responsibilities that were his as an employee. He was for a long time in the employ of the Western Union Telegraph Company, and was in charge of their office at White Sulphur Springs in Virginia, where he was taken severely ill and was hardly able to get home. His sickness developed into pneumonia, from which he died after much severe suffering. His dear father received from the managers letters and messages of condolence and testimony to the high esteem and confidence in which he was held by them and they considered his death a sad loss to them as well as his dear family. They had so much confidence in him that when the business at any place went wrong he was sent there to straighten it up, which he always did to their satisfaction. It gives the writer much pleasure to bear testimony to his sweet disposition and many worthy traits of character. But it was the will of the Lord to take him from the embrace of his dear family who loved him so well and to leave to mourn for him his dear afflicted father, his patient and worthy mother, and his dear brothers and sisters, together with many other relatives and friends who have hope that he is at peace in the great beyond. When he was suffering severely, being asked what he wanted, said: "I want to rest, I want rest." We do hope the Lord gave him that rest that has no end. May the dear Lord comfort and reconcile the beloved ones whose hearts are made sad, is our prayer.

Affectionately,

M. T. LAWRENCE.

Hamilton, N. C., Nov. 10, 1906.

Gospel Messenger, please copy.

NANCY HILLIARD.

With a sad heart, I will try to write the death of my dear sister. She was the daughter of Thomas E. and Roxana Hilliard, and was born in Nash county, N. C., October 19, 1892, and died June the 11, 1906, making her stay on earth 15 years, 7 months and 22 days.

She had that dreaded disease, appendicitis, and lived a little over two weeks.

She bore her sufferings with as much patience as any one I ever saw.

When any of us went to her bed and asked her how she felt, she would say: I feel better.

She was a dutiful child to her parents and a kind, loving sister, and had many dear little friends that gathered around her bedside during her sickness. She would greet each one with a smile and cheerful word.

All was done that good physicians, loving parents, children and friends could do for her relief, but none could stay the icy hand of death.

Oh! it is so hard to part with our loved one, but God's will be done, not our's. We feel like she is at rest, and why should we wish her back in this troublesome world?

She leaves a father, mother, six sisters and three brothers, and a host of relatives and friends to mourn her departure.

May God comfort each one of us in our bereavement and help us to prepare to meet our dear one in a better world, where there will be no more sorrow, pain or death, but where all will be peace, love and happiness.

Her sister,

IDA.

FANNIE FREEMAN.

Elder P. D. Gold, Dear Brother: You will please publish the death of sister Fannie Freeman. She was born and raised in Granville county, N. C., and was a member at Tar River church. She was born August 11, 1852, and lived out her few days of sorrow and trouble until May 4, 1906, when it pleased the good Lord of all mercy to deliver her from her body of death, and give her one not made with hands, but eternal in the heavens.

She, by the grace of God had the evidence to believe in Christ as her Savior. While she had her few days of sorrow and trouble, she was blest with the sweet presence of Christ, which made, as I have often heard her say, I know my Redeemer liveth. She greatly enjoyed the presence of God's people, and to hear them talk of the goodness and mercy of God. She left two sisters and many friends to mourn their loss,

but not without hope. I have known her for the past 25 years. She professed a hope in Christ and lived with the Methodists a good many years, until she heard and learned the doctrine preached by the Primitive Baptists, salvation by grace, through faith and not of ourselves, it being the gift of God. She became dissatisfied because her love was with the Lord's humble poor, and she wanted to live with them.

In 1886 she was received into the church at Tar River, and was baptized by Elder A. Blalock.

While she was afflicted and suffered a great deal she continued strong in the faith, and was willing to go at God's command. She quietly bid her sister and friends farewell and gave up the ghost. We feel the Lord made her dying bed as soft as a downy pillow. Then she leaned her head on Jesus' breast and breathed out her life sweetly there.

At length her spirit got release,
And left her suffering body of clay,
Up to the realms of endless peace,
Her spirit quickly soared away.

There in an ocean all divine,
Her weary soul does rest,
And in her Savior's image shine,
And is completely blest.

There is not a doubt in my mind,
But victory she obtained;
Although she left us behind,
We hope to meet again.

I. H. HARRIS.

RUTH ESTELLE MITCHELL.

Dear Brother Gold: It is with a sad heart that I make the attempt to write the obituary of my darling babe, Ruth Estelle, the twin daughter of J. C. and E. S. Mitchell. She was born December 31, 1905, and died August 3, 1906, making her stay on earth little over seven months.

She was always the reverse of her sister, Mary Esther, and was always so sweet, loving, kind and affectionate. She was the favorite with nearly the entire family. It was so hard to sit by and see her suffer

so hard, and to be taken away from us. She was too sweet for this world, so the good Lord saw fit to take her away, where all is peace, love and happiness. He knows what is best for us all. The Lord giveth, and the Lord taketh away, blessed be the name of the Lord. She left five brothers, three sisters, and mother and father here in this world of trouble.

I hope it is the Lord's will for us to raise the others up in the way they should go, so when they grow old they will not depart from it.

Dear Brother Gold, please pray for me and family, when at a throne of grace. It seems some time to me that the good Lord has turned his back upon us.

Written by her unworthy mother.

EMMA MITCHELL.

Whitmell, Va.

CANCERS CURED.

Local cancers, warts and
external tumors success-
fully treated.

Any one suffering with
these troubles will do well
to write or go to see,

Elder L. H. HARDY.

RIEDSVILLE, N. C.

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY AT
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1906

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, 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.

SUBSCRIPTION PRICE OF ZION'S LANDMARK.

Clubs of ten or more can have the Landmark at one dollar each for cash in advance.

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

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 the 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 postoffices should be written plainly.

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Simpkins Prolific Cotton.

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RURAL ROUTE No. 5.

RALEIGH, N. C.

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS.

Clayton, N. C., Nov. 6, 1906.

Dear Brother Gold and kindred in Christ: If one so vile can be a child of the most High God, I feel so constrained to send you, I hope a heart-felt greeting through the medium of the pen. I make the feeble attempt, with a desire unto the Lord, if not deceived, that my words may be seasoned with grace, forgetting self, looking unto Jesus Christ our blessed Lord and Savior, in whom all fulness dwells: for without Him I can do nothing. Surely we are as clay in the potter's hands, and have to be still and know that He is God. What a soul cheering thought to the way-worn pilgrim, the tempest-tossed and sorely tried child of God, having the world, the flesh and the evil one to battle with. Oh! what fiery trials, sore temptations, groanings and feelings that cannot be expressed, to feel that we are blessed with a precious hope in Jesus, if not deceived, and encouraged to look forward toward the mark for the prize of the high calling as it is in Christ Jesus. Were it not for the soul-cheering thought that our blessed Saviour can be and is touched with the feeling of our many infirmities and reveals his love, mercy and long forbearance toward us throughout this trying journey of a sinful life, I feel that I would have sunk in despair, and I fear numbered with those who forget God. Dear ones, may the God of all grace bless you to pray for me, a poor sinner and for my dear little family in our sad bereavement and affliction in the loss of my "darling son," James Royster, who departed

this life of trouble, trial and affliction, on the morning of October 20th, 1906, of which we hope to send you a sketch for publication, if it meet your approval, Brother Gold, and is not asking too much. Dear loved ones and kind readers, please bear with this sinful, much bereaved, but I do feel to say greatly comforted mother, while I attempt to relate some of my reasons for believing that my dear child was prepared of and by our blessed Lord and Savior Jesus Christ to meet Him in peace. In James 1:17 we are taught 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. Dear brethren and sisters, with both separate gifts, may our great and most wonderful Provider bless and enable us to feel and say as did Paul, after the bestowal of these precious mercies or gifts (natural and spiritual), we have nothing to boast of. Oh! dear ones, young and old, may our glorious and merciful Giver enable us to look unto the Hill from whence cometh all our help, for in Eccl. 12:1 we find the following admontion: "Remember now thy Creator in the days of thy youth," etc. Dear ones, I do believe my blessed Lord and Savior blessed my child "Roy" with a heart to pray. He talked with me many times concerning the sinfulness of people, including himself, and told me he had begged or tried to pray the Lord to keep him from sinning—as some would beg him to go with them to places of dissipation—saying that he felt the

Lord had answered his desire, for he preferred being alone reading his Bible or resting after his day's work. He would say he did not enjoy looking at so much style and foolish tattling, and saying often if there was anything he despised it was a falsehood. I told my dear child these things were very encouraging to his afflicted mother who had been trying to beg the Lord to have mercy, natural and spiritual upon her dear children, since their existence. The following language is some that he asked me about at different times, if memory serves me right. This in Raleigh, while boarding with Brother Powell and his dear wife last spring, and taking treatment, these words: "It is I, be not afraid." I told him I felt that was the language of Jesus to His disciples during the storm. I told him these sweet words had comforted me many times comparing our troubles, trials and sufferings to the storm, for I felt that they must have felt fearful and distressed. So were the Lord's people in their afflictions, and I felt much encouraged to hope we are His children, and how sweet and comforting should it be to us both. Again he was setting on the side of my bed, as I lay there, he said, "Mama, these words came in my mind while at work if it was right: "The Lord is my Shepherd, I shall not want." Dear ones. I told my beloved son where to find this precious and soul-cheering language, and I hope if the Lord willed this poor sinful, weak mother was blessed to speak words of comfort to my suffering child. At another time he asked me if these words were in the Bible, "I die daily," saying they seemed to come to his mind in the night, also these, "Seek ye first the Kingdom of God, and His Righteousness, and all these things shall be added." At another time, he looked at me, being seated near by and says, "Mama, I thought

of you and me being sick and afflicted, and our being poor, and these words seem to come in my mind, "Poor and afflicted Lord are thine." Then he expressed a desire for poor sinful me to tell him something more about it, and if it was in the Bible. Dear ones, I hope my blessed Lord and Savior, if His will, favored me a vile being, with a comforting reply for my dear child, who I felt was being spiritually blessed all through his trying afflictions. I would look at him often and wonder at such great patience, humility and quietude manifested in one so young and afflicted, with almost a continual cough. Many of Roy's acquaintances and friends at home and abroad where he worked helping his father and mother, also bearing all his expenses, often wondered at his patience and humility. Ah! dear reader, I can but say, Oh! Lord, I am vile, no more worthy to be called thy child. O! that I could only be an obedient servant of our Great Preserver, sweet comforter, everlasting keeper and all-wise teacher, and I do hope our sun and shield. Dear reader, I feel that my dear child was one of "God's little ones," for many reasons. I can't express to you my feelings, fears, tears and if not deceived prayers during his childhood, as he lay on my lap and sat on my knees. He had trying attacks of suffering, but blessed with a visible crown on his little head of beautiful hair, which attracted admiration and wonder to many who saw it, saying they never saw anything like it before, and as Roy grew to manhood in years still seemed to feel desirous to act as an obedient child to his parents. I can say that my dear child never formed the habit of staying out at night, saying, Mama, I rather stay at home than to keep bad company, day or night. I do believe the dear Lord blessed my child with a meek and quiet spirit, which is of great price in the sight of

The thirsty soul bears (two signs fount of corruption, unto Jesus, the God. Kind reader and all to whom it may concern, my dear child would often give admonition to his younger brothers, begging them to strive to be truthful, honest and sober, also try to do right in all their dealings with every one, and be sure to strive to pay their debts, advising them to shun evil company, neither talk about people in a wrong way, for to be guilty of these things was wrong and sinful. Dear brethren and sisters and kind reader, may the dear Lord enable you, if His holy and righteous will, to pray for poor, vile me and my dear family that we may humbly submit to our Heavenly Father's will, feeling from the depths of our hearts that "He doeth all things well." Dear ones, as my child grew weaker, this poor sinful being grew stronger naturally, and I do believe spiritually. A few days before he had the hemorrhage, we were on the porch together, he spoke something of his getting better or well if it was right. I looked at my dear boy, and the following rich and I believe soul-cheering language was so forcibly presented to my mind. I spoke aloud as I looked at him: "Hope thou in God, for thou shalt yet praise Him." I told Roy I felt that the Lord would enable him to praise Him, that the same scripture had been of great comfort to me. At another time while talking to my next oldest son, he seeing me in trouble, says: "Mama, don't trouble yourself so much about brother, it makes you suffer worse. That night the following language was so unexpectedly presented to me: "If I will that he tarry till I come, what is that to thee? Follow thou me." Ah! dear ones, I can't describe my feelings. I tried to ask my dear Savior I hope, to enable me to follow Jesus and if His will to enable me to say, "Thy will be done." The night Roy had the hemorrhage, if

memory serves me right, he sat up as usual, before retiring he read in the Testament awhile, and soon after he lay down he commenced coughing, then vomiting as we thought, but alas! we soon saw it was blood, though my darling son did not seem excited, while his poor afflicted mother and his sister Irene also, my sister, loved ones, were trying to do what we could while waiting for the doctor. During the while I sat by his bedside, the sad but sweet language came forcibly to poor me, "Go yonder and pray." Dear loved ones, I left the room with a sad heart, got on my knees and tried to ask, if not deceived, my dear Savior and Master, and I hope our Savior and blessed Redeemer, if His holy and righteous will to give me a heart to pray, and what to pray for, but 't could be His will to spare my child to us, if not He might bless my darling to be willing and ready to meet God in peace, and enable him to praise Him, our blessed Lord and Savior Jesus Christ forever, and that we the sorely bereft might be blessed to feel to say, "God doeth all things well." They had me to lay down, I was so weak and feeble. The next morning, dear Roy, I believe was blessed by His dear Savior and precious Redeemer, it did seem to his poor troubled mother, with such a sweet calm smile with which he greeted his devoter mother, asking me how I felt. Oh! dear ones, I don't feel that any but our blessed Saviour could give such a quiet beaming countenance to poor dependent suffering human beings. That morning the following wonderful language was so unexpectedly presented to my mind: "Jesus of Nazareth passeth by." It so impressed me, I told sister about it, but I don't feel that either of us understood its meaning. Sure, God is His own interpreter. At dinner Roy was still spitting up blood, but told us that he was not suffering so as to stop his father

and brother from work, and did not seem willing, so his sister Irene and I were blessed to be with him, also his little brother, Gold, so willingly waited on him. I have never known a child more thoughtful and devoted to a mother than he to me, and did not want me to be troubled over him at any time, seeming to fear it would make me worse, and would insist on my resting, which I did awhile that evening, as his sister was with him, and he so quiet and patient. While on the bed, these sad but wonderful words were presented to my mind, viz: "The cup that my Father give me, shall I not drink? O! dear ones, I can't express my feelings, as I thought of the dear Savior's language before His crucifixion, and my patient suffering child. I am too weak and sinful to tell you the indescribable blessings that I feel our blessed Lord and Savior Jesus Christ bestowed on us, especially I feel to say upon me a poor weak, sinful mother. O! the sweet and soul-cheering language that would visit us both all through his sickness about nine months, and after his departure, the sweet, rich and soul-cheering, Comforter did not forsake me. O that I could be more Christ like, but these sweet words come to my mind: "As I live ye shall live also." When I laid my hand on my dear child's forehead soon after the doctors said he was dead, in the midst of sorrow and deep sadness I feel that my sweet Comforter came again, giving me this comforting message, "Thy son liveth." At another time I laid my hand on his peaceful looking brow, then these sweet words were so sweetly given, "He sleepeth." I hope in the Lord, Kind readers, may our blessed Lord and Savior, if it is His holy will, bless you to pray for us poor sinful beings. O that the dear Father of all mercies, if it can accord with His holy will, enable his children to pray acceptably in His sight, for

each other that we, if indeed I be one, may walk humbly before Him in love, esteeming others better than self, watching over each other for love and not evil, remembering that we are all sinful and that our righteousness is filthy rags. Do any of us love filthy rags? or their appearance? Then O dear ones, may our Heavenly Father, if His will, bless us to look upon Zion, the city of our Solemnities, and to say, "Turn me O Lord, and I shall be turned." I fear that my own vileness and disobedience in many ways debars me from the many spiritual pleasures that the obedient in Christ are blessed with. O Heavenly Master, and I hope our high and exalted Heavenly Father, if it be thy holy and righteous will, wilt thou have mercy upon thy children everywhere. Dear ones, are we not as a people departing from the ancient landmark? Are we not conforming ourselves to the world, the fashions, styles and amusements of many kinds? Are we not endorsing them in our conduct in many ways? Are we not taught in scripture to abstain from the very appearance of evil? Alas! how sad. I plead guilty and feel, if not deceived, that all my sufferings, mentally and physically, are just. O that our blessed Savior will give us a thankful heart, a meek and lowly spirit. O that He will bless His children to walk in wisdom's ways. "Remembering "the way of life is above, to the wise, that he may depart from hell beneath," Proverbs 14:24. O that Israel's God will look down in mercy upon us is my desire, if not deceived, for Jesus' sake. I feel weak in every way, low down and burdened. Lord be merciful to me a sinner, and enable you to pray for me that I may do right in the sight of a great and ever merciful God, who I feel teaches me to do right. The Lord will bless you. "Hearken unto the voice of the Lord," for this reason I'm trying to write,

though I am yet so weak that I can't sit up all day, don't know how many years since I could, but blessed be the name of our glorious Lord and Savior in whom all fullness dwells, in him is my hope, if not deceived. I feel that our precious Preserver has shown poor dependent, helpless me that I am kept by the power of God, through faith unto salvation, ready to be revealed in the last time. So I feel it is with all of God's dear children. How encouraging the precious lines of the poet, as they come flowing so sweetly into my mind, viz:

'In every condition, in sickness, in health,
In poverty's vale, or abounding in wealth,
At home and abroad, on the land, on the sea,
As thy day may demand shall thy strength ever be."

The last line of the above stanza has been, it seems, almost a constant sweet and comforting companion as it were, especially in my deepest distress. Also the first stanza of this beautiful hymn, 411 in Lloyd's Primitive Hymn Book, May the High and Holy One of Israel bless his dear children with a desire to visit the sick and speak words of comfort and cheer to them in their loneliness. I feel to have some experience on this line. I have felt so glad to see them come. I hope I could say, Bless the Lord O my soul, let all within me bless His holy name, for His mercy endureth forever. Many times I have felt so low down, wretched and undone that I greatly feared I was deceived and would cry unto the Lord, if this poor afflicted, sinful being was a child of God, O that He would, if right, send some of His children, or one of His choosing to see me. Ah! dear one, who feels cast down, forsaken and afflicted, be of good cheer,

Israel's God, neither slumbers nor sleeps. I have felt many times that my feeble cry unto God was heard and unexpected pleasures given so abundantly that I felt to say, the Lord I do believe sent them, blessed be the name of the Lord. O that I could praise my dear Savior forever, who hath done so much for me and mine. Dear ones, last night while at supper my mind pondering over my past disobedient life as a professed follower of Jesus, wondering in much sadness if my disobedience had caused me to have to lose my darling son,—unexpectedly these sweet and soul-cheering words came to me: "Be ye reconciled, all is well." Then after retiring in thinking of him, again these words, "Precious in the sight of the Lord is the death of the saints." Dear brethren, sisters and friends, I do believe my poor soul was richly fed from the King's table. I was blessed with refreshing sleep and I hope a true and thankful heart to our Savior Jesus Christ. As I awoke this morning these words were presented to my mind, "Behold I come quickly, my reward is with me," etc. May the Great and Holy One teach us how to pray and what to pray for. May He unite us in love, humility, peace and a heart to sing His praises. After breakfast, while meditating over what I felt the Lord had commanded me to do in writing, "comfort ye, comfort ye my people, saith your God, speak ye comfortably to Jerusalem." Show Jacob his sins and Israel their transgressions. While meditating over what I had in my imperfect way written to the brethren and sisters and found these deep and wonderful words were presented, "Visit the sick. Administer to their needs, visit the poor and needy. If ye love me keep my commandments." Lord grant that we may do these things with willing hearts, remembering the earth is the Lord's and the fullness thereof.

"Surely the cattle upon a thousand hills are thine." O Heavenly Master, what is man that God should be mindful of him, or the son of man that He visiteth him? Surely the holy Bible teaches us that all flesh is as grass, and the glory of man as the flower of grass. Heavenly Father, thou who hast all power in heaven, on earth and in earth, if according to thy holy and righteous will, wilt thou have mercy upon poor dependent, sinful man, especially wilt thou look down in tender mercy upon thy people everywhere, that we humble ourselves to God, be willing and prepared to say as did Job, "Behold I am vile," 40:2, O heavenly master and I hope our blessed Lord and Savior Jesus Christ enable us to willingly submit ourselves to God, feeling in our hearts to say as did Job, "Wherefore I abhor myself, and repent in dust and ashes." Dear brethren and sisters, our entire conduct while journeying through this world of sin, trial, temptation should be well considered at all times by us, for the scriptures teach the adversary goeth about as a roaring lion seeking whom he may devour." "Watch therefore and be ye also ready, for ye know not at what time the Son of Man cometh." Remembering God cannot be deceived. Some mornings ago, my mind seemed to be exercised on the qualifications of elders and deacons, also their wives, as laid down in scripture, First Timothy, third chapter. While thinking upon these wonderful and very important things the elders (as it was presented to me) and what their qualifications should be, these most important admonitions or commands were presented to my mind: "Cry aloud, spare not." "Fail not to declare the whole council of God." I seemed to be exercised on their not taking strong drink, both elders and deacons ruling their own house and their children well, and the deacons not

to drink in a wrong way. While at the time I did not seem to be so exercised about their wives. O Heavenly Master, wilt thou look down in tender mercy upon us, especially poor sinful me. I greatly fear I am entirely deficient in possessing these great gifts. Heaven Father, if in accordance with thy holy will, wilt thou enable the dear fathers and mothers in Isreal to pray for us, (if indeed I be one) that we may prove faithful in Christ, that we may not depart from the ancient landmark, which our fathers have set. In feeling impressed while trying to relieve some of my impressions, if not deceived, to the brethren, sisters and friends, to write something about these things also, if right. If not deceived, this wonderful deep language was presented to my mind, as revelation by Jesus Christ. Dear ones, yesterday (24th of November) I seemed to be reminded so forcibly of the language of the prodical son, O how sad I felt as I lay on my bed. I was soon aroused in another way with the following wonderful and precious language, "Behold the bride, the lamb's wife." I can't express my feeling, dear ones. Later in the day in sorrow and sadness these words, "Behold the Lamb of God who taketh away the sin of the world." I do believe I have and am being sorely tempted and tried by one that would destroy me if he could, but blessed be the name of our glorious Master, who is head over all things to the church. Dear Father, forgive me for all error in this imperfect scribble. May thy dear children do the same if right in thy holy and righteous sight, is my desire.

This was written at different times, as I had to stop and rest occasionally. If the dear Lord has blessed me to do right and comfort His little ones, may He bless you to ascribe all honor and praise to the high and holy one of Israel.

Affectionately your sister in love and hope of ternal life,

EUGENIA A. HINTON.

Nov. 26, 1906.

REMARKS: Our dear, much afflicted but wonderfully patient sister Hinton, has not written for the Landmark for months before.

P. D. G.

Dear Brethren Gold and Lester: It has been on my mind some time to write what I hope to be some of the dealings of the Lord with me, but I feel that I never can be able to tell it all, as it is more than I can tell in my weak way. I would have such a burden it seemed I could not live. I was so young I did not know what the matter was. I would go off by myself into the field and cry and beg the Lord for mercy. It seemed that I would perish to death and I would continue to cry and beg the Lord for mercy until I found some relief. I did not know it was the Lord's works within me then.

This all occurred when I was a small girl. I dreamed one night I was baptized and when I arose up out of the water I looked back and saw my sins floating away on the water and they looked like filthy rags to me. I had so many thoughts about this dream I told it to a loving old aunt of mine and she said it was a good dream and thought I would see more of it. I went on for some time after this until one night I had another dream which gave me much comfort. I dreamed that Christ appeared and looked in the house at me and said, blessed are they that do hunger and thirst after righteousness for they shall be filled. I would think of that and my soul would seem to burn up. I tried to pray but could not, that my prayers did not go as high as my head. I felt as if they were not heard. These words then came to me, Here is my heart, take and seal it for the courts above: lean on my breast and I will comfort you. Oh I cannot tell

how good that seemed to me and I can't praise Him enough.

I went along this way for awhile not knowing what to do until the Lord led me to the church. I offered at Autry's Creek four years ago and was received and baptized by our good pastor, Amos Crisp. For a long time I have wanted to write and tell you how I felt, but I am so weak and my education so poor, I dreaded the task and would put it off from time to time. Brother Gold, I have not written this for publication, but to relieve my mind, as I have been burdened so long. Pray for me and my family. I remain one among the least.

Yours in Christ, I hope,

FANNIE D. OWENS.

Fountain's, N. C.

Reidsville, N. C., Nov. 14, 1906.

Dear Brother Gold: While I was away some requested me to write when I got home and let them know how I got along. My trip lacked one day of being seven weeks. I attended the Eno, Little River, Kehukee, Contentnea, White Oak and Black Creek Associations and appointments between them and the churches at Sandy Grove and Hunting Quarter on the first and second Sundays in this month. I am sure that I never enjoyed a more pleasant trip. All our meetings were good and the preaching I was blessed to hear was very good also. I feel to say bless the Lord for His goodness to such a poor worm of the dust as I am. I desire to praise His holy name forever.

I remember that at one time in speaking of Paul's declaration in Rom. 9:12, I said that I would not dare to say whose writing Paul was quoting, for there were some books written by the prophets which we did not have in our Bible and that it was not impossible that the apostle might have been quoting from one of these, but that

Paul was good authority and I felt safe in quoting from him. I suppose that some did not understand about the books of the prophets which we do not have. I want to refer any one who may be doubtful on that point to First Chron. 29:29, where they will find that both Nathan, the prophet, and Gad, the seer, wrote books and we have not got them in our Bible. Again in Second Chron. 9:29, we see that Nathan, the prophet, Ahijah and Iddo all wrote books that we do not have. In Second Chron. 12:15, we find that Shemaiah and Iddo wrote books which we do not have. Also in Jude 3rd we have reference to another letter which he wrote that we have not got.

We should not suppose that we have all that the prophets and apostles wrote, nor all the books of prophesy that were in existence in Paul's day, but we have enough to teach us the will of God concerning us and very much more than we follow.

Sister London requested me to write something on Revelation 22:17, "And the spirit and the bride say come, And let him that heareth say come. And let him that is athirst come. And whosoever will, let him take the water of life freely."

Throughout the Bible we find where and by whom comfort is found. The bread of life and those for whom it is prepared. The water of life and to whom the springs are open. The strength and those who need and receive it, and every blessing of God and those to whom they are given.

The saint is not left to conjecture and suppose but he is told plainly the whole truth of God on all points of doctrine, experience, exhortation, admonition and everything that we need.

John was in the spirit on the Lord's day and he saw wonderful things in and for the Christ of the living God. He heard the voice of the Lord and he knew it. It came in commandment to

him and he wrote it for us to read and to profit thereby. The spirit and the bride were in harmony. The bride spake the words of the spirit for they were the words of her beloved communicated to her by the spirit of her husband. They held sweet communion together and, by this blessed holy spirit they were in one mind. As her husband had said to her: "Come," and behold "I come quickly. Amen." She had said in return, "Even so, come, Lord Jesus." How sweet the words of perfect love which unite the husband and the bride.

This conversation of divine, eternal love cannot be said to any only as it is spoken from husband to wife. To go beyond they would be false and the position would be an evidence of lewdness. This can never be here, for He is pure who first speaks and in His purity the bride is made pure. Is there a little, poor, hungry, thirsty one outside of the visible church? This word is in that one's heart. That one is saying, "Come Lord Jesus." This is evidence that the spirit has spoken and that one has heard the word that made him or her hunger for the presence of Jesus, and being hungry they have cried for His manifested presence and said, "Come."

By the blessed spirit of God in the heart the ears have been unstopped and the tongue turned loose so that the deaf hear and the dumb speak and say, "Come." Why say so? Because that one has tasted the bread of life and the water of life. It is so sweet, and there is such an inexhaustible store that she wants all the hungry and thirsty to eat and drink. There is such an abundance that she breaks out and says, "Eat, oh friends; drink, yea, drink abundantly, oh beloved."

The thirsty soul bears (two signs of life, thirsting and hearing). To him it is not a bare permission or invitation, but a word of commandment

which is sure of accomplishing the purpose unto which it is sent. "LET!" The word of God, the King of kings, the Lord of lords. "And let him that is athirst come." God said, "Let there be light, and there was light." Light did not come by bare permission or consent, but by God's word. Even so the thirsty come by God's word, "Let." "And whosoever will, let him take the water of life freely." Not to be given for our coming, nor prayers, nor obedience, nor for any other thing we might do nor price we might bring. No, but, "*Freely.*"

Who will go to look for rest but the laboring and the heavy laden? for water but the thirsty? for bread but the hungry? for comfort but the mourner? for forgiveness but the guilty one? for the shadow of the great Rock but he that is in a weary land? for the shelter but he who is in the storm? "*Whosoever will.*" It takes those things to give the will to come. The Lord said to some, "Ye will not come unto me that you might have life." Why would they not come? Because they did not know Him. They could not even hear Him. He said, "Why can you not understand my speech? even because you cannot hear my words." They were like the deaf adder that stoppeth her ears, and will not listen to the voice of charmers, charming never so wisely. But he in whose heart the grace of God is revealed opening up the sin of that heart, that one wants to, or has the will to flee from himself, the of corruption, unto Jesus, the fount Fountain of Life and Peace. *He has the will to come* and therefore the word of God comes to him in holy commandment of the full power of Almighty God saying, "*Whosoever will, let him take the water of life freely.*"

No one can forbid him, for God has opened to him the fountain, showing that he is of the house of Judah and

Israel to whom the fountain is open for sin and uncleanness, and bidden or commanded him to take the water of life freely. The will which has been made alive in his heart, and which has now become very active moves him forward to and into the fountain and he drinks. "He that drinketh of the water that I give shall never perish." How glorious! He drinks and lives forever. *Drink freely.* Could not drink otherwise, for he has been rendered helpless and pennyless. How poor! and yet the whole kingdom of heaven, God and Christ, heaven, life and death, all are his. How rich through Christ. Praise ye the Lord.

In hope and love,

L. H. HARDY.

Archer, N. C., Route No. 1.

Dear Brother Gold: I see in the dear old Landmark that you wish for all subscribers to pay up. I know you can't afford to keep up the Landmark unless you get what is due you. Some may think to themselves, well I don't owe but a little 50c. or \$1.00, and Brother Gold is able to live without that, until I see him, but should we not remember that the Landmark visits more homes than our preachers do, for the Landmark comes twice a month, while our pastor comes once a month, and it is with us all the time, willing to open unto us at any moment that we pick it up, and there we find some dear child of God pleading what they hope the good Lord has done for them, giving us light at the midnight hour, when we are so cast down, and feel so prone to sin, and fear that we haven't been born again. Oh, so often I lie and meditate of things that I can't understand, then probably in the next Landmark I will find some dear one telling me just what I have a desire to know, and I thank my God for every impression that I see is drawn out, for I believe that there is a purpose in

mothers will think of the young members and let their footsteps be so that the young will desire to follow in the old, for it is written that old things shall pass away and all things shall become new. Oh, how sweet it would be for us that are young in the church to see our forefathers and mothers experience one and all written in the dear old Landmark. Would it not give us light which are feasting on the sincere milk of the word, for those that are prepared for stronger meat to let the babe know how it tastes.

Brother Gold, I beg to be excused for worrying your patience with such an ignorant letter, for I didn't intend to write but a very few words when I started. I thought I would enclose 50c. to pay up my year's subscription for the Landmark this year, and tell you how much comfort it has been to me to read. Please remember me in your prayers.

Your unworthy brother, if one at all.
A. W. THOMPSON.

Bethel, N. C., R. F. D. No. 1.

Elder P. D. Gold, Dear Brother: It is on my mind to write this morning, though feeling my utter inability in doing so, but the Lord is my strength and no good thing will he withhold from them that walk uprightly. He is my all in all to trust in; he alone can help and save to the utmost. Another year has rolled around and will soon close upon us. How thankful I feel of the great blessings and the manifold kindness that I receive from the rich bountiful hands of the Lord daily. O my dear brother, I do realize that all of my help comes from him and no other source, for he is the fountain head that fills our souls with the water from the wells of salvation that never run dry. How good it is to be watered from these wells of living waters. It revives our drooping spirits, strengthens, fills us and thereon we grow, but O some-

times we get in a dry, parched land, where there is no water. We get tired, hungry and thirsty and feel that we will faint and fall by the way, but Jesus comes to our rescue and waters our souls from these wells. It is then we take courage and press onward. Well do I remember last first Sunday night in November you preached in Tarboro. How the Lord did revive my drooping spirit with the water from these wells through and by you. After you came out of the stand if you remember I told you the dew fell. You asked me if I got wet. I told you I felt that I did. The day following you baptized a candidate. While going straight way down the river indeed it was a beautiful scene to me. It reminded me of Christ and his disciples being baptized in the River of Jordan. I was blest to visit my dear brethren, sisters and friends in Rocky Mount this summer. First Saturday morning I boarded the train, stopped over in Tarboro and attended the yearly meeting both Saturday and Sunday. I expected to meet you, but was disappointed. Brother Jimmy Corbett and his brother preached. I enjoyed Brother Jimmy's discourse. It was a feast to me. His text was, we learn obedience by the things we suffer. He is an humble brother. I was glad to meet them. Yes, I visited Rocky Mount and had a very pleasant time in meeting the dear people of God. Our dear Brother and Sister Trevathan went to see me. Brother Trevathan is one among the best established Baptists I ever met. His words were as apples of gold in pictures of silver. How I did enjoy being with them. It was indeed a feast to me, though I felt so little and unworthy. This dear aged brother told me if he had known I had been in town he would have gone for me and carried me to his humble home and spent several days with him and his dear companion, which would have

been a delightful visit to me. I appreciated it, but my time was getting limited. The way was not open for me to attend preaching at the Falls, which I did so much regret. Dear brother, I was looking forward to go and hear you preach. Several of the brethren told me if they had known I had been in town they would have gone for me and carried me to church. I appreciated their kindness, but the Lord knows best and his ways are not our ways. I visited Sister Andrews during the time but we had no conveyance to go. I enjoyed being with her. She is a dear mother in Israel to me. I spent a pleasant time there. They all were so nice to me. I also visited a friend of mine, Mrs. B. F. Worsley, who is a Methodist, but she did all she could for my enjoyment. I appreciated that so much of her. She would send for the Baptists to come to see me. She manifested that she loved them, and I believe she is a child of God, while there brother Joseph Brake went. Sister Davis, also Sister Williford. Their stay was short and pleasant, talking of Jesus and his love. I did enjoy so much being there. She took me out in the country about three miles distant to see her husband's people who are Baptists. They greeted me with so much warmth. It was so cheering to be in their company and to hear them relate the dealings of the Lord with them. My stay with them was short, but so pleasant. I then visited our dear Brother Frank Savage and wife who lives the other side of the Falls. His wife is not a member, but she told me a reason of her hope. I will admonish all those that have a hope in Jesus to take up their cross and follow him, for he says, my yoke is easy and my burden is light. I enjoyed it. While there I met Brother Henry Trevathan and old Brother Trevathan's son, who I learned, had recently been baptized. While on my

trip I met some warm Baptists and O how I did love to be with them. I want to say to all those that were so good and kind to me, I kindly thank them for their kind hospitality towards me and it will ever be remembered. While passing through town I passed a beautiful Methodist church. What pomp and grandeur my eyes beheld, but give me grace in preference of all this vain world's show. The location of the Falls is in a beautiful place. The largest church I ever saw. While viewing the masses of hewn rock it reminded me of our Savior who suffered, bled and died that we might live. The water that is falling on this rock reminds me of grace being implanted in the sinner's heart. The Rock Christ Jesus, the solid foundation, the chief corner stone, indeed it was a lovely scene to me. Our dear pastor baptized two this summer, which makes three. He has been preaching for us some over twelve months. He was not with us at our yearly meeting. He was called away on account of his wife's illness. How I did miss his absence. Our dear Brother Roberson was with us. I will relate a vision I had of her while sick of her getting well. I dreamed of seeing a little infant lying down, dressed in white. I saw a woman going towards this infant to pick it up. The following day I received a letter from our dear pastor asking me to pray for him in his distressed condition, which I had tried before. After reading the letter, trying to ask the Lord again the second time to spare her, if his will. I could not gather up words to utter anything. I was entirely blank, stripped of all self, when these words came that I had prayed and my prayer would be answered. The vision was then unfolded to me. It was in this wise: The little infant that I saw lying down is the child Jesus. The condition that she was in then, the woman going towards this infant to pick it up, was

her restored to her feet. I was sure she would get well. Next I heard from her she was better. I was uneasy about her before it was unfolded to me. I hope the Lord gave me this vision for Brother Harrison's comfort, for I never sleep as late as I did that morning. Yes, I felt confident that she would get well and I see in so many instances where they are answered. The harder one's trial, the brighter Christian they are, but their faith is sufficient. How I do love to hear him preach the unsearchable riches of Christ. It revives my poor drooping spirit. Not long since I was feeling very low, had almost lost all hope. I got my Bible. I turned to Isaiah, where it reads, can a mother forget her nursing child. She may but I will never. They are engraved in the palms of my hands. That was enough. My soul received that comfort as mine. I believe there is a portion of scripture to comfort every child of God when they are in distress. I will close. May the Lord spare you, my dear brother to live long to comfort his dear people. From one who feels to be the least of all.

MAGGIE A. STATON.

Weeksville, N. C., Nov. 28, 1906.

Dear Brother Moore: I have made several attempts to write you since the Association was held at Flatty Creek church, which I did so much enjoy. My father and I intended to go to the Black Creek, but sickness prevented. I would love to have gone and heard the good preaching. But the Lord's will must be done, not ours. I often think of the dear brethren and sisters whom I meet during the Association, and only wish we all could meet again. But we know that we all will never meet on earth again, though I hope we may meet in heaven. I suppose you have heard of dear Brother W. W. Meredith's death. It was so

sad, though I believe he is now resting quietly in the embrace of heaven's King. I only wish my life as faithful as I believe he was. But I feel so weak and sinful. I know I don't live like I think a Christian ought to live: but I often ask God to guide and direct me, and show me the right way that I may live a better life. I only wish I could tell some dear brother and sister how I feel, but I am so weak and small. I think some time I am so wretched that I am not worthy to be with the brethren and sisters, still I love them and always love to be with them. I think often of the dear ones who are sick and afflicted, and wish I could help them to bear their troubles. We must trust in the Lord: he is able to do all things. I sometimes look at my dear parents that are getting old and feeble, and know they can't live with me many more years. It is hard to part from them, but the nearest and dearest friends on earth must part. If we only could be able to say the Lord giveth, the Lord taketh away, blessed be the Lord. I look at my dear father and wish I could live one-tenth as near right as he does. It seems to me as though I can see Christ in him when I look at him. It does me good to know he is my dear father. I am so corrupt with sin, Oh I sometimes feel forsaken, lonely, despondent and feel as though the Lord had forgotten to be gracious, and yet feel it is for my good and God's glory, for all things work together for good to them that love God. But the question often comes to me, do I love him? If so I ought to be different from what I am. I ought to bear the storm of life better, and my mind placed more on heaven and divine things. O that I could have the patience to endure all things for Christ's sake. It takes the spirit of the dear Lord to overcome all earthy and fleshy things. When

we are enabled to sit together in heavenly places in Christ Jesus what a good place, a heaven below the Redeemer to know.

How sweet the name of Jesus sounds in a believer's ear,

It soothes his sorrows, heals his wounds,

And drives away his fear.

It makes the wounded spirit whole,
And calms the troubled breast.

'Tis manna to the hungry soul,
And to the weary rest.

Dear Brother Moore, I ask you to pray for me that I may live nearer to Christ, and that I may lead a better life. I feel that I take part in worldly things more than I ought to. I think if I only could live like some of the brethren and sisters, and be more reconciled to his will. If the Lord willing, papa and I expect to spend Christmas with Brother Clay Robertson, and then on to the union meeting on the fifth Sunday. He has several appointments. I suppose you have seen them in the Landmark. I close with **love to you and your dear family.**

Dear Brother Moore, you can have this published in the Landmark if you think it worthy, if not it is well with me. I ask you and all of God's people to pray for me.

I remain your unworthy sister,
HALLIE MEADS.

Dear Brother Gold: I have not heard a gospel sermon since last March. There are no Primitive Baptists here as we have found. There are different denominations, but I never go to hear them, for as I believe they are at enmity with God, carnally minded, worshiping after the law of the carnal mind, which is not subject to the law of God, neither indeed can be. I cannot walk with them, for we are not agreed. I do not so understand

the scriptures. I read the Lord seeketh such to worship him as worship him in spirit and in truth, flesh and blood are not conferred with. Paul says, "Immediately I conferred not with flesh and blood," and I believe all feel the same way who are led of the Spirit. Missions and isms are not conferred with, man's works are not preached, but they look with an eye single to the glory of God, who sent his only beloved Son into the world to save his people from their sins; and he finished the work; man has never been called upon to either begin, or finish God's work. He formed light and created darkness, made everything that was made, made the earth, then took up the dust and made man. He did not borrow, but took of the dust of the work of his own hands, and made man, breathed into his nostrils the breath of life and man became a living soul. Then God caused a deep sleep to fall on Adam, the man he had made, and he took from him a rib and made a woman, while the man slept. He was not consulted even about his help-mate. Before the foundation of the world was laid God laid a plan of redemption to save this same man, who was not consulted then and is not now. His works are as sounding brass before the Lord; his plan of salvation is not man's. He works and none can hinder; he has all power in heaven and earth. "I will do all my pleasure saith the Lord. I feel that I want to worship a God who has all power, whether I am one of the elect, who will sing his glories in his kingdom prepared for his people, or not. Sometimes I feel that I have a hope, yet "I am so vile, so prone to sin I fear that I'm not born again." Sin seems mixed with all I do and I am made to exclaim, "Who shall deliver me from this death. None but God. Man is but the grass of the field in his sight; yet he leadeth him about and in-

structeth him, leadeth him in the green pastures, beside the still waters, and his banner over him is love. It is a great comfort when we read, and can understand the great promises, with faith in the scriptures, the promises of a God who is too good to be unkind. His mercies endure forever, his promises are sure unto his people.

I do not know why I have written this letter. May Israel's God watch over his people everywhere.

Your sister in hope,

LAVINIA J. DAWSON.

Hayden, Colorado.

Pilot Mountain, N. C., Aug. 15, 1906.

Dear Brethren in hope of eternal life: I will try to give you a short sketch of my Christian experience. When I was a boy I sometimes felt that I was a lost sinner and felt it my duty to try to pray.

But these impressions would finally leave me. At one time I went to the mourner's bench and was deeply concerned for a few days, but it wore away after a time. This was my condition until the fall of 1866, when there was a deep seriousness came over me about my salvation. I knew I was a sinner, and it seemed to me if I did not soon obtain a hope in Christ I never should. It seemed to me: Now is thy time or not at all. This was my condition for awhile. I went to preaching one night and went to the mourner's bench. I became deeply concerned about my soul's salvation. I wished I was off in some secret place. It seemed to me that I could pray more fervently to my God. I went home and tried to pray that night and next night I went to preaching again. When I reached the meeting house I felt so cold that I did not want to go in. They called for mourners. I did not go. I thought it was not right to act from persuasion. I had no more satisfaction. That night I thought I never wanted to go to meeting any

more I felt distressed for fear I had done wrong by not going to the mourner's bench that night. I tried to pray that night as long as I stayed awake. When I awoke I tried to pray, but all seemed to be darkness. I was like the children of Israel when they came to the Red Sea. I could go no farther. My sins hovered close behind me. I could not turn to the right nor the left. The walls were so high I could not go over them. I tried to pray, but it seemed all in vain. I saw I was lost forever if God for Christ's sake did not forgive my sins. I thought perhaps I was one of the non-elect. It seemed that my doom was sealed; I must be lost. O, what awful feelings. I had a little Testament. I got it and read and prayed with it in my hand. It seemed that I wanted to get as near to Christ as I could. I read some of the sweet promises. About this time my mourning was turned into joy. When I came to myself I was rejoicing. My sins seemed to all be gone. I loved God and Jesus Christ and everybody. I thought I was a Christian. I went to my father's and told them. I was happy. I returned home and gave thanks to God for his great love wherewith he loved me for Christ's sake. I prayed that if I was not deceived that I might feel again as I had that day. I felt happy that night again. From that time I have loved God and his cause and when I hear Jesus Christ preached to dying sinners it makes my heart rejoice.

Your brother in Christ, as I hope,
H. W. GORDON.

Elder P. D. Gold, Dear Brother: I have just received the Landmark of October 1st, and for some cause I have a mind to write you and tell you the best I can how much I have enjoyed reading your editorials, though I feel to be too illiterate spiritually as well as literally to express what I feel to have

seen in reading them. When I finished reading your piece on Identity there was an upheaving in my breast of glory to God and bless his holy name. Brothers I feel that there is not another such a gift among us as you are now. I do not say this to aim to flatter you or try to puff you in the flesh, for I am certain that you understand what I mean, that it is God's spirit in you causing you to render such service to his people and you (that is your flesh) has nothing to do with it. Your flesh has to be brought in subjection and by the same making it willing to go in obedience to the command and at the same time it is the same spirit that gives us a heart of understanding, teaching us to know the spiritual truth contained in your writing, so we have no one to glory in but God. Therefore I could but exclaim when such feeling of exclamation came, glory to God, and not Brother Gold, nor to myself, for neither of us after the flesh had anything to do with it but what he had given you to write he also gave me a mind to read and a heart to understand and rejoice in the truth. Thus it seems to me that all boasting is cut off from either side and we are only enabled to ascribe all praise to God. I have already written more than I intended. If you can read this letter at all do with it as you think proper, but I wish to say that in October number on pages 510 and 507 at least two-thirds of each is blank, so that we are utterly cut off from that much of its reading. Brother Gold, pray for me and mine, for if not deceived, I desire the prayers of all God's people.

R. L. SHREVE.

Dry Fork, Va.

Elder P. D. Gold, Dear Brother: For a week or so, some sweet scripture has been singing in my mind, some of which is contained in the 48th Psalm and second verse, reading thus: "Beau-

tiful for situation the joy of the whole earth is Mount Zion, on the sides of the north, the city of the great King." This to me is a wonderful declaration, profoundly logical from a natural as well as from a spiritual standpoint. First I might say because it is properly situated. If you or I were called upon to leave our natural home for another city the first thing to claim our attention would be to look well for a healthy, desirable part of the city, and we would likely, if we could, locate in the north or western part for health's sake: for should we move to an unhealthy part we would not prosper. But when we spiritually consider the church of God or Zion, there is no chance system in it. She is on the right side or north side, and is full of medicine or comfort of the gospel for the sons and daughters of God, and when they come home, I mean those on the outside, and take treatment or obey the Lord through the gospel or workings of his spirit, they have health and peace, a palace superior to anything of this world and joy in the Holy Ghost through Jesus Christ our Lord; and unlike an earthly king is our God because he is king of peace and everlasting joy, not of wars.

In Isai. 33:20, the same beautiful city is spoken of as the city of our Solemnity, and I am sure God's children desire this, something real and pure. They don't want to sound a trumpet for every little thing they do, and tell the whole world about it to gain popularity, but they want to see and feel the King in his beauty for themselves, and look upon Zion, the duty of our Solemnity, a quiet habitation, the sight of which and the joys the world has never known, nor ever can. Yes and to feel we are a resident citizen or son of our King.

J. A. HERNDON.

Durham, N. C.

ZION'S LANDMARK

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

P. G. LESTER - - - Floyd, Va

"Remove not the Ancient Landmark
which thy Fathers have set"

VOLUME XXXX - - - NO 3

WILSON, N. C., DEC. 15, 1906.

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EDITORIAL.

WHO IS HONEST?

Not the man that knows he is not telling the truth; not the one that is not acting the truth; not the one that is in any sense intending to deceive another; not the one who has practiced deception until it is easy for him to do and he, thinks it not wrong; not the man that owes another a debt and when asked for it becomes offended; not the one who duns another for a debt with a view of offending him; not the one that puts off paying a debt until it has accumulated to a larger sum than he thought and then he refuses to pay it; not the one who avoids paying a debt if he can; not the one who wants something for nothing and loves money so much that he would get another man's goods or labor for nothing if he could.

It has been said an honest man is the noblest work of God. Whether this is so or not I am sure God only makes men honest, and the devil has no hand in that.

To my mind the test of honesty is not praise, nor flattering speech, but straight forward, candid, truthful dealing, and doing what you promise, and truly aiming to do what is right. As men are selfish the practice of paying what you owe as carefully as de-

siring to collect what is due you, is reasonable proof that you are honest.

P. D. G.

WONDERFUL.

"Thy testimonies are wonderful: therefore doth my soul keep them." Psa. 119:129.

God's dealings are not like man's nor are his ways like man's ways. There is no resemblance between them, Men cannot of themselves tell the truth as God utters it. When men desire to state the truth and what they can in that way it is not the truth as God declares it, for men are ignorant, and do not know the future, and know but little of the present, nor can they control events or men. But there is nothing hid from the omniscient one either past, present or to come, nor is there anything beyond his control, nor is anything new to him as things are now to men.

Nor does the witness man at one time makes always correspond with his witness at other times. Men are changeable. One may be your friend apparently today, and soon may prove to be your enemy. But God is unchangeable and cannot lie.

His testimony is wonderful, for to his people it is so much better than they expected. When under a keen and deep sense of vileness we are looking for nothing but condemnation, but the most wonderful words of grace and truth come into our soul sealed and assured unto us by the Holy Spirit as no words of man ever come to us, and this is our testimony of the loving kindness of the covenant keeping God.

One of old said thy word is sweeter than the honey and honey comb. When sealed in our hearts it ends strife, and gives peace and is God's witness to us of his power to bless and to save. We rely on his word because he cannot lie. It is the end of all contro-

versy. Faith embraces God's promises as true and glorious.

It is wonderful furthermore because of our great unworthiness and his unspeakable greatness. We wonder to feel that he has mercy on such as are not worthy of the least of all his mercies, and as Ruth we exclaim, Why is this that I have found mercy in thy sight, seeing I am a stranger?

Every promise made is surprising and wonderful, and humbles the soul into thankfulness, and we know it is not the dealings of man nor like man's ways. His mercies are new and wonderful every morning.

This is why the soul keeps them. They are spoken to the heart, and dwell in the inward parts, and the soul is filled with love and praise to God. It is not a fleshy love, but the soul or understanding loves God, and these exceedingly great and precious promises of the Lord are kept and pondered in the heart. They are preserved as hidden treasures of immeasurable value. The white stone with a new name engraved is kept as invaluable and held in sweetest remembrance as the blessed testimony of God, a broad seal on the arm and within the soul held a most valuable guarantee of divine truth.

This is the most wonderful thing done for us, and the sweetest witness to the soul for he that believeth hath the witness in himself. Hence when the Lord sends a word into Jacob it lights upon Israel as greatest pledge and witness of our salvation, and we are glad the Lord remembers his word on which he has caused us to hope.

P. D. G.

Brother J. M. Thomas, of West Virginia, requests my view of the Sabbath in the peculiarity that no mention is made of the evening and morning of the Seventh day as of the other days. In the report of the days from the

first to the sixth the evening and the morning are stated, but nothing is said of the evening and the morning of the seventh day. According to the type there is no day following the seventh day, because the seventh day has no end, being a perfect day on which God rested from his finished work.

First. The seventh day or Sabbath day occupies a place of great prominence in the Bible, and shows the disposition of mankind regarding that day. God rested from his finished work on that day, ceasing from his work, not that he became wearied as a man does in excessive labor; but He finished his work and was well pleased with it and hallowed that day.

2nd. This is a type or figure of the the gospel which succeeds the completed labor under the law. In the six days of labor under the law there was evening and morning or change and there was failure. Night was found there and distress. As Jesus began his miracles at a marriage they had no wine. The mother of Jesus said they had no wine. There were six water-pots after the manner of purifying among the Jews, but they were empty. Jesus said fill you the water pots with water. Now the empty water pots; six in number, represents the six days of labor, which no Jew has performed. Not one of them had fulfilled that holy and spiritual law that required six days' labor before the seventh day of rest. Six days shalt thou labor and do all thy work, and on the seventh day thou shalt rest. Both are commanded by the same authority.

3rd. Now what is intended to be taught? Perfect work in fulfilling labor of six days as God worked six days; then perfect rest after all the work is finished, and rest continuing without a night and morning following. God rested from all his six days work, nor did he make another world, nor add any thing to what he had

finished. So the Sabbath is a day of perfect rest in which no manner of servile work is done. Nor does any night follow it, hence no darkness or distress.

4th. The coming of Jesus in the flesh made of a woman, made under the law, to fulfill the law in every jot and tittle, doing all the six days of labor the law requires, and being made a curse for us, becoming the end of the law for righteousness to every one that believeth, and resting in the grave the seventh day, and a perfect rest, nothing more to be done, shows the spiritual nature of God's holy law, and that none but Jesus could fulfill all its demands.

5th. When one is convicted of sin he finds he has never performed truly and fully a single thing the law requires, and therefore there can be no rest, for one cannot rest until the law is fulfilled. But when Jesus is revealed as having finished and fulfilled all that the law requires he sees the glorious work of Jesus, and ceasing from his own work and rests in the finished work of Jesus, and tastes the new wine of the blood of Jesus answering to the grace of God that bringeth salvation. What a glorious rest is this with no night or death following, because it is the Lord's day, the Sabbath of rest, wherein we cease from our own work as God did from his. To do any thing of man's work would be to deny Jesus and show his work was not complete. To trust fully in him is the only way he can be honored. If I trust fully in him it is the only way he can be honored. If I trust fully in Jesus I have all things being complete in him and honoring him.

6th. This is a perfect day of rest, no cloud, no storm, no darkness, a morning without a cloud, a day without an end. For in Jesus there is no death. As God who commanded the light to shine out of darkness hath shined in

our hearts to give us the light of the knowledge of the glory of God in the face of Jesus Christ; so thy sun shall no more go down, nor thy moon withdrawn her light. For the Lord God is a sun and shield, and he will give grace and glory, and no good thing will he withhold from them that walk uprightly.

7th. In heaven there is the perfect rest of satisfaction in the finished work of God in Christ Jesus, and perfect light of day wherein there is no night, nor end of perfection. This shall be the consummation of what is shadowed forth in the creation, for God hath made all things for his own glory, and reveals that glory to those he has loved with an everlasting love, and he rests in that love, and his people shall rest in the Father's love, and that rest is glorious.

P. D. G.

"These six things doth the Lord hate: yea seven are an abomination unto him,

A proud look, a lying tongue, and hands that shed innocent blood,

A heart that deviseth wicked imaginations, feet that be swift in running to mischief,

A false witness that speaketh lies, and he that soweth discord among brethren." Prov. 6:16-19.

The things here enumerated which the Lord hates are things that make the one guilty of them odious in the eyes of right-minded men. People that are possessed of what we call good principles have no fellowship for such as are guilty of the above named charges.

1st. "A proud look." Haughty people are hateful to all those that are sensible of the frailties of man. What has he to be proud of? When we see our own hateful character we feel cast down and lowly in spirit, and seek a low place. Scornful or proud looks are so unbecoming to us. The devil is

the king of all the children of pride, and those that follow him have a proud and scornful look, and say by their conduct, I am more holy than thou art, stand aside, and let me have the preference.

2nd. "A lying tongue." When the tongue is employed in speaking the truth it is a very useful member. But there is no member of man that has a worse reputation than the tongue. All sober-minded men hate liars. There is scarcely baser characters than such as will not tell the truth. They have a shameful origin for the devil their father is the father of lies and liars.

How much mischief is caused by those that intend to deceive. The worst of lies is preaching falsehoods in the name of the Lord who is truth itself in all its fulness. To make empty the soul of the hungry, to set up idols for the true God, and to preach the doctrines of men and devils claiming such to be the truth is most hateful. This is one of the things the Lord hates.

3rd. "And hands that shed innocent blood." This is murder. He that has no more regard for the rights of man than to shed innocent blood proclaims that he is a murderer and the Lord hates such a wicked person. The members of our bodies should be employed in useful occupations. These hands should minister to my necessities, and those that are with me. When we thus labor and serve mankind we are serving the Lord. But when we wickedly misuse and pervert our hands to so foul a deed as murder surely we are incurring the sore displeasure of the Lord.

4th. "A heart that deviseth wicked imaginations." The heart is the seat or fountain of the deeds of men good or bad. The heart is deceitful above all things and desperately wicked. In the early history of mankind it is said the thoughts of the imagination of

man's heart were only evil continually, and soon the flood destroyed that race, but it has not swept away that wicked heart of man, nor his wicked devices. This thing the Lord hates. How often I am plagued with this fretting leprosy, uncontrollable and utterly incurable by me. But the wicked are not plagued with this evil heart because it is not hateful to them, but they plot wickedness.

5th. "Feet that be swift in running to mischief." The members of the body are the instruments the man uses to execute his will or purpose. Feet are employed to bear the body about. The will or purpose of the mind is carried out by the members of the body, and we ascribe the guilt to the motive of the man that actuates. The feet swift in running to mischief are the means the man uses to carry out his designs. To say the feet are swift in running to mischief declares the guilt of one full of violence. The Lord hates all this. The body becomes defiled and the whole man is corrupted. The righteous man brings his body into subjection, and keeps it under and presents his member as instruments of righteousness, the Lord working in him both to will and to do of his own good pleasure: for the bodies of believers in Jesus are temples of the Holy Ghost, and are presented by them as living sacrifices holy, acceptable unto God which is their reasonable service; while the prince of the power of the air—the devil—is the spirit now working in the children of disobedience.

6th. "A false witness that speaketh lies." One under the solemnity of an oath that bears false witness is a most inexcusable man, and desperately mischievous and dangerous to others. Takink the Lord's name in vain, forswearing ones self is criminal in a high degree, and dangerous to the rights of others. This the Lord hates as an

abomination.

7th. "And he that soweth discord among brethren." This is grievous, a great abomination, one perhaps greater than the others. We despise a man that sows discord among neighbors. Suppose a man comes into your family, and utters lies and sets husband and wife at variance, arrays children against each other, or against their parents, and the whole family become embittered against each other, what would you think? Who can think well of a man in a neighborhood that sets one part in bitter hostility against another? Who can think another by telling lies and causing confusion and strife in the neighborhood? Would any lover of peace and good living want that man in the neighborhood, or have any respect for him? How much greater the sin for one to sow discord among brethren? To act in an offensive manner and get up divisions in a church or among the brethren, to array one part against another, causing confusion? Who would have any respect for a man that would do this? Surely those that love righteous living could have no respect for such an one. A man that is self-willed, contentious, causing confusion in the neighborhood, no right-minded person could like.

If I do not act right I may cause another to stumble, and one part may follow me, and thus cause a division.

The best way I know of to make or keep the peace is to live right myself. Everybody of a good mind loves a meek and lowly man, a forgiving man, one that returns good for evil, and blesses those that curse him.

Often times we are quick to speak. Whereas we ought to be slow to speak. Be not hasty nor forward to express your opinion.

One crooked way is to show discord among the brethren, or sow tares among the wheat. We should hold

fast that which the Lord gives us, and seek peace and ensue it. If we love the brethren that love works no ill to his neighbor, but it inclines us to seek the peace of Israel. Blessed is the peacemaker. How good to forgive. Wait on the Lord for he is good and his mercy endures forever.

When a trouble springs up in a church, and some increase the distress, have no desire for peace, but are heady, high-minded, this the Lord hates. The Lord loves the humble soul that speaks the truth and loves peace, but he hates the forward lips and an abomination to him is the meddler, the fuss-maker, the sower of discord among brethren.

How hateful and distressing to see one Baptist unforgiving and contentious, accusing his brethren, that makes a man an offender for a word, that wants his own way, is self-willed and stubborn?

How lovely is the humble and the forgiving soul, that lays aside all anger, wrath, malice and evil speaking, and as a new-born babe desires the sincere milk of the word that he may grow thereby.

P. D. G.

NOW AND FOREVER.

Brother S. W. Outterbridge requested my view of First Timothy 4:8, "Having promise of the life that now is, and of that which is to come."

This is the latter part of this verse. The beginning says, For bodily exercise profiteth little: but godliness is profitable unto all things. Bodily exercise is valueless or profiteth little, so little it is worthless. What is bodily exercise? Any and all service to please the body, or to gratify its lusts. Some exercise to train their muscles and limbs in order to strengthen them to contest for mastery: others to ingratiate themselves into the favor of their gods by physical endurance. There is little or no profit in this. But

the apostle declares that godliness is profitable unto all things. When whatsoever we do is unto the Lord there is great reward in this, having the promise of the life that now is, and of that which is to come.

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

The life that now is James says is a vapor. How uncertain, vexatious, disappointing, vile, corrupt or mortal, sure to die. It is afflicted with many troubles and is sure to end in death. But the godly man has the promise of blessing in this life. For all things work together for good to them that love God, to them who are the called according to his purpose. For 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? Thing present are yours. You may not be able to see how things that appear to be against us are for us, but He that works all things after the counsel of his own will controls this, and He is faithful. Things to come are yours. It matters not if you are unable to control any thing of the future, for you do not know as yet what is in the future, and if you should know you are still unable to control it. But God has put the future in his own power. Life is yours with all its uncertainty and changing scenes. Death is yours with all its solemnity and fearfulness.

Paul is yours, the great apostle of the Gentiles, with his varied and rich gifts and his life of labor. Peter is yours who is the apostle of the circumcision, so that there is nothing in the law to condemn you. Apollos is yours with his eloquence. All the gifts of the ministry are yours, for they are for the perfecting of the saints, for the edification of the church of Jesus Christ. All are yours, and ye are Christ's, and Christ is God's.

Is there perfect equality in the gos-

pel? Is the poor member who is fed by the benevolence of the rich, or the tax of the public, as rich as the most wealthy member in worldly goods? Can one have nothing and yet possess all things? Can one be poor yet be rich, poor in this world's goods, yet be rich toward God. Can he be an old man and yet be young, be a fool yet be wise in Christ? The people of God are heirs of God and joint heirs with Christ. One says he is not seeing all this. Perhaps he has not suffered with Christ. We must suffer with him before we reign with him. By the faith of Jesus we enter into this field which the Lord has blest, and see and feel that we have all things common. It is when no man calls any thing he has as his own, but sees that all things are of God that he has all. He must lose all to find all. Not until Job lost all were his possessions doubled. He that will save his life shall lose it. He that will lose his life shall find it.

When you are sitting together in heavenly places in Christ Jesus you have no lack, nor do you covet another's things. When you are feeding on a gospel sermon you feel that is your preacher thus serving you, nor do you envy Elijah his seat.

God's people are all one in Christ Jesus. Here there is no difference. It is when we are walking after the flesh that we have divisions and strife. But the lame take the prey and the humble are exalted.

Brother Outterbridge is past four score years, and as Zacharias, and Elizabeth he and Sister Outterbridge are walking blameless in Christ Jesus. It would be difficult to find two members more lovely than they are. Each has good health, and they are doing their own work, and are blest with a good home, a home for Baptists too.

It seems to me they are walking out, making manifest that it is not a vain thing to serve the Lord, and that they

are having this life with riches of faith of that which is to come. They are always rejoicing, and in every thing it seems giving thanks. How much more one honors God who by word and deed, with feet and tongue, gives God praise, and whose life is one song of thanksgiving.

P. D. G.

END OF YEAR.

This issue is the last one for the year 1906.

It has been unusual in my memory in the daily rains of July and August, which in some sections were disastrous to crops, specially in Eastern North Carolina. Also in the ten days of rain in October, causing such loss of cotton, hay and peas. The Lord sends the rain for a purpose, usually for moisture and growth of crops that there may be food for man and beast, and that the earth may be watered. He sends us rain and fruitful seasons. At times though rain is sent for correction. When Israel desired a King that they might be as other nations, Samuel was told to protest against such a thing. A great rain fell in harvest time. This was to show them that they had rejected God as their king, and sought a man to rule over them like the other nations, First Sam. 12:17-20.

But the Lord is merciful to us sinners. Crops are plentiful. Labor is scarce because one can obtain so much for one day's labor. Curses or evils come with supposed blessings. The people are lovers of gain and of ease, and care but little for each other.

Churches are generally indifferent, and often careless about the worship of God. It is a bad sign when people do not care much about preaching, nor for their preachers and places of worship, and for the sick and for each other.

Were it not for the mercies of God where would we be? Having obtained mercy of the Lord we continue to this present time.

P. D. G.

OBITUARIES

JAMES ROYSTER HINTON.

By request of mother, I write the notice of a portion of the life and death of her beloved son and my dear brother. He was the son of James T. and Eugenia A. Hinton, of Clayton, N. C., born December 5th, 1884, and died October 20th, 1906. Brother had been afflicted from infancy and at the age of six years he had a severe attack of whooping cough, which left him with asthma and a cough. We hoped as he grew older he would get better and did seem some improved for a good while, but about 16 months ago his cough became much worse and in January brother came home sick, from Norfolk, Va., where he had been working for two years. He gradually grew weaker and cough worse until Thursday night when he had a severe hemorrhage of the lungs and on Saturday morning, 20th of October, his soul was taken, we feel to hope, from earth to heaven. Dear brother leaves a much afflicted but comforted mother, father, sister and two brothers, besides many relatives and kind friends to miss him. But we feel that our loss is his eternal gain. Mother feels that she has many beautiful and bright evidences that our loved one is dwelling with the Redeemed of the Lord, which was given her during his afflictions and in hearing him talk of the sweet and comforting scriptures which were given him day and night at times during his sickness. He would ask mother questions concerning the different scriptures that were presented to him, and she would tell him that she felt they were some of the precious promises of the Savior to his children. Mother told brother some time ago she felt she had been shown that he was "dead to sin, made alive unto holiness." Brother was always an obedient, quiet and devoted son and brother, and took all his severe sufferings so quietly and patiently, never murmuring, even after the hemorrhage, he did not seem alarmed, but had such a sweet, calm smile on his face,

most of the time until he became unconscious, then after death as he lay sleeping there was the same sweet smile.

On Sunday evening, 21st, his funeral was preached by Elder J. W. Gardner, of Goldsboro, N. C., who spoke very impressively to a large concourse of bereaved relatives and friends, but not as those who have no hope.

Written by his devoted sister,
 IRENE HINTON.
 Clayton, N. C.

APPOINTMENTS

E. E. LUNDY.

North Lake, Monday after first Sunday in December.

Frying Pan Wednesday after second Sunday.

Concord, Monday after third Sunday.

Elizabeth City, Tuesday night.

North Creek, Wednesday after fourth Sunday.

Bath, at night.

White Plains, Thursday.

Washington, at night.

Sandy Grove, Friday night.

Bethel (Union meeting), Saturday and fifth Sunday.

Horn's School House, first Sunday in January.

Wilmington, at night.

Mrs. Barnard's, near Elrod, Monday night.

Coward's, Florence county, S. C., Wednesday night.

Mt. Pleasant, second Saturday and second day

Black Creek, S. C., Tuesday.

Feathery Bay, Wednesday.

Pee Dee, Thursday.

Simpson's Creek, Friday.

Pireway, Saturday.

Mill Branch, third Sunday.

White Oak (Jones county), fourth Sunday.

Hadnott's Creek, Monday.

North East, Tuesday.

South West, Wednesday.

Bay, Thursday.

Yopp's, Friday.

Sheffield, Saturday and first Sunday in February.

Morehead City, Monday night.

Harker's Island, Tuesday night.

North River, Thursday and Friday.

Strait's, Saturday and second Sunday.

Davis' Shore, Monday night.

Hunting Quarter, Wednesday.

Elder John A. Shaw will accompany him to Elizabeth City.

J. A. SHAW.

Jamesville, Thursday after fourth Sunday in December.

Smithwick's Creek Union meeting.

Bear Grass, Monday.

Flat Swamp, Tuesday.

Conoeto, Wednesday.

Cross Roads, Thursday.

Tarboro, Saturday and first Sunday in January.

Sparta, Monday.

Autry's Creek, Tuesday.

Tyson's Wednesday.

Farmville, Thursday.

Meadow, Friday.

White Oak, Saturday.

Wilson, second Sunday.

Lower Black Creek, Monday.

Aycock's, Tuesday.

Turne's Swamp, 3 p. m.

Nahunta, Wednesday.

Memorial, Thursday.

Upper Black Creek, Friday.

Contentnea, Saturday and third Sunday.

Scott's, Monday.

Healthy Plains, Tuesday.

Sandy Grove, Wednesday.

Peach Tree, Thursday.

Castalia, Friday.

Nashville, Saturday and fourth Sunday.

Sappony, Monday.

Falls, Tuesday.

Salem, Wednesday.

Whitaker's, Thursday.

Williams, Friday.

Mill Branch, Saturday and first Sunday in February.

Upper Town Creek, Monday.

Pleasant Hill, Tuesday.

Lawrence's, Wednesday.
 Deep Creek, Thursday.
 Kehukee, Saturday and second Sunday.
 Mt. Zion, Monday.
 Conoho, Tuesday.
 Hamilton, Wednesday.
 Spring Green, Thursday.
 Skewarkey, third Sunday.

P. W. WILLIARD.

Durham, Saturday and third Sunday in
 December.
 Roxboro, Monday.
 Flat River, Tuesday.
 Surl River, Wednesday.
 Mt. Lebanon, Thursday.

J. D. ARMSTRONG.

Upper Town Creek, Saturday and third
 Sunday in December.
 Black Creek, Monday.
 Aycock's, Tuesday.
 Nahunta, Wednesday.
 Goldsboro, at night.
 Wilmington, Thursday.
 Brother Cavanaugh meet me Friday a. m.
 at 10 o'clock at Wallace.
 Muddy Creek, Saturday and fourth Sun-
 day.
 Willow Bottom, Monday.
 Cypress Creek, Tuesday and Wednesday.
 Maple Hill, Thursday.
 South West, Saturday and fifth Sunday.
 Bay, Tuesday.
 Yopp's, Wednesday and Thursday.
 Ward's Will, Saturday and first Sunday in
 January.
 Hadntt's Creek, Tuesday and Wednesday.
 North East, Saturday and second Sun-
 day.
 White Oak, Monday and Tuesday.
 Newport, Saturday and third Sunday.
 Hadnott's Creek, Monday.
 Ward's Will, Tuesday.
 Yopp's, Wednesday.
 Bay, Thursday and Friday.
 Muddy Creek, Saturday and fourth Sun-
 day.

UNION MEETINGS.

Wilson's Mill, N. C., Nov. 16, 1906.
 Elder P. D. Gold, Dear Brother in Christ.
 Please publish in the Landmark the next
 session of the Smithfield Union will be held
 (if the Lord's will) at Hannah's Creek
 church, Johnston county, N. C., on Saturday
 and fifth Sunday in December, 1906.

Brethren, sisters especially ministers, are
 cordially invited.

Your broother in hope of Christ,


J. A. BATTEN,
 Union Clerk.

The next session of the Black Creek
 Union is appointed to be held with the
 church at Peach Tree, Nash county, N. C.,
 Saturday and fifth Sunday in December.
 Those coming by rail get off at Spring Hope
 Friday forenoon.

W. G. WALKER, C. C.

CANCERS CURED

Local cancers, warts
 and external tumors
 successfully treated.

Any one suffering
 with these troubles will
 do well to write or go to
 see, 

Elder L. H. HARDY
 REIDSVILLE, N. C.

ZION'S LANDMARK

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(PRIMITIVE OR OLD SCHOOL BAPTIST.)

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P. G. LESTER, ASSOCIATE EDITOR, FLORENCE, VA.

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THE PURPOSE OF ZION'S LANDMARK

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

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

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

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

It aims to contend for the mystery of the faith in God, 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.

SUBSCRIPTION PRICE OF ZION'S LANDMARK.

Clubs of ten or more can have the Landmark at one dollar each for cash in advance.

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

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 the new names.

If money sent has not been received, please inform me of it. When you can always send money by money order, check or draft, or registered letter, or by express.

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

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RALEIGH, N. C.

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS.

THE BENDICTION.

A SERMON PREACHED ON TUESDAY EVENING, JUNE 1ST, 1841, BY MR. WILLIAM GADSBY (OF MANCHESTER), AT GOWER STREET CHAPEL, LONDON.

“The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.”—2 Cor. 13:14.

If God is graciously pleased to grant you and me the sweet unction of the blessings contained in the passage read as a text, we possess the rarest blessings it is in the power of God to bestow upon creatures. Angels do not enter into the glorious mystery of some part of it; and therefore we have a song to sing more divinely glorious than that of the angels in heaven.

Some people tell us that it should not be read as a prayer of the apostle that this *might be* the case, but as a declaration that *it is* the case. But I am wonderfully mistaken if the hearts of God's people, at one time or another, would not give that statement the lie. For though these are secured in the person of Christ, can you—can I—dare we—*always* say that we possess in our souls the sweet, melting, cheering grace of Christ and the communion of the Holy Ghost? Communion springs from union, and there must be both a giving and a receiving; and do you and I always feel a solemn coming in and a blessed going out of communion with the Holy Ghost? Alas! if we search our hearts we shall often find that there is a different sort of communion that staggers and confounds us, and often makes us wonder

what sort of outrageous animals we are, for we really cannot make it out; at least *I* really cannot make out what sort of a creature I am, because of the worthlessness and wretchedness that I feel. And yet—to the honor of the Lord I would speak it—there are moments when there is a solemn coming in by the power of the Spirit, and a solemn going out to the Lord by the same, and then I want no mortal living to tell me that “the communion of the Holy Ghost is with me.” Now, the apostle does not merely say, “This is secured in Christ,” but—“be with you.” It is a personal, and a sweet and a blessed matter. And the real child of God, quickened and made alive by divine grace, wants the immortal blessings couched in our text to have a residence, a dwelling, a sweet springing up and a divine flow in his own heart, and then he knows something of what it is for “the grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost” to be “with him.”

I shall just make a remark or two upon the passage as it lies before me. And I shall speak, as far as God shall enable me, as standing on the verge of eternity; for perhaps you and I shall never see one another again in the flesh. But if we meet *here*—if we meet in “the grace of the Lord Jesus Christ,” if we meet in “the love of God,” if we meet in the solemn “communion of the Holy Ghost”—and if, through the divine teachings and operations of the Spirit, “the grace of Christ” is in us, “the love of God” is in us, “the communion of the Holy Ghost” is in us—if we could be a million miles distant, we should stand be-

fore God on the same ground. Yes, brethren, if God takes some of us to heaven, and leaves others to grovel a little longer here below, we still stand before God, whether in heaven or on earth, upon the same solemn ground. And the event shall prove, that we shall at last meet together, in the mystery of everlasting, immutable love, to "dwell for ever with the Lord."

Perhaps some of you will say, "The text does not lie exactly in proper order; it should begin with 'the love of God,' and then 'the grace of Christ' appears richly and blessedly to spring from that." But I believe it lies in that order in which God teaches his people. Whatever view we might have of the love of God in the spring-head of grace or mercy, what is it that God reveals to the conscience, that first springs up in our own hearts and leads us to know something of the mystery of it? Did you ever know anything spiritually of the love of God till you felt a little of the grace of Christ? Is it not by being brought, by the sweet teachings of the Spirit, to have a little of the meltings and divine operations of the grace of Christ, that we are led solemnly into the love of God? And so, through the channel of the grace of Christ, we "enter into rest," and God is glorified in opening the mysteries of his everlasting love to our souls.

You may say, "Who are they that are intended in the text?" Why, God's heaven-born family. And mind one thing: as far as it stands in Christ, the whole of the elect are interested in it, whether they are born of God or not; but as far as it stands in the manifestation of it in our conscience, none are interested in it till God quickens their dead souls and brings them to a spiritual acquaintance with it. And it is the latter the apostle has in view—that we may have a sweet, a blessed acquaintance with the mysteries of the gospel in our own hearts,

I. We will first, then, drop a hint or two upon "*the grace of our Lord Jesus Christ.*"

And really what a cluster of divine blessings there is in this single expression! We may talk of the grace of a king, a fellow-creature: but here is the character set before us that is the wonder of heaven—the Lord Jesus Christ, Lord of heaven and earth, God over all, in the glorious character of the Saviour, that saves his people—with the immortal openings of God's love, in confirming him manifestly in his saving office by the divine unction without measure—the Christ, the Savior, the anointed Savior, that has grace to bestow upon rebels. And it is grace, the solemn grace of this glorious person, that the apostle prays might be with the church.

And what is couched in this grace? If I attempt to tell you, I can only say a little about it, for we must die to know much of it; and every little that God is graciously pleased to teach us, only teaches us that we know very little; and the more we have, the more we know that we know but very little, and that we must enter into a state of immortal glory, really and truly to know much of "the grace of the Lord Jesus Christ."

There is one portion of Scripture upon this subject: "Ye know the grace of our Lord Jesus Christ, that though he was rich, for your sakes he became poor." Now, that text has set me fast many a time. How set me fast? I never yet have been able to get into the glory of the riches of Christ, fully and blessedly so; and I never yet have been able to get into the glory of the poverty of Christ Jesus—the riches and the poverty meeting together. A little measure of it in the conscience brings the soul to such divine humility, that we are lost in holy amazement. So "rich," that he is "the brightness of the Father's glory, and the express image of his

person;" so "rich," that he has treasured up in himself all the immortal mystery that ever God did and that ever God will reveal to the millions of his elect. It is all locked in his heart, treasured up in him; the fulness is there—"full of grace and truth." And so "poor," that he "had not where to lay his head;" so 'poor,' that he could call no where his home; so "poor," that he met with worse treatment than foxes—"Foxes have holes, and the birds of the air have nests;" so "poor," that he had to wake through all the trials, distresses, temptations, and miseries that devils and men and sin could lay upon him—and this, too, accompanied with the wrath of insulted justice, the terrors of God; and so "poor," that when overwhelmed in this misery, he had not a soul of the human race to sympathize with him. His disciples, that were nearest him, went to sleep; Judas betrayed him; a band of vagabonds met him to take him and torture him; he was cruelly mocked and scourged, and everything that was awful was poured upon him. And yet this very person, that so emptied himself, in the solemn displays of his grace to his people, as to be the sport—the mark for the arrows and darts of devils, men, and sin. And this poor, tortured, tempted soul, to come down to thee; to come into thy case and circumstances; to be a sympathizing friend with thee! Talk of an exalted Christ! it is very blessed to get in feeling to an exalted Christ through the poverty of Christ; to get to him through the channel of a bleeding, tortured, slaughtered, tempted, abused, scorned, despised, humbled Christ—under the teaching of God the Spirit to get to an exalted Christ, through this immortal channel of divine grace, brings the soul into a state of solemn exaltation and deep humiliation at the same time.

Now, here is a little measure of "the grace of the Lord Jesus Christ." "For

your sakes he became poor." You and I have no cause to look with any degree of indignity upon the power of Satan and men that abused him; neither devils nor men could have touched him, had he not put himself under the solemn, gracious constraint of lying under their power in this sense, to come down to your case and circumstances, and to sympathize with you.

Now, some poor soul is ready to say, "Would Christ stoop so low, and bear such indignity, for a vile wretch like me?" He did it for none but vile wretches. If there is not a vile wretch in this congregation, he did not do it for a soul of you. He never thus "became poor" for any but vile wretches. Therefore those who imagine they are not vile, nor base, nor wretched, let them take their own heaven; God knows, I never wish to be with them in it; they are welcome to it, with all the exaltation they can boast of in it. My glory is, under the blessed teaching of the Spirit of the Lord, to have a heaven that comes to me through the channel of a once slaughtered, agonizing, poverty-stricken Christ, who is now exalted at the right hand of the Father, to bring those for whom he was smitten to the enjoyment of himself. And may this grace be with you—"the grace of the Lord Jesus Christ." For *your* sakes he became poor," ye self-loathing, pulled-to-pieces sinners. There is not a set of men or women in the world, that I love to have intercourse with, but such as these. A whole-hearted, pretty, nice-stepping, neat-spoken sinner in matters of ternity! I would as soon have to do with a bubble upon the water as with him. In matters of civil society, I desire to be as courteous as I can to all my fellow-sinners; but the characters I feel love to are poor, wretched, pulled-to-pieces sinners, groaning under a sense of their misery. And these

are the very characters that the Son of God was made poor for. And why? That they "through his poverty might be rich." Through his humbling himself, they are exalted; through his becoming "a worm, and nō man," they are brought richly and blessedly to the enjoyment of the adoption of sons; through his weakness (for he was "crucified through weakness") they are made "strong in the Lord and in the power of his might;" through his poverty, they are made "rich in faith," and manifestively "heirs of the kingdom." And thus, through the *homelessness* of the Lord Jesus Christ, they are made to possess the blessedness of having "an inheritance incorruptible and undefiled, and that fadeth not away." We have to travel, brethren, to our home and our exalted state through the solemn steps of a suffering God in our nature—a tried Jesus in our nature—bearing our offences, and dying "the just for the unjust, to bring us to God." "The grace of the Lord Jesus Christ be with you."

But we observe, further, "the grace of the Lord Jesus Christ" couches in it what the Holy Spirit says of him—"full of grace and truth." Do you want the grace of prayer? It is in Christ. If that is "with you," you find the same Spirit that breathed out to God at Gethsemane, breathed out in your souls. "But," say you, "I am in darkness, and sometimes I am afraid that I shall die in darkness." Aye, so am I too; the Lord knows I am. I do not know that death ever appears to me more terrific than when I feel a fear that I shall die in darkness; I do not want such a death as that. But I can tell you what the Lord has brought me to know a little of, and to feel a little satisfaction in; and that is, that if God should see good that I should die in darkness, I am but level with the Lord Jesus Christ. He was in darkness, and cried out in darkness, "My God, my

God, why hast thou forsaken me?" Why, bless you, poor souls, we have solemn company when we have such company as this, have we not? Even in our dark moments, when we are able in some measure to feel that we are in such company, we trace a little of "the grace of the Lord Jesus Christ," that he put himself so low as to be a pillow in death to his poor people, if they were dark there, that they might find rest in him eventually, and be led to glorify him. "The grace of the Lord Jesus Christ be with you."

If you want faith, there is a fulness in him. If you want patience, there it is. And I do not know, sometimes, whether that is not what I stand in need of more than anything else I feel it every day. I have had affliction, torturing affliction, close affliction, for more than twenty years, and one upon the heels of another, tearing my poor flesh and blood, till sometimes I think there is not a mortal under the heavens that stands more in need of patience; and I am ready to think that God gives me none at all—I feel so dissatisfied with the Lord's dealings. "And," say you, "do you let folks see it?" Too much, at times, I assure you; and I am very much ashamed that ever I show it or feel it. But so it is; and I feel in my very soul the necessity of patience of the Lord Jesus Christ. O! how patient he was in his afflictions! If they reviled, he "reviled not again;" if they scorned, he scorned not again; he bore the insults of men with patience and submission. O! brethren, may the patience of Christ be in your hearts and mine. O Lord, the Spirit, pour into our hearts the patience of Christ, and detain it there, that we may be "patient in tribulation" and that patience may "have its perfect work." And if, under the sweet teaching of the blessed Spirit, we are brought there, we know something about "the grace of the Lord Jesus Christ."

We want sometimes a little strength to support us under troubles and afflictions. And I dare say that some poor children of God here has thought before now that he had a tolerable share of strength. I remember the time when I felt grieved for one I belived to be a chld of God, because he seemed so very impatient in trouble; and I prayed that some of his troubles might be taken from him and given to me—I thought I could bear them better than he. But it is a long time since I prayed for other people's troubles, I can assure you. God taught me how weak I was, and how much I needed the strength of Christ. But then, in "the grace of the Lord Jesus Christ" there is the strength of God—"Christ, the power of God." If we have "the grace of the Lord Jesus Christ" with us and in us manifestively, we have the spirit of prayer and the spirit of praise, the spirit of love, the spirit of patience, the spirit of meekness, the spirit of humility, the spirit of strength, the spirit of brotherly kindness, the spirit of godly simplicity, the spirit of holy adoration, the spirit of deadness to the world, the spirit of union to one another in and through the blessed Redeemer. We have, in reality, the sweet unfoldings of the mystery of a Three-one God in the heart and love and blood of Christ to be with us and in us.

Now, do you know anything of this? Could I wish you better than to pray with the apostle, if I should never see you again, "The grace of the Lord Jesus Christ be with you?" Brethren, God help you to pray for me that it may be with me; and me for you, that it may be with you; that we may this night have our consciences loaded with the grace, the matchless grace of the Lord Jesus Christ, and that it may have an abiding place in our hearts, that we may trace our interest in him, and live to the praise of his name, who

has done such mighty wonders for us. "The grace of the Lord Jesus Christ be with you."

II. "And the love of God."

Now, if I know anything of "the love of God" (and I believe I do), I know that I was brought to a sweet enjoyment of that love through "the grace of the Lord Jesus Christ." And though the child of God may and frequently does doubt his interest in Christ, yet there are doubts, fears, suspicions, bondage and distress, that do not amount to the point of questioning his interest in the love of God. "O!" say you, "if I belived I was interested in the love of God, I should have no doubts nor fears nor suspicions." You do not know what you are talking about, and you had better hold your tongue till you do. If ever God brings you feelingly and spiritually to know your interest in "the grace of the Lord Jesus Christ and the love of God," and you have to come through sharp conflicts, you will have fears and doubts and miseries, and yet at the same time, if it were put close to your conscience, you could not, at times, call in question your interest in Christ. I do not mean, that you may not say you do because you do not always speak the truth, you know; we sometimes keep back a little of the truth, in order to get a little pity from our brethren. "But," says you, "I wish you would describe a few of the doubts and fears and suspicions we can have, and yet know our interest in the love of God; what can they be?" I will tell you what it has been with men, and what (if I live long) I am afraid it will be again. I have feared, for one thing, that one day I shall be left to tumble some horrible thing out that makes me groan within—that it will not keep its place within, but that it will come out—and that after all I shall bring my own character, the church over which God has made me overseer, and the

cause of God with which I am connected into contempt and disgrace. "O! you have no cause to fear that," say you; "why, God has kept you these fifty years, and he is sure to keep you to the end." But what feeds my fear, at times, is, he *has* suffered some of the most eminent of his family to dishonor themselves and the cause of truth; and why not me? He suffered David to do it; he suffered Solomon to do it; he suffered Peter to do it; and why not me? O! how my soul trembles, at times, lest it should be sounded through half the empire—"That Gadsby has become a public disgrace and nuisance in his character, and has dishonored the cause of God!" And yet, while feeling this, I dare not call in question my interest in the Lord, but believe if suffered to do it, his blessed Majesty would restore me. But then, I would rather die than do it. O! it is torturing to the mind; and yet the enemy of my soul, my fleshly feelings, and unbelief, sometimes get such hold of me, that if you would give me the world, I cannot help believing that I shall live to be a spectacle of contempt, and that it will be said of me, "Is *this* the man that made the earth to tremble?" O! my soul has trembled before God under such feelings; and therefore I need "the grace of the Lord Jesus Christ, and the love of God," not only to be secured in Christ, but to be "with me;" to support me, to keep me, to prop up my soul, to awe my mind, and to preserve me from the snares that my corrupt nature and a tempting devil would lead me into, if God's grace did not keep me. And that has been a blessed text to me sometimes—"My grace is sufficient for thee: for my strength is made perfect in weakness."

Now, I might name other things, but perhaps this will be a key sufficient to unlock a variety of things to your soul, where you may have great fears,

great fainting, great distress, and yet not doubt your interest in the Lord Jesus Christ. So that if you have the blessedness of having an interest in Christ, that will not quit you of all fear and all distress; and I should say it was presumption if it did, because we are such poor wretches that we stand upon very, very fickle ground as far as self goes and are just safe as God keeps us, and no further. And so the church are brought to know the truth of that declaration, that there is "an inheritance, incorruptible and undefiled, reserved in heaven for them that are *kept*." Do you know anything of this "keeping?" Keep *yourself*! Well, I am glad you have not to keep *me*, for if I had no better keeping than yours and my own, I should be a very devil outwardly, and that soon. But being led by the Spirit to trace the keeping of the Lord, and in that channel to trace the love of God in some measure "shed abroad in my heart by the power of the Holy Ghost," I find it a blessed fountain of mercy, a spring-head more prizable than a thousand worlds.

God tells us, in one place, that "the love of God is shed abroad in the heart." Now the love of God—Father, Son, and Spirit—is one immutable, eternal, unalterable love, fixed upon and kept upon his people. It never was taken from them, and never will be: "having loved his own which were in the world, he loved them to the end." But then, here is another branch of the blessed manifestation of this—to have that love "with us," "shed abroad in the heart;" to have it there to sweep away guilty fear, and to bring us to the sweet enjoyment of that "perfect love which casteth out fear." Now, says the apostle, "the love of God be with you;" that blessed love which leads us to love God, to love his word to love the person of the Father, the person of the Son, and

the person of the Holy Ghost—to love the church of God as our brethren, as our nearest companions; that love which makes sin look ugly and hateful and awful, and makes us abhor it; clasps Christ in the conscience, wraps him up in the heart, brings us to bathe in him, and to find him “a fountain opened” to our soul, so that we may know the blessedness of this truth—“He loved *me*, and gave himself for *me*.” “The grace of the Lord Jesus Christ, and the love of God, be with you.”

If I never see you again, brethren, my prayer is that this grace and this love may be with you. O what riches it will be! what honor! what glory! There is nothing like it under heaven, and there is nothing above it in heaven, only a greater measure of it; and thus, when we leave this vale of tears, we shall only be complete in him, and swallowed up in this grace and in this love. “The grace of the Lord Jesus Christ, and the love of God, be with you.”

III. But we pass on, further, to notice *the communion of the Holy Ghost.*”

We have already hinted that communion springs from union; if there be no real union, there can be no sweet communion. Now, the church of the living God, and every member of the mystical body of Christ, are all united to Christ—bone of his bone, flesh of his flesh; and when his blessed Majesty is speaking of it, he says, “The head cannot say to the foot, I have no need of thee.” Is there a “foot” here now? Perhaps there is some poor member of the mystical body of Christ that finds himself but a “foot,” and is seldom half a minute out of the dirt in his own feelings, for if he gets out of it one moment he gets into it the next; and so he goes hobbling on, and can never get higher than a “foot,” and is ready to conclude that the Lord will never have

anything to do with him because he is on such low ground. Come, poor soul, thy Christ cannot do without thee. I was going to say, and I *will* say, he would not be a complete Christ mystical in heaven without thee. No, he cannot part with a “foot;” he cannot part with a joint. And every part of this mystical body is to be supplied, and the supplying is couched in the communion. Now here is the union that makes the mystical body united together as one body. So that though you be only a joint, you are still part of the body; and if you be any part, you belong to the body. If you be but a hair, you belong to the body. I do not mean a wig, that free-will and Arminianism can dress and trim up very prettily; I mean the hair of the head, that grows in the body; and not one hair shall perish; no, in this sense “the very hairs of the head are all numbered,” and our blessed Jesus will not part with a joint, will not part with a foot, will not part with a hair, will not part with a single member of his mystical body. They are one church, one body; and blessed be his holy name, he loves them as he loves himself. Now, having this union, the Spirit of the living God meets the church of the living God upon this ground; for he is to “glorify Christ” and “take of the things of Christ and show them unto us;” and therefore the apostle says, “The communion of the Holy Ghost be with you.”

What is this “communion?” He communicates life, and you feel; then he draws forth that life into exercise, and you communicate (if I may so speak) or pour it back again from whence it came—pour it out in confession, in supplication, and some times in thanksgiving. He communicates the spirit of prayer; “the Spirit helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be

uttered." Why, then there is "communion" carried on. We receive this from him, and under his divine teaching we pour it out back again in sighs, groans, moans, and breathings after mercy, in "thirsting for God, the living God," and in pouring out our souls unto him for the mercies that we need.

He communicates faith, for he is "the author and finisher" of it. This faith is "the substance of things hoped for" in the conscience; and the same blessed Spirit enables faith to go out of the believer, as it were, in solemn acts, upon the truth of God, the person of God, the love of God, the cross of the Lamb, the mysteries of redemption, the fulness that is in Christ; and as the Spirit shows to faith and hangs out to faith these blessings, faith brings them into the conscience and settles them in the heart. I have sometimes thought that faith is like a busy bee amongst the flowers in such weather as this; it goes and sucks virtue from every flower, and brings it back—comes loaded into the conscience and drops honey into the heart, and by vital faith we pour it out unto the Lord. (Song 4:11). And this is "the communion of the Holy Ghost." He leads faith into the promises, into the doctrines and into the glorious mysteries of the love of God; and faith brings virtue and honey out of it, and the soul receives it, and gives it back to the Lord, to be in his keeping. For really, if the Spirit of the living God were to give us ever such a stock of faith, prayer, love, or other grace, and to say, "Now I leave you to manage it; you have got a stock, and I will give up my operations and my teachings, and you must manage it;" I believe we should lose every particle of it in four-and-twenty hours. If God never brought you to feel that you are a fool in religion, you know nothing of the power of vital godliness. But if he *has* brought you to feel that, do not

you see how much you need the constant communion of the blessed Spirit? You need him to be constantly dropping blessings—drawing forth the grace he communicates, constantly enlivening, teaching, showing you Jesus, cherishing you with the mysteries of the love of God and the great realities of his blessed revelation, and thus to have "the communion of the Holy Ghost." And as he is graciously pleased thus to lead you, how sweet it is (is it not?) to go back again with this, and to cast it into the hands and keeping of a faithful God! We then know something of what David meant when he said, "I pour out my soul unto the Lord;" as if he had unsouled himself—given the Lord his soul to keep. So the church is led to say, under the teachings of the Lord the Spirit, "Or ever I was aware, my soul made me like the chariots of Amminadib;" and by these communications the Lord Jesus Christ says to the church, "Thou hast ravished my heart;" or, as some read it "thou hast unhearted me." The Spirit communicates Christ so blessedly to the conscience, that he leaves Christ (if I may so speak) no heart of his own, drops the heart of Christ into the church, and leaves the church no heart of its own, but gives it to Christ. And thus the church of Christ give their hearts one to another, and are knit together by the blessed Spirit of God, to carry on this immortal communion—"the communion of the Holy Ghost."

Now, do you not sometimes find in your souls a little of this work carried on in secret betwixt God and your conscience? Have you never been secluded from society, when no eye saw you but God's—and have you never felt in reality for a few moments that the Spirit was letting God down into your hearts, and that he was drawing your hearts up to God, and effecting such union and communion that your

soul was led to say, "This is my Beloved and my Friend?" Well, here is "the communion of the Holy Ghost." And as we are brought in the life and power of Jesus, to know something of this blessed communion, we shall feel a oneness with each other and with the Lord, that none but God can maintain.

Thus I have dropped a hint or two upon the passage. And now, brethren, all that I can say is, Farewell. Perhaps—but I will leave it with God—I might say, *finally*, farewell. He knows better than I. But I feel myself unfit to travel such a poor, old, broken, moping creature, that I seem as if I had lost all spring of action, as it respects my body and am ready to think that my travelling days are ended. Be it as it may, I cannot—if I were sure that I should meet you again a hundred times—leave you with any better blessing, than praying in my very soul that "the grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, may be with you." May the Lord God of Israel bless your souls with this, and may it be our happiness to enjoy the life and power of vital godliness in our hearts.

"THE LITTLE MAID."

Sister Cynthia L. Williams, of Jubilee, N. C., requests my view of "The Little Maid," 2nd King 5:2. The Syrians had brought this little maid a captive from Samaria, the land and country where the little maid was born and raised up to know the Lord's prophet, and the place where he dwelt. The little maid did not go by any enticements down to Syria, to receive honor and fame of men. But she was brought a captive and her being called "a little maid," means not only small, but undefiled. She was not called great, neither was she so defiled in

heart as to seek a great name. But she was brought by the Syrians who went out and infested the land and took her captive, and she was placed in the hands of Naaman's wife to serve her. "But the wrath of man shall praise Him." Evidently the Syrians played spite to Israel to capture the little maid. Yet her heart and mind was not turned away from the light, as she retained her knowledge of the Lord's prophet, and the place where he dwelt, and Naaman, her master, was the king's captain of the hosts of Syria, a man of valor, yet he was a leper. By him the Lord had given deliverance to Syria. Yet he (Naaman) had not found a healing for his leprosy. The little maid said to her mistress, "Would God my lord were with the Lord's prophet that is in Samaria, for he would recover him of his leprosy." And they told the king that "thus and thus, saith the little maid." And the king said: "Go to, go to, I will send my servant Naaman." So he sent him to the King of Israel, and the king rent his clothes, and said "Am I God, to kill and to make alive?" The King of Israel thought that the King of Syria sought a quarrel with him which would bring a war between them. But the prophet said: "Send him to me." And Naaman thought that the prophet would come out and meet him (on half-way ground, or compromising terms), but the prophet sent him out word, saying: "Go dip thyself seven times in Jordan," and Naaman was wrath for he thought the prophet would come out and put his hand on his affliction, and call on the name of his God and heal him." Naaman had not yet learned but what men could be healed that foolish way. He was yet in unbelief, and his unbelief was in him; therefore he had brought that idea with him from Syria. But one of his company said to him: "If the prophet had told thee

some great thing thou wouldest have done it; but because he said, 'go dip thyself seven times in Jordan, and thou shalt be clean, thou art wroth.'" Then Naaman went and dipped himself seven times in Jordan, and his flesh became as the flesh of a little child. He then came and stood before the man of God and said, "Behold, now I know that there is no God in all the earth but in Israel." In his wrath he had said that Abana and Pharpar, two rivers of Damascus, were better than the waters of Israel. But the prophet had as well said: Go and be baptized in Jordan, in the name of God, for there were seven attributes in the godhead, and a complete compliance of the law must be done to acknowledge the name of the covenant-head. The little maid is the little light of the minister in Syria, and that small part may well be done by any child of God when they have found one that is sick of sin, to instruct them to go to the land and country where the people of God dwell for the Lord is there in the midst of them and he it is that recovers sinners of their sins. The Lord sends out his messengers to tell sinners like Naaman what they must do to be clean. It was just certain people that had the leprosy and that class was sick and needed cure, but they that were not sick of the leprosy, were not to go and dip themselves in Jordan, and they should be clean. But Naaman was the one that was told the words of the prophet. So we tell them that are sick of sin to arise and be baptized in the name of the Father and of the Son and the Holy Ghost, and wash away thy sins. And when the hard-hearted or rebellious sinners do obey, they become as tender as little children and the same feeling that Naaman possessed makes them feel to say, Behold now we know that in all the earth there is no God but in Israel.

The little maid, however small or

little she may be or a captive among strangers and have the knowledge of the Lord's Christ, tell it, for it may make some poor sin-sick soul seek the place where the Lord dwells. The little maid did not show a doubt, but that the Lord's prophet would heal the sick. Then little as they may feel, much may be accomplished by telling of your precious hope in God.

D. SMITH WEBB.

Dear Brother Gold: I am now down here at Sandy Grove. I came by Mt. Zion, Va., where we had good meetings on last Monday and Tuesday.

I have tried for two years to get some of our brethren whose time was not filled up to visit that church on Saturday and Sunday, but they are a poor people and it is a hard matter to get any one to be interested in them. I now feel that if the Lord will I will visit them on my way down here on two week days in nearly every month. It is right much out of my way and expensive, but I hope the Lord will strengthen me in the service. It appears that I have all on me that one man can bear, but I know that our God is able and I trust that he will sustain me. I have so far had food and raiment and that is all I need. I do not fear but that I will have that if I am a true servant of the Lord. In this I often fear and tremble, but I know that there is something that moves me and makes my bowels yearn for the poor and the destitute of the Lord's little ones. I don't know but I hope it is the spirit of the Lord that thus moves me.

The Lord bless you my dear brother. Hope to have an interest in your prayers to our Father.

Affectionately,

L. H. HARDY.

Elder P. D. Gold, My Dear Brother in Christ: You will learn from this

that I am well, for which I do hope I feel thankful to the Giver of every good and perfect gift which he has bestowed on me a poor unworthy creature.

I hope these few lines will find you and yours well.

My dear brother, I feel so lonely and sad it is hard for me to write, but I want you to know that I have not forgotten you. I have had many sore and bitter trials since I saw you, my other sister died, leaving me all alone. Sister Katie was sick only a week, taken on the 11th of July and died on the 18th, but she suffered so much during that time. Her disease was ulcerated gastretus. But how patient she was! She was resigned to the Lord's will.

It was hard for me to give her up. She and I were all the girls, as sister Harriet and Florence were both gone. Now I am without a single sister.

I know Sister Katie is resting in the arms of her blessed Redeemer where all is joy, peace and happiness forever and ever.

Over a year ago Sister Katie told me that Harriet would die first, and she wouldn't live long after. When I asked her why she said this, she told me she dreamed of sitting on an ocean all alone and the Savior took her in his arms and carried her away, then brought Sister Harriet to the place from which he had taken her. It seems this was a warning to her of her death, as she lived only three months and ten days after Harriet died.

How hard it is to give up those we love, but we have it to do, for there is nothing that can stay the mighty hand of death. It seems that I can hardly live, having no one to talk with me on the subject of religion. There are no Baptists nearer than twelve miles. How I would love to be with them and hear them talk of the mercy and goodness of God!

I have no father nor mother to speak words of comfort to me in my lonely hours of trouble, and all three of my kind sisters are gone to their long eternal home. How happy we all were together talking of the goodness and mercy of God and his love and power.

My dear brother, if I was as happy as my loved ones that are gone I would not want to stay here any longer. I would want to depart and be with Jesus and dwell with him forever more. But no, I am here, and my life has been spared for some unknown purpose and like all of my people I shall have to stay and serve my days out and wait patiently for the Lord's time.

I wanted to go to our Association, but I didn't have any one to go with me. Though my body was absent, I hope my mind was with you all.

Brother Gold, I feel like I am one poor little one to myself and almost forgotten. But I feel like I have one friend. It is He that is able to heal all of our sorrows and to speak peace to our troubled heart. He has promised to be with us in the sixth trouble and not to forsake us in the seventh.

As unworthy as I feel to be I feel like my blessed Savior has been with me through all my trials and made me able to bear them for there is no other that is able to comfort us and to heal all of our sorrows. The word "Jesus" what can be any sweeter to a poor child of God?

Brother Gold, I would be so glad to see you and hear you preach. I want you to come to see me if you have a mind to do so. May the blessings of God rest and abide with you and your labors in the Lord and grace, mercy and peace be with you forever.

I remain as ever your affectionate sister in Christ,

MARY C. STEWART.

Tarboro, N. C., Nov. 23, 1906.

Elder P. D. Gold, Dear Brother, if I am worthy to call you brother: I write you a dream I had the other night, and would be glad if you would give me your interpretation of the same.

I thought you and I were traveling and came to a woods, and as we entered it I though I never saw such a pretty place in my life. I though the trees were beautiful with all kind of fruits, and some of the prettiest birds I ever saw. The road was level and as white as could be. I cried out, oh how beautiful, and you said, "Not as beautiful as it is at our home where we are going, and as I was rejoicing we came to a shining river, its water was as clear as crystal, a man was standing in it and as we got to the edge he reached out his hand to you, and you walked in the water, and I started after you, but the man said, you cannot come now, but I will come for you in the right time, and I was in great trouble about it, and sat down and was grieving, when some one seemed to say to me, be of good cheer for I am with you.

I awoke praising the Lord.

Dear brother, this dream has been on my mind ever since, and if you have time would be glad if you would give me your views of it.

Please excuse writing and all mistakes, for I am a poor correspondent. With best wishes to you and yours.

Yours in hope,

C. H. SPIVEY,

R. F. D. No. 4.

REMARKS:—The way through the beautiful woods represents the pleasant fruits of love, joy and peace in the Holy Ghost—a way hid from the world and revealed in Jesus.

The hope of heaven assures us some better thing still is in reserve in heaven for us where the river of water of life clear as crystal flows from the throne

of God and the Lamb in the paradise of God.

It seems that I shall be called away from earth before you are but that you shall follow in the Lord's time, Brother Spivey.

The Lord does all things well. We are to serve him here, and wait our appointed time for translation.

P. D. G.

RESOLUTIONS OF LOVE AND RESPECT.

We, the church at White Oak, Jones county, N. C. recognizing and feeling the loss we have sustained in the death of our dear brother and pastor, Job Smith, feel it our duty to manifest our love for him and appreciation of his services as a minister of the gospel of Christ. Therefore be it

Resolved 1st. That we feel in his death we have lost an humble and sincere member of our body, and a wise, safe and faithful counsellor and under shepherd, and though taken from the evils of this world, we sorrow not for him, as those who have no hope; but believe he has gone to receive reward.

Resolved 2nd. That a copy of these resolutions be spread upon our church book, and sent to the Gospel Messenger, and one to Zion's Landmark for publication.

Done in conference Saturday before the fourth Sunday in October, 1906.

C. C. SMITH, SR., Clerk.

Gospel Messenger please copy.

Sandy Level, Va., Nov. 28, 1906.

Dear Brother Gold: As today is set apart for thanksgiving, I will spend a part of my time in writing to you. I tell my children we ought to give thanks every day. They sing showers of blessing we need. I think we get showers of blessing, but few we deserve.

I want to thank you for your picture. My daughter framed it for me.

Our little church is in peace and, oh, how we enjoy meeting, and I feel like I would love to spend the whole day on the ground which is a precious place to me. I had rather go to my church than any other place in the world: beside we have such a good pastor: his health is bad: he speaks of quitting us, but we can't see how we can give him up. I hope his health will improve and he will continue to serve us.

The Landmark comes regularly and I enjoy it ever so much. I always pay in advance. I think it so much better and easier, too.

From a little sister, I hope,
LOU C. SMITH.

Elder P. D. Gold, Dear Brother: I feel too unworthy to call you brother though in Christ I hope I am one. I desire to tell you that I hope I have reason to believe that the Lord of Heaven was with us in our meeting last Saturday and Sunday. Our dear pastor, Brother W. A. Simpkins, of Raleigh, N. C., and Dr. H. E. Satterfield, a very dear brother of Durham, N. C., came in Saturday morning. Brother Simpkins was blest to preach Jesus Christ.

After preaching two dear young ladies came home to their friends and told what great things the Lord had done for them and were gladly received and given the right-hand of fellowship. I was glad to see them come with us. How I love to see the people of God united together in love and peace.

On Saturday night Brother J. W. Walker, of High Point, N. C., came on the 7 p. m. train and at 8 p. m. Elders Walker and Simpkins, with several brethren and sisters and myself met at the home of our dear friend, Mr. J. B. Burch. Mrs. Burch is an invalid and wished to hear the gospel preached, so Elder Walker and

Simpkins preached salvation by Grace.

On Sunday morning at 9:30 the church with pastor and congregation met at the water where Brother Simpkins baptized three young sisters. Oh, how beautiful they were in obedience to Christ. After we left the water we met at the church where both Elders Walker and Simpkins preached to a large, attentive congregation. They both were blest to preach Jesus Christ with power and love.

After preaching the church with sister churches sat together we hope in obedience to our Lord to partake of His Supper. His blood, we hope, was spilt for us and not one drop spilled in vain.

Dear brothers and sisters, I fear sometimes that Christ's blood was not spilt for me, but I hope it was.

The more I hear the Primitive Baptists preach the more I want to hear them. I hope it is the love of God shed abroad in my heart that makes me love the doctrine of salvation by Grace, given to me a poor sinner. I hope I feel dependent on God for mercy, grace and protection, I trust that the Lord will keep me and not suffer me to be tempted with more than he will make me able to bear. I hope I believe he will be my helper in the time of need, for he shall save his people from their sins.

Brother Gold, pray for me and mine.

Your brother, I hope in Christ Jesus our Lord.

H. J. ROGERS.

Elder P. D. Gold, Dear Brother: I am a native of North Carolina, and used to read the Landmark regularly at my father's home. He took the paper as long as he lived, and enjoyed reading it so much. We children also took delight in reading it. Those were happy days with me, a green spot on memory's page, and I love to think

back and meditate over them now. It is almost like living life over again. My father was well fixed in North Carolina, and had, it seemed, all necessary home comforts, but he became dissatisfied, and sold out to come west, as he always told us, "for the benefit of his boys." He wanted to bring us west and let us "grow up with the country." Poor fellow, after sacrificing his property and coming here, he did not live long, only about three years. After he died our home was broken up—our mother having died many years before we left North Carolina.

There was nothing left to make home for us, no father, no mother. Then it was, for the first time, that I realized what home meant. But the Lord has dealt kindly with me, blessing me with both temporal, and as I trust, spiritual blessings. I have not lived the life that I should have lived, but the Lord has been merciful to my unrighteousness.

This may meet the eye of some of my old school mates, friends or acquaintances in your State who have not heard from me in seventeen years. I will say in conclusion, that should Elder Gold publish it, and it meets the eyes of any of my old boyhood friends, I would like to hear from them by private letter.

Unworthily,

LATTUS C. TRULL.

Wesson, Ark.

Pilot Mountain,

Surry Co., N. C., Oct. 17, 1906.

I thought I would write my experience, hoping it would be edifying to some one when I am dead and gone. When I was about 16 years old I was shown I was a sinner. Old Brother Cassel preached a funeral and his text was, I will pay that I have vowed, salvation is of the Lord. It was the funeral of an infant. I never heard

such preaching before, and I would weary over my sins at times until I was about 25, when I became more interested about myself, and as I lived in a neighborhood where there was no old Baptists I would go to the Missionary meetings monthly, and they would hold their protracted meetings and would sing, O turn sinner, turn, may the Lord help you turn, and I would shake and tremble, for I felt like I was the worst sinner among them. I would not go up to be prayed for, but when I would retire at night I would get down on my knees and try in my feeble way to ask the Lord to be merciful to me a poor sinner. In April, 1867, I was married into a Methodist family. My husband was not a member of the church at that time, but I knew he was a Methodist, but that did not make any difference with me, although I esteemed his religion greater than my own, yet that did not hinder my old Primitive Baptist opinion. My mother and relatives were old Baptists, and when I married I came into an old Baptist settlement. Then I could go to hear the people I most desired to hear, then it seemed like I became more deeply impressed, so much so that when I would be about my work my whole prayer was, O Lord have mercy on me a poor sinner. It seemed like I got to a wall and was hedged in on every side. I could not go forward, and I could not give up to go backward: then it was almost every breath, Lord be merciful to me a poor sinner. I went to Volunteer and old Father Moran and A. Moran and Uncle Joseph Atkinson preached, and when they were through they sang, When I can read my title clear to mansions in the skies, and while they were all singing I shook and trembled so much that my mother said I shook the whole bench that I sat on and when they came to the verse--

There I shall bathe my weary soul
In seas of heavenly rest.
And not a wave of trouble roll
Across my peaceful breast.

I viewed an upright in the midst of the congregation and it appeared to me there was a shower of love like a mist all over the congregation, and I shouted and praised the Lord at the top of my voice. Then I could not believe I ever should grieve, or that I ever should suffer again: I went on my way rejoicing for about five weeks. Brother Ring preached at Volunteer and about that time my joys all left me, and my troubles returned and it seemed like it was worse than the first if possible. I had never had much impression to join the church, though it had often been mentioned to me. I feared I was not fit and I did not want to deceive myself, nor the church, but then I began to weary over joining the church and being baptized. At length I offered myself to the church on Saturday before the third Sunday in May, 1868, and was received and was baptized, but oh the sorrows and disappointments that I have gone through since that my tongue can never express. If I did not have a kind husband to care for me I would certainly go into despair. I am surrounded with afflictions, both in body and in mind. I have two daughters, one in the Primitive Baptist church, and the other in the Missionary. I will close for fear I will weary you. Dear brethren and sisters, if I am worthy to call you in that name, pray for me and mine pray that we may be an unbroken band in heaven. Your affectionate sister,
B. E. GORDON.

Glenville, Ga., Sept. 11, 1906.

Elder P. D. Gold, Dear Brother:
You will find enclosed check on the Grenville Bank for one dollar and fifty cents to be placed to the credit of

Mrs. Minnie Brown for Landmark. I would be glad if more of the Lord's children would take the old Landmark. I think it would be a blessing to them. I have been a subscriber for a long time. I do not know how many years, but it has been several, and it has been a blessing to me and others around me, as I would give them to others to read, and it did them good. So I think if the brethren would take the Landmark and read them, and follow what it contends for, they will do right, as its leaves are laden with the truth, and the truth is all that will ever do us any good. The old Landmark contends for the doctrine that our blessed Lord preached when he was in this world, and that doctrine will stand when all things else fail. If I know my heart I know that I love the doctrine that gives God all the praise and the glory, for man is vile and sinful, and his works are as filthy rags, therefore, he does not deserve any of the praise nor the glory. I feel like if I am ever saved it will be mercy and grace, and not anything that I have done.

J. T. KICKLIGHTER,
R. F. D. No. 2.

SPECIAL NOTICE

Hymn and Tune Book, both round and shape note, compiled by Elders S. H. Durand and P. G. Lester. Price 80 cents post paid. Seven Dollars per dozen sent by express at cost of publisher.

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ZION'S LANDMARK

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

P. G. LESTER - - - Floyd, Va

"Remove not the Ancient Landmark
which thy Fathers have set"

VOLUME XXXX - - - NO 4

WILSON, N. C., JAN. 1, 1907.

Entered at the Post Office at Wilson, N. C.,
as second Class matter.

EDITORIAL.

WHOSE WILL?

The question often arises as to whether anything takes place contrary to the will of God, and many good brethren seem to hold that such is the case, further holding that if everything which takes place is according to his will then he must be in some way involved in the authorship of sin: but the question does not present itself to my mind in that light. It seems to me in order to better understand any question we must consider it in its simplest form or character, and from the standpoint of divine revelation. It is said, He worketh all things after the counsel of his own will. Now if the term "all things" does not embrace everything whatsoever, the thing not thus embraced may not bear any relation to his will, and if not it is not worked according to his will, but if worked at all, must be worked after the counsel or according to the will of some one, or something else. If this thing bears no relation to the will of God, does not affect the will of God, nor is affected thereby, then whatever might be the character or result of the work thereof, it can neither be said to be according to nor contrary to his will, for his will is in no way involved. But if on the contrary he wills a thing or desires or purposes it, then it must

take place according to the counsel of his will, or according to the counsel of the will of that which opposeth. It is said, "Whatsoever His soul desireth that he doeth." According to this scripture, is it not reasonable to conclude that if he works all things after the counsel of his own will he desires so to do, and that it is "according to the good pleasure of his will." It would not do to say that God does things per force of circumstances, and opposing powers which he does not want to do, nor will it do to say that he desires to, and would do this or that if he could. If the term "all things" does not mean what it says, and what it seems to mean, then the burden is upon us to designate those things which are not embraced in the term. And when we which he works according to his will, and which therefore involve his will, and those things which he does not thus work, and in which his will is therefore not involved, we will have come to the inevitable and reasonable conclusion that whether he works all things after the counsel of his own will or not, there is nothing and can be nothing which works contrary to his will.

To claim that all things exist according to his will and the word of his power, and yet some of those things work independent of his counsel and his will, would bring in question the truth of either, and would sap the very foundation of the hope of the salvation of those for whom, it is said, we know that all things work together for good.

P. G. L.

Mr. P. D. Gold, Dear Sir: I read a piece in the Landmark (December 1, 1906) that I would be glad you would explain to me concerning A. J. Powell. Notice you say that when the devil wishes an ugly thing done he gets a woman leader. Now, the thing I wish to know is this, does the devil get a

woman leader to make whiskey? What do you see that is any uglier than to go to preaching and see a parcel of men drunk? Did the devil get a woman leader to cause that? I think the devil has got as many men leaders as he has women?

So I will close by hoping to hear from you soon.

SUSAN C. TAYLOR.

REMARKS: I am taken to task for some remarks I made in Landmark of December 1st, concerning disorderly conduct of some people at preaching, especially because I stated that sometimes the devil gets a woman leader to influence men to do an ugly thing.

At the Little River Association, and at many others, I have seen young ladies laughing and talking to men and thus encouraging the men to be noisy near the stand while preaching is going on. You know that it is considered impolite for a man not to notice and talk with a woman if she talks to him. You further notice I said some women influence men to do wrong things—not all women. At these associations it is a pleasure to me to see many of the old women and the young ones behaving most becomingly, sitting and giving good heed to the preaching.

But have I any Bible authority for stating that sometimes women led by the devil cause men to do wrong? What do you think of the conduct of the old serpent, the devil, and the first woman, and how Satan reached Adam through the woman?

What think you of the act of Delilah in overcoming Samson, the strongest man that ever lived? What caused King Solomon, the wisest man that ever lived, to sin? Was it not outlandish women? Neh. 13:26. Did not Jezebel provoke Ahab to excessive wickedness? 1st Kings, 21:25. Was it not a woman, Herodias, that procured the death of John the Baptist, a greater man than any prophet? Do

not false teachers (the devils servants) lead captive silly women? 2nd Tim. 3:6.

Women are very useful in their proper place and are to be honored. But a woman out of her place can do much mischief.

I do not think women are the cause of drunkenness of men, and I pity one that has a drunken husband. But are not women to blame that marry men that they know are drunkards, and that associate with drunken men?

If women will condemn false religion, and not countenance the wrong conduct of men, but be meek, humble, sober-minded, and put on the ornament of a meek and a quiet spirit they are a great blessing.

Men should honor women and not take any advantage of them. They should defend them in their virtue. The woman should honor her husband and dwell in prudence and meekness of demeanor.

P. D. G.

WHO IS RIGHT?

There are many denominations claiming to be religious, and of course thinking they are right, or nearer right than others. For it is true that they may accept the tenets and views nearest in harmony with their own, and think, they are right: for according to the constitution of a man's mind he necessarily thinks he is right in his view of things. Every one turns to his own way, and each will defend his own view. We expect that and do not blame men for it.

But does not the scripture so plainly declare that all mankind are wrong that it should warn us that we must be born again before we can see the kingdom of heaven, or know what is the nature of that kingdom? When men are blind it is natural for them to go wrong and different ways. There are many wrong ways and only one right way. Diligent search in the

scriptures—striving to find the strait gate and narrow way is commanded by the Lord Jesus. The people of God—those who have obtained like precious faith with the apostles through the righteousness of God and our Savior, are exhorted to give diligence to make their calling and election sure. Perhaps those in the high way of holiness have more anxiety lest they fail of salvation than any other class of men. The self-righteous are quite confident they are doing a great work for the Lord, and will even at the last day say, Have we not done many wonderful works in thy name? But those known and loved of the Lord will wonder and be astonished when told that they have ministered unto the Lord Jesus as they ministered unto the least child of God.

Those that truly follow Jesus have been taught of God so that they are led by the Spirit of Christ which is meek and lowly, and absolutely dependent on the Lord, and not all led by the carnal mind. Such are excluded from boasting in any thing they are doing, but are trusting alone in the Lord.

One of the great marvels of the age is so many different denominations. John tells us the number is 666 which is the number of a man or man's work. But God is the judge of his people, and that foundation alone stands sure having this seal, the Lord knoweth them that are his.

P. D. G.

Elder P. D. Gold: Please give me your views on Mark 14:50-52. I want you and every one that reads this, if you publish it, to pray for me and my children that I may be faithful until death, if indeed I am one of his, and if I am deceived that he will show it to me; and that the good Lord will grant my children repentance and forgiveness of their sins, and enable them to do what is right in his sight. I am

wading through deep waters this year. A little one if one at all.

"And they all forsook him and fled. And there followed him a certain young man, having a linen cloth about his naked body: and the young men laid hold on him:

And he left the linen cloth, and fled from them naked."

This time was the meeting together of the floods of divine wrath, the waters from above and beneath, all the billows of wrath and just indignation against sin meeting and poured out upon the righteous soul of the Son of Man. Aroused and incensed against him were the powers of death and hell. For Jesus said this is your hour and the power of darkness. In astonishment at the malice of wicked men and devils, and the rancorous hate of the rulers of the Jews, the Sun of the literal heavens was darkened into sackcloth of mourning at his suffering. Maker, and the earth trembles as a drunken man reeling to and fro, while the rocks rent, and the veil of the temple was parted in twain from top to bottom.

There was no strength in a single disciple to go with Jesus or to cleave unto him in this dark hour. Even Peter who had that day avowed that though all others forsook him yet would not he, swore that he knew him not. Of the people there was none found with him. The prophet had long before written, "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." He endured and resisted unto death striving against sin. Faithfulness was the girdle of his loins. Alone he stood the only one perfectly submissive to his Father's will without one bitter word or thought against his murderers, the calmest exhibition of righteous endurance ever beheld. A

certain young man having on a lined garment followed him who fled naked. Even the young man strong and active fled leaving his clothing, such was the fear and fright of those following Jesus. Such fear seized them, such consternation that no friend of Jesus among men could stand in the face of that dreadful day of the vengeance of Justice against sin, and against him who knew no sin, yet was made sin for us. Though he was and is the holy Son of God, it was not possible that he could be spared from drinking that cup of death which the Father gave him.

Finally God withdrew from him, and he cried as if that were the bitterest of all, "My God, my God, why hast thou forsaken me?" When the Godhead withdrew from him or forsook him, when his Father who dwelt in him while he was in the flesh (for Jesus could not die while God was thus in him, for there is no death in divinity), but when his God forsook him, then he gave up the ghost, and the work was finished, the offering was complete, and the precious redemption.

Some have supposed that certain young man that followed him represented the Godhead. But I do not so see it. For God cannot be seen by mortal man, nor can man lay hold upon him, nor does he flee as that young did from fear: but it seems to me it sets forth the fright, fear dismay, and confusion of the followers of Jesus at the scene that caused the sun to blush and hide his face at the enormity of wicked Jews and Gentiles who killed the Prince of Life, and at his suffering for the unjust.

Jesus died as no man ever died. Every grace of endurance, faithfulness, meekness, love, pity, compassion and forgiveness shine in him in the hour of his agony, yet of his victory vindicating the majesty of holy law out-

raged by man, pouring salvation on those that caused his crucifixion, opening the way from cursed earth to heaven when man could not even pity him, but all forsook him and fled.

I know not the enquirer that wrote to me, who states wading through deep trouble, and fears being deceived, and desires the prayers of God's children for parent and children. These are no bad marks. All God's children feel these things more or less. Can we follow Jesus and escape trouble? His path was the path of sorrow. If we follow him shall not our pathway lead through thorns? But what are our sorrows compared to his? Never did man suffer as he did. What a favor if we are counted worthy to suffer for his sake?

When we see and feel our vileness, and the holy calling of God, and fear we are deceived, then our prayer is Lord if deceived undeceive me.

Jesus was a man of prayer while in the flesh. He spent all night in prayer. We cannot of ourselves pray or watch one hour. He prayed for his children. Shall we not pray for ours, and shall we not pray for each other if we have his spirit? P. D. G.

Brother Gold: I picked up the Bible this afternoon and began to read First Corinthians, 15th chapter. When I got to the third and fourth verses the thought came in my mind, was there a scripture before Paul wrote this, or does he mean this scripture was in his heart and mind before writing it. I closed the book and wrote this for your views on it. Hope you will pardon me for disturbing you.

Answer through the Landmark.

Yours in a little hope,

MRS. J. J. SHIELDS.

Nov. 17, 1906.

REMARKS: This is a very important matter that Sister Shields has presented.

First. The scriptures testified before hand the sufferings of Christ and the glory that should follow, 1st Peter 1:10-13. Many other quotations might be made. Indeed Jesus said he could pray to his Father and he would give him more than 12 legions of angels. But how then shall the scriptures be fulfilled that thus it must be? Matt. 26:53-54. Indeed from the beginning of scripture to the closing of the Old Testament scriptures the chief theme either expressly or indirectly is the testimony of the sufferings of Jesus and the glory that shall follow.

When Christ appeared to two of the disciples going to Emmaus he expounded to them the things concerning himself written by Moses and all the prophets in all the scriptures—that is in the Old Testament scriptures, saying ought not Christ to have suffered these things? Luke 24:25-27.

Paul as his manner was went in unto them, and three Sabbath days reasoned with them out of the scriptures, opening and alleging that Christ must needs have suffered, and risen again from the dead; and that this Jesus whom I preach unto you is Christ, Acts 17:2-3. Let us remember that when Jesus was born of the virgin Mary, and when he was baptized by John, and while he was in the flesh, and when he was crucified and arose, and when Paul began preaching there were no scriptures except the Old Testament scriptures: for the New Testament scriptures were not then written. The Epistles were written chiefly by Paul, and the gospels or the history of Christ's life and doings and sayings, with those of the other characters, were all written after his crucifixion. The Old Testament or the scriptures testified of Christ. Jesus said, Search the scriptures, for in them ye think ye have eternal life, and they are they that testify of me. Jesus referred to the Old Testament scriptures, for none

of the New Testament was then written. Paul also referred to the same scriptures in the 15th chapter of First Corinthians how that Christ died for our sins according to the scriptures, that is as the scriptures foretold what he would do. He came to fulfill the scriptures. He did not come to destroy the law or the prophets (the scriptures), but to fulfill. He should fulfill it all. Then he is become the end of the law for righteousness to every one that believes in him.

2nd. But did Saul understand any of the scriptures? No. While Saul had the scriptures, and no doubt read them, yet he understood them not, nor did the rulers of the Jews, nor their teachers. Nor did the disciples understand the scriptures until Jesus opened their understanding that they might understand the scriptures. It is by revelation and by that only that any one understands the scriptures of truth.

Paul received this knowledge when the Lord Jesus appeared to him, and gave him the Spirit of God. It was then that he received the knowledge of the truth that Christ died for our sins according to the scriptures. Christ was revealed in him the hope of glory, and he was inspired by the Spirit of God as an apostle to write scripture as well as to preach and perform miracles. An apostle was given the understanding to write epistles as Paul, Peter, James and others did, and also to work miracles. This power has been given to none since them. Others have received the gift of preaching and exhorting, etc., since those days. All God's children more or less are given an understanding of the way of life, and some knowledge of the meaning of scripture.

3rd. How did Paul know that this is the truth which as Saul he so bitterly opposed and persecuted thinking he was doing the will of God, then? It was by a most glorious and wondrous

revelation of Jesus to him and in him. Old things are passed away and behold all things are become new when this comes to pass.

The mighty power or revelation of Jesus manifests salvation in the subject of grace. The Lord Jesus appeared to Saul and was revealed in him, and his name was changed, his character changed, and he knew the Lord Jesus. All thy children shall be taught of God and shall know him.

P. D. G.

THE KNOWLEDGE OF GOD.

Man is endowed with mentality, and his mind or understanding decides and **controls his life**. For as is the thought of man's heart so is his life. His deeds are the output or fruit of the germ of thought originating in his heart. Then how important that his knowledge should be of the right kind. Through the ignorance and blindness of heart that is in man he sins and goes astray. Had the rulers known Jesus they would not have crucified him. People perish for lack of knowledge. What kind of knowledge? Not the knowledge of earthly things, for the most learned of worldly men in the things of this world are in utter darkness regarding the knowledge of the Most High. When Paul visited Athens, the most learned city of this world then, he found the leaders in utter ignorance of the knowledge of the true God.

This is eternal life to know the Father and Jesus Christ whom he has sent. This divine knowledge was what so inflamed Paul who said, I am determined not to know any thing among men but Jesus Christ and him crucified.

This divine knowledge fills the soul with spiritual thoughts and holy desires and true understanding, so that one thus led seeks first the Kingdom of God and his righteousness, and

chooses that good part which shall not be taken from him.

This knowledge covers the earth as the waters do the great deep. Through wisdom is the house builded, by understanding it is established, and by knowledge its chambers are filled with pleasant riches. The wisdom of God builds the house. The understanding of Jesus girds it unto eternal establishment, so that the gates of hell shall not prevail against it. Through the knowledge or inspiration of the Holy Ghost all the pleasant riches of truth furnish and garnish this house unto all divine completeness and perfection. In Jesus are hid all the treasures of wisdom and knowledge. How rich to the redeemed soul is this heavenly knowledge in the forgiveness of sin, the eyes of our understanding being enlightened to the gracious knowledge of salvation. What is more wonderful soul contemplation than to meditate in the mystery of godliness in his way of ending sin and bringing in everlasting righteousness, and reconciling us to God who hath made him sin for us that knew no sin, that we might be made the righteousness of God in him, so that our glorying is in the Lord who of God is made unto us wisdom, and righteousness, sanctification and redemption. This greatest of all proverbs is known in the revelation of the crucified, risen and glorified redeemer to the understanding and knowledge of one translated out of the kingdom of darkness into the marvelous light of the knowledge of the glory of God in the face of Jesus Christ.

One filled with this knowledge is guided in his purpose and instructed in the way of salvation, for God who commanded the light to shine out of darkness hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ. So the renewed one in his

mind serves God from love, the highest kind of service and the truest. This he willingly does feeling that God is worthy of better service than he can render. He desires to praise and glorify God in his body and spirit which are God's. How blest to be a joyful servant of the Most High God.
P. D. G.

NEW YEAR—1907.

We count time. We need the helps of time and place to keep us informed as to our whereabouts. Like one wandering in a trackless plane with no way-marks or signs for landmarks of guidance, so we have no omens of the future, but we seek times, dates, seasons, etc. Hence we have natural divisions of time marked by sun, moon and stars, also the seasons of the year, and such things as day and night. In addition there are artificial ways of marking time and also months and years. Our limited knowledge compels us to resort to such helps in order to locate ourselves. Now we are entering upon a new year. What it holds for us in its lap is unknown. The lot is cast in the lap, but the whole disposing thereof is of the Lord. Whatever others may hold regarding predestination to us there is no such bed for rest, nor field for labor as that provided and ordered of the Lord. He makes no mistakes, can not do wrong, is wisdom and power, justice and mercy, grace and uprightness. Let him choose for me and all will be well. If he works in me to will and to do according to his own good pleasure then all is well with me.
P. D. G.

I have been requested to state what W. H. S. S. stands for. W. H. stands for Wm. Huntington, a most gifted preacher of England. He said it was customary for preachers of the other orders to have titles affixed to their

names, and he would use one, sinner saved. So S. S. stands for sinner saved.

A SOJOURNER.

When one is a sojourner he is not at home, but is among sojourners, or he is a stranger and a pilgrim. If one is at home, but is among strangers, or he knows, and is at home with them, as friends, he is not a stranger, but enjoys the pleasant home-like feeling.

How are the Lord's people considered? Are they at home here in the flesh, body, or in this world? Let us look to Abraham and see how he was, for he is the father of the faithful. God called him out of his own country, and from his own people, and commanded him to go into a country he had not seen, and commanded him to sojourn in that country, nor did he give him so much even as to set the sole of his foot. that is he gave him none inheritance. He had no certain dwelling place. Isaac also sojourned as his father did, and Jacob also dwelt in tents going from place to place, and said to Pharaoh, few and evil have been the days of the years of the life of my pilgrimage. Surely the fathers had no certain dwelling place literally. How was it with the head of the church? He had not a place to lay his head. The foxes full of mischief and cunning had holes, but the Son of Man had not a resting place on earth. Paul said, we have no certain dwelling place to this day. Peter addresses the saints as pilgrims and strangers scattered abroad.

Also in their states of mind and their feelings they have no certain fixed state or abode. How changing are their feelings. Today they may be in heaviness and gloom. Tomorrow may be a day of brightness and joy. One day they look for brightness but alas it is darkness. Another day may open to them full of gloom and heaviness, but it may end in joy and gladness, so that

they know not what a day will bring forth. How dependent they are. Naturally a man that has his home resorts to it for rest and comfort. His family is there. He has his food and clothing there, his money, and his home is his castle. No one else has the freedom there that he has. The scenes are familiar. He is not lost there, but knows every spot of ground there, and does not have the solitary, lonesome feeling there with his family that a stranger has.

But how hungry and thirsty, faint and desolate does the child of God feel often as he thinks surely mine is an outside case. There is no one like me. He is absent from home while in the body: the earthly house of his tabernacle is leprous. Fatal is the disease lurking and reigning in him and it is surely to slay him. His home is not here. His treasure is laid up above. There is a curse on this Sodom and he must flee for his life. He is much off the right, true way when he lays up treasure on earth where moth and rust corrupt, and where thieves break through and steal. All his true interests are in the kingdom of heaven. He is begotten again to a lively hope by the resurrection of Jesus Christ from the dead. The church is a place of rest, a home for those born of God. Go home to thy friends and tell them what great things the Lord has done for thee and has had mercy on thee.

You will find palm trees and wells of water here, a shade, a resting place in your sojourn. He that is born of God has become a citizen of another kingdom. When he is absent from the body then he is present with the Lord.

Think of the innumerable company of the redeemed that are gathered home, the fathers, the prophets, the apostles, the saints of all ages.

P. D. G.

APPOINTMENTS

E. E. LUNDY.

Sheffield, Saturday and first Sunday in February.

Morehead City, Monday night.

Harker's Island, Tuesday night.

North River, Thursday and Friday.

Strait's, Saturday and second Sunday.

Davis' Shore, Monday night.

Hunting Quarter, Wednesday.

Elder John A. Shaw will accompany him to Elizabeth City.

J. A. SHAW.

Mill Branch, Saturday and first Sunday in February.

Upper Town Creek, Monday.

Pleasant Hill, Tuesday.

Lawrence's, Wednesday.

Deep Creek, Thursday.

Kehukee, Saturday and second Sunday.

Mt. Zion, Monday.

Conoho, Tuesday.

Hamilton, Wednesday.

Spring Green, Thursday.

Skewarkey, third Sunday.

OBITUARIES

It is with a sad and heavy heart that I make the attempt to write the death of our sweet little babe. She was the little infant of J. N. and S. L. Warren, and departed this life October 24th, 1906. She was a precious little one, but was only spared to us eight weeks from the day she was given to us. I was too much devoted to her I know, and she was too bright a little jewel for this earth. I never saw such a bright countenance as she had, and all that saw her said the same. Even in her last few days she would look up at all that looked on her with a sweet smile. She was taken very ill all at once during the night, and only lived nine days from that time. Oh, her suffering was so intense from the first. I never felt from the first of her illness that she would ever get well. All was done that kind friends and the doctor could do, but nothing we did ever seemed to

do any good. The doctor pronounced the trouble indigestion, but I don't think he knew exactly what was the trouble. It seemed more than any of us could tell.

Mr. Gold, pray for me that I may be reconciled to the Lord's will. I know he is a just and merciful God, and will do what is best, but still sometimes it seems so hard. I know it is wrong to grieve, and I felt a few minutes before she died I could give her up, but that feeling did not comfort me long. She suffered so much in death, died with a hard spasm. Oh! her little face I can never forget. My heart felt sympathy goes out to all mothers who have to suffer through such trials. I feel that is no more than I deserve. I could write more, but feel that I am too lengthy now. Pray for me to be spared to raise my others, and bring them up in the way they should go. I desire the prayers of all of God's people. I feel to be one among the least of all.

I hope to see this scribe in the sweet old Landmark.

Written by the little infant's heart-broken mother.
SALLIE WARREN.

MRS. NANCY SELF.

Mrs. Nancy Self was born October 27, 1809, and died May 12, 1906. Her stay in this world was 96 years, 6 months and 15 days. She was the mother of 7 children, 34 grandchildren, 71 great-grandchildren and 15 great-great-grandchildren. One great-great-granddaughter was 14 years old at the time of her death. Her husband died in 1844, leaving her a widow 62 years. But with merciful help of the Higher Power she fought the battle of life like a brave soldier with a view to victory in the end. She showed unusual energy in her last years by going to St. Louis during the World's Fair in 1904, and representing the Old Virginia Homestead where she spun and wove cloth with her loom and spinning and weaving outfit. She was over 80 years old when she joined the Primitive Baptist church at Reed Creek and was baptized by


Elder Taylor Turner. She had a great love for that church until she died. When she became unable to go to preaching she wanted preaching at her home in Martinsville, Henry county, Va.

A short while before her death Elder Turner visited her and she told him she wanted to hear him preach a sermon. He made excuses about its being so late, but she told him it might be the last time she would ever hear him preach and persuaded him to preach and sing her favorite hymn—O! when shall I see Jesus. Her room was soon full of hearers and she seemed to enjoy the preaching and to sing that hymn with the Spirit and with understanding. She soon passed peacefully away, and her remains were buried at Reed Creek church and her funeral preached there by elder Taylor Turner.

Written by one who loved her.

CANCERS CURED

Local cancers, warts
and external tumors
successfully treated.

Any one suffering
with these troubles will
do well to write or go to
see, 

Elder L. H. HARDY.
REIDSVILLE, N.C.

ZION'S LANDMARK.

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THE PURPOSE OF ZION'S LANDMARK

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

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

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

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

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

All lovers of gospel truth are invited to write for it—if unimproved.

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

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RURAL ROUPEE No. 5.

RALEIGH, N. C.

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS.

Southampton, Bucks Co., Pa.,

November 30, 1906.

Dear Brother Gold: If I could express in words some of the things that are moving and warring in my mind and occupying my thoughts so continually, I think it would be a relief to me to write to the brethren, and might be of some interest, and possibly of some help, to some of those who may be tried as I am. But these thought and emotions are so various, so contradictory, so elusive, that I find it difficult, impossible, to tell them. Thoughts, wishes, hopes, fears, self-abhorances, jealousies, a little love, now and then, of a pure and holy kind, that seems out of place in so vile a heart, some sweet heavenly aspirations and longings, then groveling, earth-born desires—all these things of opposite and conflicting character seem at times mingled together in my mind and heart, causing confusion, and at times dismay. The base and evil things, as hatred, lusts, envy, are, the apostle tells me, from the flesh. Then I may hope that the feelings of love, and meekness, and peace, that occasionally I feel, are from the Spirit, and are an evidence that I am born of God.

The apostle says that these works of the flesh and fruit of the Spirit are contrary the one to the other, so that we cannot do the things that we would. This suits my case.

For days and weeks together I will be thinking more of the evil and selfish things that I see within myself than of anything bright and pure and spiritual that sometimes appears to my hope. It is easy to say, "I am vile," but to tell of all the various ways in which that vileness has appeared to us for days

and nights, infecting our thought and speech and actions, and harrassing and embittering our lives—that we cannot do. But it is out of that dark medley of confusion that we come to the words, "Behold! I am vile;" "I abhor myself." "In me, that is, in my flesh, there dwelleth no good thing."

But can I say that the principle of pure and heavenly love has been felt in my heart? Yes. I would not dare to deny that, though it seems impossible that such a divine thing could dwell in such an unworthy place. And hope, and peace, and meekness, have I ever felt any moving of those graces of the Spirit in my soul? Surely I have. It was like the light shining in darkness, and the darkness comprehending it not. It was no merit in the darkness that brought the light to shine in it. The sun-light may rest upon a vile and corrupt object and not be contaminated by it. The love we feel is not our love, not our work, but the love of God shed abroad in our hearts. The peace that sometimes comes to us is the peace of God, and it passes understanding.

I have so often wished I might grow in the knowledge of our Lord and Savior Jesus Christ, as the apostle exhorts his brethren to do, but it seemed that I could not go about the work. I could not tell how to do it. Study would not increase my knowledge of him. I could not find him out by searching. "His judgments are unsearchable, and his ways past finding out." This morning I find my meditations are upon the uses of adversity, tribulation, self loathing. It is by these things that we grow in the knowledge of Jesus. When Hezekiah was in the

depths of trouble, and saw his life cut off, and was sure that the Lord was going to make an end of him, and when he chattered like a crane or a swallow and mourned as a dove and said, "Mine eyes fail with looking upward: O Lord I am oppressed; undertake for me." Then he was made by the spirit to say for the help and comfort of the Lord's tried and afflicted people in all ages. "O Lord, by these things men live, and in all these things is the life of my Spirit."

John, when in prison and apparently forsaken, was shown again the wonderful works in behalf of the blind and lame and leprous and poor, which were a sure evidence that Jesus was he who should come.

To grow in the knowledge of Jesus we must grow in the knowledge of our own wretched vileness, and of our utter inability to correct and cleanse ourselves in the least degree. We cannot know him as our helper only as we know ourselves as perfectly helpless. We must know by terrible, heart-breaking experiences the boundings of sin, covering all the fair fields of nature with its vile flood, before we can know the super-aboundings of grace. It is only by bearing about in our body daily the dying of the Lord Jesus, that the life of Jesus can be made manifest in our mortal bodies. 2 Cor. 4:10-11. How unspeakable the afflictions of soul that we must have in order that we may live spiritually.

Brother Gold, such thoughts are a comfort to me, giving me some ground to hope that my hope is a good hope through grace. There is a taste and relish of salvation in that hope, even for one who can see no goodness or merit in himself. "What a man seeth why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it?"

I think I can say with the apostle that it is my desire "that I may know

him, and the power of his resurrection, and the fellowship of his sufferings, being made comformable unto his death." It seems that only in such measure as we know the power of the resurrection can we know the fellowship of his sufferings. The resurrection life is a pure and holy spiritual life. It is only that life that can enable one to know the fellowship of Jesus' sufferings. The natural man cannot know true sorrow from sin. His is worldly sorrow, a selfish grief. "The sorrow of the world worketh death, but godly sorrow for sin worketh repentance which is unto life."

I love to read the experiences of those who are exercised by the Spirit of holiness, and give evidence of having felt the power of the resurrection life of Jesus. There is such a deeply felt sorrow for sin in them. They show that they are deeply hurt and grieved by the sin and sinfulness they see in themselves, and by these sorrows and this self-aborance they live; their spiritual life is kept manifest. Their consciences are thus kept tender in the fear of the Lord, which is a great blessing.

What a wonderful love was that which caused the dear Savior to give himself for such sinful worms of the dust as we are. We cannot comprehend it. It is because we lack intellectual power and wisdom? That is our first thought. How often I have tried to think it out and get an understanding of it, and finding it impossible, I would think it was because I had not enough learning and wisdom. But I remember that those things are hid by the Lord from the wise and prudent; that "the natural man receiveth not the things of the Spirit, for they are foolishness unto him, neither can he know them; because they are spiritually discerned;" that "in the wisdom of God the world by wisdom knows not God."

Then it is the babe who understands

the love of God, and all spiritual things, for to the babe God has revealed these things. No mortal power can measure and comprehend the love of God, for it passeth knowledge. Yet the little babe in Christ can feel it. All the saints, being rooted and grounded in love, are able to comprehend the breadth and length and depth and height of that love, which passeth knowledge, and thus they are filled with all the fulness of God. Eph. 3:17-19.

This is truly wonderful. I have often hesitated to write because I was unable to understand any of the deep things of the scriptures. But to feel the love of God in our heart is to be filled with all the fulness of God, and that is enough.

With love to all the saints, I am, I hope, your brother in the gospel,

SILAS H. DURAND.

Dear Brother: You cannot feel the sadness of heart your letter caused me when I read it, and it was the same to the brethren when I read it to them. You could see the sad expressions run over their countenance. It is sad. Trouble in a neighborhood is to be greatly dreaded, but trouble in a family is more stinging and heart-rending, but they in many instances soon pass away: they are of a fleshy nature. But trouble in the church is heart-felt trouble, trouble that the world knows nothing about, the nearest worldly friend can't see or feel it. It is to be dreaded above every trouble.

The devil knows every weak spot about a Christian. He is a cunning enemy, going about to and fro seeking whom he may devour. He knew the weak point in old Mother Eve, and with his lying, deceitful tongue, he caused her to disbelieve God. He knows the weakness in me, and when he can catch me off (which is often) he works hard and very often has come near getting me in the mud hole; but

thanks be to One who is mighty and has all power, he has kept me thus far. Now, my dear brother, can't you trust Him? See what great agony and sweat as great drops of blood He bore and shed for you. He was tempted in everything, not one little place alone, but in everything, was accused, spit upon, as crown of thorns placed upon his head piercing his temples with their sharp points, making the warm blood flow tingling down upon his sorrowed cheeks, bearing not only mine and yours, but every one of his precious lamb's sins and sorrows in his bosom, those that seem so heavy to us that we can hardly bear, and not a murmur came from his lips. Dear brother, can't you bear with him a few sorrows, trials and temptations? Those who you think are your old time friends are your worst enemies. They know where your weak points are, and greatly desire to get you off, and the place to touch. "Look," see Jesus yonder being nailed and hoisted upon the cross on Mount Cavalry, his hands and feet being pierced with those large spikes, and the precious blood flowing. For what? For your sorrows, your temptations, your distresses. Tons upon tons of sorrows, if they could be weighed, were nailed upon that cross, and causing the dear blood to flow down upon that Mount, the earth opening her mouth to drink it in. Then to think we who are the cause of all those sorrows to be nailed there cannot bear a little temptation when he has promised with every temptation there is a way of escape. Yes, hoisted up between this sin-cursed earth and the heavens where no sin has ever entered to stain not even the portals thereof.

Hoisted there for what? For our tons of sins, causing his head to drop upon that heaving breast: the rocks were rent and many of the tried saints who had been tempted but flew from the temptation came forth, when he

cried: It is finished. O my dear brother, can't you endure and flee from the tempted evil? Those fleshy enemies that are on either side of you are bad, and seem hard to get along with, but they are of a short duration. They are like a stinking mush-room that springs up in a night, and in a night are gone, and will not do you much harm if you will not handle them. But that enemy that springs up inside of you is the one to be dreaded. It continues to grow and torment you. It is like an eating cancer and more to be dreaded. My dear brother, for the love that Jesus has for you, flee from it. O for his sake; his very name's sake, flee from it. Keep away from it; don't go near it, for you know your weakness, so put a double guard there. Look to him who is able to keep you, trust him. Carry all your temptations to him, and I believe he will keep you, and preserve you, and shield you, under his all-protecting wing. I know it is not in you, but it is in Jesus; then carry all to him, and follow his directions, and I believe and am sure he will lead and direct you right.

Inclosed you will find letter from the church.

Yours in hope,
CHURCH CLERK.

Sept. 10, 1906.

Durham, N. C., Dec. 10, 1906.

Dear Brother Crouch: Since I returned home from my little trip up the country my mind has gone back over it all. I feel like the good Lord was with me, for which I hope I am thankful, and among other things I have thought with pleasure on you, your lovely wife and family. I never visit homes more lovely. It just looked like one could see Jesus in your home with a natural eye. I felt so unworthy to be with you, yet wonderfully blest. "Behold, how good and pleasant it is for brethren to dwell together in unity."

Surely such homes as yours are heavenly places in Christ. I am often melted to tears as my mind reverts back over my past life, and I such a little, unworthy sinner, and am made to see and feel how great God's love and everlasting kindness has been toward such a poor excuse as I am. Surely sometimes my eyes are made to run as rivers with tears, yet it is not sweet at times. When we can feel that Jesus in all his heavenly splendor, wisdom, righteousness, sanctification and redemption is ours, while in our hand nothing of our filthy hand would we dare bring of our own, or any man's works; but hope and feel to say as the poet, Jesus paid it all: all to him I owe, and has raised us up out of the mire and clay, and established our goings, and put a new song in our mouth, even praise unto our God. Is not this wonderful for a poor, hell-deserving sinner to muse upon? That the Lord has done such wonderful work for us, whereof we are glad. With the poet we can again say:

"Oh for such love,
Let rocks and hills,
Their lasting silence break;
And all harmonious human tongues,
Their Savior's praises speak."

I wish I could serve him and praise his great name as I desire, and be of some little comfort to his children, because he says by the prophet, "Comfort ye, comfort ye my people, even Jerusalem, and declare her warfare is accomplished," by Christ (not man's works), receiving of his dear hand double for all her sins. But I must desist from further considering this sweet subject, lest I become tedious. But this has relieved my mind. The brethren and sisters generally are in peace with us, and I am enjoying good health. I hope you are all well. Give the whole church my warmest love, accept same yourself and family, and pray for little, un-

worthy me. Hoping I am your little brother, if ore,

JOHN A. HERNDON.

Dear Brother Cold: I received this good letter some time ago, and it was a source of comfort to me. I feel indeed too unworthy to get such letters as this. But if not deceived I do love the dear people of God, and am glad to have them come and see us. Would be glad to see, and hear you preach. I would be glad to see this letter of Bro. Herndon's published, if you see fit to do so. He came and preached for us and we all enjoyed his visit very much.

We had good meetings last Saturday and Sunday. Hope you will visit our association next year. Pray for me.

Your brother in hope,

S. J. CROUCH.

Elder P. D. Gold: Very dear brother in a precious Savior, if indeed so vile a worm may claim such high relationship with the jewels of Christ. Why it is I cannot tell, but oft-times of late I find my thoughts going out in writing to you.

I had so much desired to meet you once more, that, when after the lapse of about thirty years, the high privilege was mine to meet you at the Abbott's Creek Association in August, 1905, my joy and delight cannot be expressed. We have since hoped, and yet hope, that you will come this way and preach for us.

While listening to the din of church bells on every hand in our little town, my thoughts often soar away to where the saints may be gathering, and in my loneliness, comparing the emptiness in sound of anything here with the "feast of fat things," which is alone with the redeemed, feel what a precious privilege if one of these gatherings were in our town. But the Lord knows what is best, and his redeemed ones (who are the only children of his care) as

they struggle on their journey with all their privations and hours of darkness (no matter how bitter the trials), are made to realize a sweetness in them and the mingled joys and comforts which the world knows nothing about. No, they remain way back in Pharaoh's house when Joseph makes himself known to his brethren. The world cannot give, neither can they take away that which the Lord has purposed for his saints; for "The Lord reigneth." Everything is meted to the saints, as Jehovah has purposed for their good and his glory; and though afflictions are not joyous at the time when meted out, they are some of the all things which work for their good. And when the time of refreshing comes, and the applications of the words of our dear Savior and his agonizing sufferings reach the heart, "The light of the moon becomes as the light of the sun, and the light of the sun as the light of seven days." It is as wine well refined; yea, the name of Jesus is as ointment poured forth. Oh! what depth of feeling. How the soul is humbled! as it were in the very dust. It is upward borne, with loud hosannahs to His worthy name, whether a word falls from their lips or no. Yea "the Lord is my rock and my fortress, and my deliverer, my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower."

Pause my soul a moment; go back to the humble birth of this Emmanuel God. There was no room in stylish and furnished mansions, even down to the manger. He must be born in a stable. There is no room in the hearts of those who have been furnished by the wise and prudent with a stylish religion, for Christ to dwell. But the heart empty of self-righteousness, the heart of the poor and needy; there is where you will find the spirit of this meek and lowly Lamb. When

old Simeon, who waited for the consolation of Israel, and Anna hastened to Bethlehem to embrace this infant Savior, how empty were their hearts of anything which they could do to merit this Savior? The joy that filled their hearts, as they embraced the babe, is only felt by those who are in the embrace of His eternal love. "Behold, what manner of love the Father hath bestowed upon us that we should be called the sons of God, be made heirs and joint heirs with this Emmanuel God." Behold the Lamb of God! Behold Him pointed to, and prophesied of throughout the scriptures, as all powerful to save. The bright and morning star, shining with such splendor, that when the rays touch the poor, sin-stricken heart, there is such beauty in this Savior as none but those who are included in the covenant can realize. Think of Jesus coming to the grave of Lazarus; here he wept. Oh! here, poor saint, stop and shed a tear of humble, grateful praise to your Redeemer God. Behold how He loves Lazarus, He loves his chosen race. He groans within himself before he cries for the dead to come forth. He groans and suffers before he cries, "It is finished."

Pause my soul again. Go back to Gethsemane. How oft He resorted here with his disciples! He knew the destined spot. Who can penetrate through the dark Gethsemane? Who can fathom the glorious mystery? None can so much as get a glimpse, but those who were included when the cry, "It is finished," came from the sacred lips. Martha reminds him of the time Lazarus had lain in the grave, showing from a natural standpoint, the hopelessness of his being raised. Jesus shows her there is nothing impossible with the Lord. He does not wait for dead Lazarus to perform the impossibility of rising out of his bed

of earth, and stepping out to meet Him; but with power cries, "Come forth." And so at the appointed time of the Father every redeemed sinner will come forth in the new birth, for having loved His own, He loved them to the end, and was not willing that any should perish. Now, if it was not the will of Him, who has all power in heaven and in earth, filling immensity, is everywhere present and nowhere absent, at whose presence the very hills melted like wax, that one of his little ones should perish, what a pavillion of safety encircles them. For we are not redeemed with corruptible things as of silver or gold, but with the precious blood of Christ. "A garden enclosed is my sister, my spouse." What a small spot is a garden compared with other enclosures of earth; and yet a well-cared for garden is the most beautiful spot of earth. Now, dear brethren, the saints are so gathered together, and the pavillion of love from God so encircles them that his eye is on every one, no matter how far from God they in their feelings seem to lie. Yea, they may often be heard to say with Nathaniel, "Whence knowest thou me?" But we take pleasure in "infirmities and reproaches." In infirmities, "For we have not a high priest which cannot be touched with the feeling of our infirmities; but was tempted in all points, as we, without sin." We take pleasure in reproaches, "having an altar whereof they have no right to eat who serve the tabernacle," and knowing that the world knoweth us not, because it knew not our dear Savior. The world thinks it strange that ye run not with them to the same excess of riot, speaking evil of you. But, dear brethren, the Lord has promised that your joy no man taketh. He giveth you the spirit of truth, which the world knoweth not, but ye know it. And if ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God

resteth upon you. On their part He is evil spoken of, but on your part He is glorified. He prays not for the world, but for those whom the Father hath given Him out of the world. "All mine are thine, and thine are mine." And oh! how dependent the little one is for every crumb. It is through the Comforter, the Holy Ghost all things are brought to our remembrance. We cannot so much as pray, except the ministering spirit of prayer descend and make intercession for us according to the will of God. And so sure as it descends it will ascend and go to Him who sent it; and he that searcheth the hearts knoweth the mind of the spirit and granteth and giveth according to the will of God.

Sometimes when I am meditating on these precious truths, there is something within soars away with such pleasure and delight as is not to be expressed by mortal tongue;—when presently wonderings arise: Can these seasons I enjoy emanate from the fountain of God's love; or is it from some natural influence or religious frenzy? I cannot, dear brother, I cannot tell. One thing I know, there is a preciousness in Jesus' name, words and people, I would not exchange for the whole world. And if it be that I am left out of the covenant of peace, and must be banished from his peaceful presence, and I knew it, which would be just, oh, so just, it seems to me I would love Him with untold love and desire to praise Him through eternity. I can have no hope but in His mercy; for in it is all fulness of comfort. Yea, to whom could we go; poor leprous sinners throughout and incurable without the mercy of God, for "Thou, Lord, hast the words of eternal life."

This is the first I have ever offered for publication, and for aught I know, may be my last. Dear Brother Gold, whenever you approach a throne of mercy, as oft as it can be your mind,

remember us, and may the Lord give you a mind to visit us in the near future. We live about eight miles from Rock Hill church, where my membership is. We have a few live members, who take great pleasure in entertaining the brethren.

Yours in hope,

SARAH M. LAMBERT.

Asheboro, N. C., Oct. 28, 1906.

Dear Brother Gold: So long I have had the impression to write, though neglected it, feeling my unworthiness, so I put it off. I am so vile and prone to sin I fear and tremble at my own self. Oh I think if ever there was such a sinner lived like me. To think of the Savior who died on the cross, who suffered and bore the pangs of the nails in his flesh, and died to save his people from their sins. The question is often with me is not that too much for this poor one? I have read the crucifixion of Jesus and cried, oh to think what anguish and pain he suffered, though it was glory to him and joy to his people. Oh that I could be one to follow the footsteps of him all through life, and be faithful unto the end. I look over the past life and see where in trouble and trials his hand being with me, wherewith I ought to be thankful, and I hope he will be my shield and comforter as long as it is his will for me to be here on earth. Some time ago I was shrouded in darkness, not a ray of light to be seen. I could not see how such a one like me could have the fellowship of the Baptists, and remain just. It seemed that the natural eye could see it would not do for me to say brother or sister in the church. Oh such a burden it was. I walk and tried to beg the Lord in my my weak way to give me relief, and those words came in my mind, "Blessed are they that die in the Lord," and the love of our true Savior sprang up in my heart. Oh how I rejoiced. I

cried for joy. Surely we die to the love of sin and enter the joys of the Lord. It seems to me that it has a two-fold meaning. When one is brought to the end of the law and killed to the love of flesh and sin, and their sins are forgiven, they have died and enter into his love, his presence and his glory shines around them, and the other one when ones time is ended on earth, or when one of his children is summoned come home, its soul goes to Jesus and is at rest. The above scripture is a beautiful one to me. I cannot find language to express all the love and riches there is in it. The word blessed is a deep and cheering one to me. Truly it is a blessing to know the Lord spiritually and rejoice in the hope of meeting him and be like him after death. It is a blessing that we have a God to rule the kingdom of this earth. Oh that I knew more of his depth and riches. None but those that have been born of the spirit know the true meaning of "Blessed are they that die in the Lord." It takes trials and suffering and we learn by experience the spiritual things of the Lord, and we are taught by him and through him that salvation is by grace alone. I guess I will bring this script to a close. I hope you will cast the mantle of charity over this. From one who desire the prayers of the saints.

Yours affectionately,
M. ALICE BLALOCK.

Roseville, N. C.

Dear Brethern and Sisters: I for some reason am willing to write again a few of my scattered thoughts for the dear old Landmark. I feel to say tonight with Jeremiah, "It is not in man that walketh to direct his steps."

"We are like the grass that groweth up: in the morning, it flourisheth, in the evening it is cut down."

"Man's life is of few days and full of trouble." We spend them as a tale

that is told and then go to our long rest.

Knowing these truths, how good it is to be exercised in calling upon Him to "teach us the measure of our days," though we do not like that which exercises us a great many times. But in much wisdom there is much grief. Excruciating trials often await us along our pathway, but dear kindred, if such is our lot, God alone can give us that faith to press toward the mark for the prize of the high calling of God in Christ Jesus.

Without His spirit inside our hearts we cannot forget those things that are behind and reach forward to those that are before.

Solomon says, "I gave my heart to seek out by wisdom concerning all things that are done under the sun." "This sore travail hath God given the sons of men to be exercised therewith."

He does not require the same things of all men, to be sure, but "to everything there is a season and a time to every purpose under heaven."

"And thou shalt remember all the way which the Lord thy God hath led thee these forty years in the wilderness to humble thee and to prove thee," etc., applies to spiritual Israel today here in this wilderness land of sin and sorrow. And should teach us to accept no armour save that which we have proven, and to bear unceasingly in our minds that "the weapons of our warfare are not carnal but mighty through God to the pulling down of strong holds."

David wore this shield of faith which "works by love and purifies the heart" when he went to meet Goliath, and with simply a sling and stone triumphed over him in his death. Was there not a cause in this challenge? Was there not a cause in Esther being allied to the throne in such an hour? And was there not a reason in Abraham of-

fering up his only son in whom God had said, "All the families of the earth were to be blessed? And many other subjects in holy writ to which I could refer. Surely I think so.

They were definite purposes then and now teach us poor mortals that He alone is Alpha and Omega of all our salvation.

We may not fully comprehend the meaning of His deep but wise dealings with us now, but as the poet so beautifully expresses it,

"His purpose will ripen fast
Unfolding every hour,
The bud may have a bitter taste,
But sweet will be the flower."

"Here is the patience of the saints; here are they who keep the commandments of God and the faith of Jesus."

"Tribulation worketh patience, patience experience, experience hope and hope maketh not ashamed."

It is simply through trouble of various kinds that we acquire all these divine attributes and possess at last that jewel of peace which surpasseth all understanding.

David also knew something of this gem when he said, "Let him curse: the Lord hath said curse David. It may be that the Lord will look on my affliction and requite me good for his cursing me this day."

And we note his reward in the end. How gentle and kind, beautiful and self-sacrificing was David on that occasion. 2nd Samuel 16th chapter.

Such beautiful examples in the scriptures should encourage us to be more submissive in our dark hours, believing this conforming will fashion us more and more like unto the glorious image of our dear and dying Redeemer. "We have received the good and shall we not receive the evil." "In prosperity we should be joyful, but in adversity consider."

One thing is sure, the devil and all his hosts cannot go beyond the word of the Lord. He who said to the great deep, "Thus far shalt thou come and no farther," also said, "The seed of the woman shall bruise the serpent's head."

And though this was the first promise to his people after the fall of man thousands of years ago, it is none the less true in these modern times, and was personally realized by His dear Son's advent into the world hundreds of years after the prophesy to be a propitiation for all our sins upon the shameful cross. God having provided some better things for us that they (who had gone on before) without us should not be made perfect."

We can trace the blood-stained footsteps of Christ's little flock through ceaseless ages from Abel to the present century and though it was "through great tribulations they entered the kingdom," it was and ever will be, the King's high-way of Holiness—the one ordained road for suffering saints to follow their Lord and Master.

And in all their distresses, in life and in death, He has promised to abide with them and in them and never leave them nor forsake them.

Dear brethren and sisters, seeing that we have such a merciful High Priest over us, would we not do well to adhere more truly to His blessed and divine teachings, and try as much as lieth within us "to walk in all His holy commandments blameness." And to communicate often one to another of His gracious dealings with us, forgetting not to assemble ourselves together as the manner of some is but rather meeting in the house of the Lord to pray with and for one another.

I would say more on the line of exhortation but realizing my imperfection as a vile and polluted worm, I forbear.

I often fear the path of the froward

is more my companion than that of holiness, yet I do trust "there is some good thing in my heart towards the Lord."

So, in closing I will say, may we all rely alone upon Jesus as all our salvation and all our desire. Remembering He oved us because He would love us, and chose in himself before the world began, and will continue to manifest himself to every heir of promise unto the great day of His second personal coming to the world, when He shall be glorified in all His dear saints and be admired in all them that believe. "'Tis then the righteous will shine forth as the sun in the kingdom of their Father."

No more tears, sorrows, heartaches nor pain will be felt again forever, but "we shall see Him as He is and be like Him," and that will be enough.

Yours in Christian love,

ANNIE CRISP.

R. F. D. No. 1, Bethel, N. C.

Mr. C. W. Blake, my dear brother in a precious hope in our Savior: Your letter received asking me to answer through the Landmark, and also send yours for publication. So on my way from Rocky Mount to Tarboro, stopping over to attend the yearly meeting I will hand it to Brother Gold.

My dear brother, I feel so little and unworthy I feel that not any of my writings are fit to appear before the public, for if a saint, the least of all, but the Lord is our strength and hope and no good thing will He withhold from them that walk upright, hoping this is of the Lord and not of self. When this letter came I shrank from this duty, but was made willing. The Lord says He will make his people a willing people in the day of his power, and I believe He does it, for he alone can help. I cherished your fond letter, prized it from on high. O the hymn you spoke of in your dear letter—

How firm a foundation,
Ye saints of the Lord.

What precious promises there for a child of God. It is one of my favorite hymns. O they are built on that solid foundation, the chief corner-stone that the builders rejected. I especially enjoyed that part of your letter, Jesus is our refuge and strength, our all and in all. So let us trust in Him for life and salvation. He was a man of sorrow and acquainted with grief, bore all of our sorrows and griefs, therefore, is a healing balm in every time of need. Heals all our sorrows, bears all our griefs and drives away our fears. Came in this low-ground of sin and sorrow to redeem us from all iniquity and purify unto himself a pecliar people, zealous of good works, but O Paul says when I would do good evil is present, and how to perform that which is good I find not. So it is with me, but my dear brother, blessed are all those whose minds are stayed on the Lord, for he says I will never leave nor forsake thee. I will be with thee always. What precious promise. Though we feel some times that he has forgotten to be gracious, but know his promises are sure, for he is not slack concerning his promises as some men count slackness. He commands and it stands fast. When we feel that our blessed Savior is so far from us he is near, for underneath is his everlasting arms raising us up day by day, for he says through the deep waters they shall not overflow, therefore I will be with thee thy troubles to bless and sanctify to thee thy deepest distress. What a precious Savior. Whom the Lord loveth he chasteneth. But no chastening for the present seemeth to be joyous, but grievous. Afterwards it yieldeth the peaceful fruits of righteousness to them that are exercised thereby. He hears all of our pitiful groans pleading to him for mercy and answers them in

due time. What great benefits we derive from him, not one is sent without his notice. His ear is ever open to our cry. Bottles up all of our tears, and will ere long receive us up into glory where there will be no more sin, sickness nor sorrow, so for all is love, joy and peace, if indeed I be one of the promised heirs of the kingdom. So let us trust in the Lord for in the Lord Jehovah is everlasting strength. Praise God from whom all blessings flow.

O that my remaining days may be spent to his praise. Not a sparrow falls to the ground without his notice, will he not much more care for you whose mind is stayed on thee. He is the same yesterday, today and forever, and changes not. Rough voyages and billows do pass over us, but Jesus is at the helm. He is in the hinder part of the ship, and says it is I be not afraid. What a calm. We have the anchor that will safely land us over the deep. So be of good cheer. Christ says, I have overcome the world. My dear brother, if this letter is any comfort, try to give the Lord the praise, for unto him it is due. Brother Harrison baptized two at our last meeting. Makes three since he has been our pastor. Your sister in hope of eternal life,

MAGGIE A. STATON.

Bent Mountain, Va., Nov. 11, 1906.

Dear Brother Gold: Inclosed please find \$1.50 to pay for Zion's Landmark from November 1st, 1906, to November 1st, 1907, as my subscription is now up for this year, and I wish to always be prompt in paying in advance. The dear Landmark has been a welcome visitor in our home for several years and it brings us good news of glad tidings every time it comes to see us. It is so full of comfort and good things for the needy ones. May the good Lord still spare you to continue it's circulation for many years yet to come, if it is his will. We know he

works all things after the council of his own will, and we do so much love to see all of the Baptists trying as much as in them is to be submissive to his will and their writings through the dear Landmark are all so much alike that it seems that one can almost speak for them all, for one can speak the same feelings all have, and it makes me believe that they are all taught of the Lord and they all want to give him the praise and not give it to poor puny man that has not power to make an hair black or white. We would love so much if you would come our way and preach some for us, and we could meet and enjoy seeing you. Of course I hear your preaching every time I read the dear Landmark, and have been made to shed tears many times in reading because it is attended with power, and gives Jesus all the power, but my great trouble is, am I included in this salvation by grace?

I will close as I may worry you.

Affectionately,

J. L. PERDUE.

Dear Brother Gold and Brethren and Sisters: I have had a mind for a long time to write a piece to Brother Gold for publication, but I have put it off from time to time. But I hope by the help of my heavenly Father to write a part of my experience. I feel without him I am nothing more than the worms of the dust. I joined the church when I was right young. remember well the first time I was made to shed tears on account of my sins, was one day all of my people were aiming to go to an association, and we boys were in a hurry to get off, and my father said to us that we were not going to hear preaching no way, that we just wanted to go to see the girls. I said to myself that is right, but we went on to preaching and when we got there I got with one of my friends that wanted to go and hear

some preaching, and I went around with them, and Brother Stultz was preaching and he began to talk about amazing grace—what a sweet song it was. I was made to shed tears and my mother, after the preaching was over, asked me what was the matter with me, but I couldn't tell her, and from that time my troubles began. Some times when I would retire at night I would lay my hands across my breast, but was afraid to let them lay there, for I had seen so many people dead with their hands crossed, and I was afraid I might die while I was asleep. I would go off in the woods and pray where no one could hear me, and pray to the Lord to have mercy on my poor soul, and to lead me the right way. I was in the field one day mowing hay, and I thought when I got over in a low place where no one could see me I would stop and pray, so when I got there I didn't stop my horses and the mower stopped running. I thought something was in the blade, but I stopped and got down and prayed, as I thought I would, and then got back on the mower and spoke to the horses and mower began running.

One day I was going to work and I felt that my sins were forgiven and I thought I would go off in the woods and pray to the Lord where no one could hear me, but some of my people heard me and they asked me what was the matter with me, but I didn't tell them, and then I thought it was my duty to go and join the church. So I decided to go the next meeting, but was ashamed to let any one know it. One day I told my people and they thought I was feeling sick, but I told them that I wasn't. I went to the next meeting and was received, and one of the happiest days I ever saw was the morning I was baptized. Well I think I will change the subject a little. I have felt for many years that I was called to

preach. I want to write my experience that I have had towards preaching. I would like to know if all the brethren have the same feeling that I have. If they do, therefore, I am not called to preach. I have kept it to myself, fearing that I was not called to preach, and I didn't want any one to know it. I have been off in the woods a number of times and would get so high in my feelings that I would get up and try to preach to myself and I have dreamed of preaching to a congregation. Brethren and sisters, I want you all to pray for me, that I may fulfill the calling wherewith I am called. I would like to write more, but will bring this to a close. A brother who is trying to follow that narrow path that leadeth to life..

Danville, Va., Sept. 13, 1906.

Polkton, N. C., Nov. 18, 1906.

Elder P. D. Gold, very dear brother an ever abiding hope: What am I that I should address one so highly esteemed as you? I realize my vileness and nothingness in the presence of that All-seeing eye; and yet come to converse with one of His servants, not knowing what to say, and fearing, lest what I do say will not be properly seasoned.

We know that in preparing food we must take the proper ingredients, and use the required amount of each to obtain the best results—if we would have a good wholesome meal and everything to harmonize.

So with our conversation and writing. Unless we use the proper care, before we think of ourselves, or ere we are aware we have made use of some unbecoming language—some foolish jesting which defiles our conversation, and have unthoughtedly shipped in some foreign ingredient having a bitter flavor and spoiled the whole meal, destroying that harmony which would otherwise have existed. This keeps or

should keep us ever on our guard lest we say something that would be a stumbling block to some poor little trembling child of God.

Brother Gold, I would be so glad if I could see you hear you, in your pleasant and impressive manner, speak of the glories of Christ and his kingdom, his never-dying, unchanging love to his little ones. I feel it would be a feast indeed to me. I was somewhat disappointed in not meeting you at either of the associations I attended. I was blessed to attend two this fall, the Abbott's Creek and Mill Branch, and enjoyed them more than I can tell—feel that the dear Lord was specially good to me in blessing me to attend them, and giving me to realize a special blessing at each of them. I just felt unworthy to be one among them, and to receive so bountifully of their kindness, and thought if they could just look at me—could just take one view of me as I saw myself, they could not treat me with such kindness.

During the Mill Branch, I heard fifteen sermons in all, and as far as I was able to judge, I felt that each one was blessed to preach Jesus, and him crucified.

Elder B. H. Harrelson preached the introductory in his positive and declarative manner. I love his manner, because it separates the truth from error, the gold from dross. He is not a tender-footed preacher, afraid to speak the wills and shalls of Jehovah. If he were to see this I hope he will not think I mean to flatter him, for I have no time for that: and Brother Harrelson knows I do not brag on preachers and way, for I do not want to help spoil any of them. There were eight visiting ministers there in all, and Brother Bell, their faithful moderator (I was favored to hear him preach one night), was able to be there. I have been deprived of hearing much preaching this summer on account of sickness. My

youngest sister was desperately ill for some time with typhoid fever; then my mother and another sister had malarial fever, and when I returned from the Mill Branch Association I found my other sister with malarial fever. She is still right sick, but hope she will soon recover. While I have gone through with all this I feel that I have been greatly blessed, for which I ought to be exceedingly thankful, and hope I am to some extent.

Would be glad to hear from you. Can't you come to see us?

Pray that the dear Lord will keep me for I realize that without him I can do nothing. It seems to me I realize more each day I live, how utterly helpless, and entirely dependent upon Him I am for every blessing.

In love and sweet fellowship to you and Sister Gold, I remain your little sister in hope of that life which is to come,

LOUISA A. EDWARDS.

Dear Brother Gold, and brethren and brethern and sisters, and to all whom it may concern, I feel to be one alone, sad and cast down. I thought an impression to travel and preach, believing it was of the Lord, rested on me, and I sent the appointments to Elder Gold and they were published in the Landmark, but owing to present circumstances I have to call them in. My wife's health is not sufficient for me to leave home. I hope she will be better soon. These failures grieve me. We know that the Lord does not fail. The failures all belong to man, and I make so many of them I feel that I might be mistaken in the whole matter. Pray for me, my dear brethren, that I may be reconciled by the Spirit of God to my place in serving, if there is any place for me. Oh, it is a little one. But it is not too small for Lot to enter when he fled from Sodom; and may I have some humble place beneath by

Redeemer's feet.

Brother Gold, please publish this to explain why I did not fill the appointments, and pray for poor me.

W. T. BROADWAY.

Coolemece, N. C., Oct. 25, 1906.

Plymouth, N. C., Nov. 16, 1906.

Dear Brother Gold: My wife and myself are in Plymouth, N. C., this week visiting our children. We came last Monday and besides visiting the few Baptists in town, and meeting Elder Harrison and his brother I have not found much to comfort me in a spiritual way since we left home. Truly I can read the Bible, the greatest first of all books, but you know we want communion with each other and love to read after the inspired pen of the dear saints of God. Therefore I have been searching my son's library for something to read to satisfy my desires. I find in my searching, the Bible Storyland, Character Sketches, Darkness to light, The Prince of the House of David and other works. But I find them all the works of man, and they so far fail to supply my hungering appetite for heavenly and spiritual nourishments I find myself still seeking. But after all I have got what my soul loveth. It came to me by last night's mail. When my son came from his office he brought me a little neatly folded role, directed to me. I could not tell what it could be, but found upon opening it to be a message for me from yourself and others, handed down to us from heaven. I suppose you imagined what it was. It was Zion's Landmark, a comforter indeed, and in truth, to us. I did not tell my children when I left home to send it to us, but found written on the back of it, "Hope you will get this o. k; thought you would like to have it. Lovingly Lessie." As you know Lessie is my youngest daughter and she well knows what pleases her mother and father most of

all things.

You know, dear brother, that the Lord has promised to bless us with all spiritual blessings in heavenly places in Christ Jesus, and I do feel like and believe this is a fulfillment of that precious promise to us, and I am satisfied that all our needs will be supplied by Him, though we so often feel sorely oppressed and in great need. It is only for us to ask and we receive, seek and we find and knock and it is opened. The good Lord never disappoints us and He is the only name given us in whom there is no disappointment.

We are told by Him that no good thing will He withhold from them that walk uprightly, and when our desire above all other things, is to walk uprightly before our Lord and Master, we are then walking uprightly in Spirit, and as much as in us is, in practice, and in state of mind we are asking continually for His guidance, and according to His promise it will be granted unto us, and that is God working in us both to will and to do of His own good pleasure.

When we got the Landmark my wife and myself were so anxious to read it that we divided it between us, she reading one part of it, while I read the other, and I would be glad to tell you something of how we enjoyed gleaning the precious handfuls which were dropped of purpose for us, and how we lay at the feet of our spiritual brother and how we feasted upon the precious God-given harvest, and drank water with those who are reaping in the same spiritual field. So after reading I was impressed to write to you, and I believe it is of the Lord and love He has given me for the dear children of His, and if so I have not done wrong.

Our love to you all. Your brother in hope,
M. B. WILLIFORD.

Brother W. B. Lewis' postoffice is Sutherland, Va.

ZION'S LANDMARK

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

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

"Remove not the Ancient Landmark
which thy Fathers have set"

VOLUME XXXX - - - - NO 5

WILSON, N. C., JAN. 15, 1907.

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EDITORIAL.

JACOB'S VOICE—ESAU'S HANDS.

"The voice is Jacob's voice, but the hands are the hands of Esau," Gen. 27:22.

First. This event has been much criticized by the world of mankind. With what pity for Esau—the flesh—and with what censure of Jacob—the vessel of mercy—afore prepared unto glory—I will let others consider. It is a typical event shadowing forth an outward, fading, perishing character of flesh, and an inward, spiritual character in which the strength of Israel appears and prevails, and in which the nature of the flesh is manifest, and in which literal Jacob must fail to glory in any of his doings, but in which the love of God in no sense influenced by Jacob's conduct, reveals its eternal purity acting in everlasting faithfulness.

2nd. Esau is the first born of twin brothers. Before their birth their mother, a godly woman to whom the Lord spake in her distress, because of the struggle of the unborn sons, telling her that two manner of people or nations were in her womb, and the one should be stronger than the other and the elder should serve the younger. Being different before their birth they also differ after that birth.

For birth does not change the nature of that which is born, but makes it the more manifest. A struggle begun before the birth is surely matter perplexing to the mother, and the answer of the Lord declares the nature of the conflict and warfare that lasts for life. Surely the purpose of God shall be accomplished. This purpose is older than any and all the doings of men. Jacob have I loved, and Esau have I hated, and that before either had done 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, Rom. 9:11-12. This expounding of the history of Jacob and Esau sets forth the doctrine of grace whereby Jacob the younger prevails above the elder. He took hold of Esau's heel before the birth of either, "He took his brother by the heel in the womb, and by his strength he had power with God. Yea he had power over the angel and prevailed: he wept and made supplication unto him: He found him in Bethel, and there he spake with us," Hosea 12:3-4.

3rd. "Who maketh thee to differ? What hast thou that thou hast not received." Twin brothers, both parents the Lord's people, Isaac the child of promise, Rebekah of the kindred of Abraham, yet here are two nations and two manner of people shadowed forth in these twin brothers before either is born. What shall we say to this? Is there unrighteousness with God. Read Rom. 9:14-25.

4th. When the children are born Esau was red all over like a hairy garment, and they called his name Esau, hairy, rough and he was a mighty hunter. He was fond of animals, and knew the haunts of wild beasts. This nature was shown in his life. He was controlled by his appetite. He saw red pottage Jacob was pre-

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paring, and he longed for it, and was faint, and sold Jacob his birth right for a mess of pottage, thus despising his birthright, and was called a profane man. His character is shown to be of that earthy nature that savors not of heavenly blessings, nor desires them.

Jacob comes forth and takes hold on Esau's heel, and his name was called Jacob—a supplanter, one that comes into the place of another by force or power. For Jacob had power with God and prevailed.

The character of each boy is described. Esau was a cunning hunter, a man of the field. By his sword he lived. Jacob was a plain man dwelling in tents.

Isaac loved Esau because he did eat of his venison—a natural, fleshy reason. But Rebekah loved Jacob. Why? She had experience and knowledge in her travail as mother that shadows forth that love that is not produced by works of the creature.

5th. Isaac was blind from decay of age. One blind cannot know what to do from his natural insight or knowledge. Isaac calls for Esau with intent to bless him saying, I know not how soon I may die, it must be soon he was admonished by the infirmities of age. He tells him to take his quiver and bow, and procure him some venison, and make him some savory meat such as he loved that he might eat it, that his soul might bless him before he died. He is commanded to obtain this by labor or running—by works of the creature. Rebekah hears this matter and calls up Jacob, and tells him what to do, bring her two kids of the goats and she would make savoury meat such as Isaac loved, and he would get the blessing. Jacob hesitated. Rebekah commands him. She takes Esau's goodly raiment and puts it on Jacob, and takes the skins of the goats and places them on Jacob's hands and neck, and in the name of Esau he asks for the bless-

ing that was his in God's purpose, and by purchase also by Jacob, and by sale from Esau. Without contending that Jacob was right literally in his course in coming in Esau's name and hence in his right to the blessing, and admitting it does violence to the natural feeling and judgment of mankind, I would state that Isaac suspected him, and therefore said come near me, let me feel thee, and as he felt him he felt the rough hands and neck of Esau, and Esau's clothing and smelled him as a field which the Lord had blest, but was perplexed and most earnestly enjoined on him to tell, and though Jacob protested I am thy first born, thy very son Esau, thus standing in all Esau's right, still Isaac said the hands are Esau's hands, but the voice is Jacob's voice. By faith he put the blessing where it belonged, yet not where blind Isaac intended to place it. Man is the one that fails of doing what he purposed. For it is not by might nor power that man prevails. The purpose of God is never defeated by man's opposition, nor is it ever accomplished by man's cunning. It is not of him that willeth, nor of him that runneth, but of God that showeth mercy. For Isaac willed to bless Esau thinking the blessing of right belonged to Esau as the first born. Esau ran for the blessings, yet the race is not to the swift. It is because God showeth mercy that we are not consumed, or are blest.

6th. We must go to the Lord in the name of another if we obtain the blessing of the Lord. We do not obtain any thing in our own name. Jacob could not have obtained the blessing in his own name. He must go in the name of the first born—in his clothing and standing. How contrary to nature does all this appear. How contrary to our notions of right is it for Jesus, the first born of God, the first born of every creature, the first born from the dead, that vile sinners like we should

approach unto God disclaiming that we are Jacob, the supplanter, and there is in us a power a voice that prevails with God and man, or has power with God and man. For the Spirit of Jesus must be and is in the true comer—in every Jacob, in all God's Jacobs as they come and receive the blessing which is provided for them, and treasured up for them as vessels of mercy, yet they cannot receive, nor obtain any thing in their own name. As deceivers yet true, as unknown yet well known—they come having power with God and men and prevailing. How humble as Jacob with his voice cries unto God professing he is not worthy of the least of all God's mercies, and confessing that he is nothing but a sinner, a supplanter, receiving that of which he is altogether unworthy. Surely faith lays the sinner low and exalts the Lord alone. But God gives Jacob a new name—an Israelite in whom is no guile.

Esau has no power to get his father to repent, though he sought it carefully with tears saying, bless me, oh my father, but though he sought repentance or change in his father's mind, namely to bless Jacob—he said, I have blest Jacob, yea and he shall be blest.

7th. "The voice is Jacob's voice; but the hands are the hands of Esau." Rough hands were the hands of Esau. Hands are what can be seen. God took Israel by the hand under the first dispensation. His was an outside visible display. The legal dispensation was one that could be seen and was temporal. Like the fruits of the earth encased in shucks, chaff, shells, or crusted, husky, exterior substances, or coverings that must be opened or removed before the true substance of the fruit could be eaten, as kernels of nuts are concealed and preserved in a hard shell that must be cracked in order that the food may be enjoyed.

Preaching is treading out the corn

and picking out that which is palatable and nourishing.

Many a text of scripture appears without meaning or comfort until some one gifted expounds the mystery, and then the children eat with relish and thanksgiving. He that ploughs with Samson's heifer opens the riddle.

You observe in the dealings of Providence a rough outside. Jacob says all is against me. He sees only that which appears contrary and destructive.

The convictions of sin by the law come as a rough hand of one who is an archer and slays by his power.

But there is a voice that sounds as Jacob, the plain man, dwelling in tents. The two appear different, yet all is one when understood, and then is received by the blind one as the will of God that shall stand.

The outer must pass away. The hull or shell must be broken. Sin, death and hell must be swallowed up. The world itself and all that is temporal or visible, the handy work of God must pass away so that he that as the stone cut out of the mountains without hands must prevail above all others. Our tabernacle made with hands must be dissolved, so that the one made without hands eternal in the heavens shall receive us.

Jacob served for a wife and for a wife he kept sheep. Leah, according to the custom of the land must be taken first, and under the law though she is not loved as was Rachel, yet if her son be the first born he must have the double portion (Deut. 21:15-19), Esau's hands must be owned.

Still it is the voice of Jacob. What a voice is that of Jacob, what power he has in supplication. He has power with God and men and prevails. He wept and made supplication unto God. Jesus while in the flesh with strong crying and tears was heard and prevailed. None ever spake as he did. As a type of the Lord Jacob shadows

forth that which prevails. It is Jacob appearing to Isaac with rough hands as Esau.

In the flesh Jesus appears as a man, but he prevails always, and all the blessing is his. He bursts asunder the bands of death which is swallowed up in victory. Isaac the promised seed is found in blessed fulfillment in Jesus. For in him all the promises of God are yea and amen to the glory of God.

The flesh is ruled in faithfulness. The blessings of the gospel are sought out and separated from the flesh. The outer man perishes, while the inner man is renewed from day to day. The blessings of sunshine and rain, the fruits of the earth, are given to Esau or the flesh. The spiritual blessings bestowed on Jacob take not from nor damage the things of Esau. Yea the elect, the salt of the earth, is helpful to Esau whose portion is of the earth. The ruling of the Lord is always above in a spiritual or unseen king. God's ways are above ours high as the heavens are above the earth, nor does the reign of grace take from a thread to a shoe tatchet any thing that is Esau's.

Jacob and Esau meet in the handshake of good will. There are moments when all things are full of praise to God in Jacob who sings praise to God, and in those happy days he is most liberal to Esau, and loves his enemy. Yet flesh and blood do not inherit the kingdom of God, nor does corruption inherit incorruption.

Esau's hands and Jacob's voice may be seen in the rough bitterness of Saul against David who plays upon his harp, and soothes the envious spirit of Saul until quietness reigns. We often find a murmuring, rebellious spirit in us, or the flesh seems to rule until the voice of our spiritual Jacob is heard in the land, and one sweet singer in Israel plays upon his harp of ten strings, and we feel that Jesus is the

end of the law for righteousness to us, and all things are ours, the blessings of heavn and earth, and there is plenty for all in the land, for then we see they are Jacob's hands as well as his voice, and that Jesus has all power in heaven and in earth. He will gather the wheat into his garner and burn the chaff with unquenchable fire. P. D. G.

JOSEPH—HIS BRETHREN.

What has ever occurred among mortals so full of the rancour of envy, and so true to the instincts of faithfulness; or what has ever been narrated so thrilling in fiction as the account of Joseph's captivity, and his discovery of himself to his brethren? As truth surpasses fancy, and as reality eclipses imagination, so does this ever overshadow all writings of novelists.

1st. The place is in the far east: the people Hebrews and Egyptians. The character famous in purity and wisdom is Joseph, the fruitful bough running over the wall, and yielding fruit to preserve life to all nations. His separation from an affectionate, devoted father, his betrayal by his envious brethren, his innocent behaviour in temptation, his humiliation to the prison life, his silent, patient bearing the reproach of a shameful aspersion rather than blacken the guilty to shield himself, his faithfulness in prison, and his useful life there, all showing that God was with him and prospered him: the wise lessons he learned in prison, the school fitting him for great rulership, his unprecedented promotion to the governorship of the greatest kingdom in his day, his masterly administration of the affairs of that great kingdom in the full years of plenty for the wasting years of the greatest famine ever recorded, his complete fitness for every emergency: his wisdom to meet every exigency so that no blunder occurs, his conduct towards his brethren in so planning and shaping

events that their conduct shows their repentance to be genuine, and their confession of their guilt heartfelt: his freedom from retaliation for any of their hate toward him, yet his faithful maintenance of the right in bringing out their confession for their relief, the wise mystery covering all his conduct so fully from appearance of any purpose on his part, to cause a surprise that never once did it enter into the thought of Jacob, nor any of his Joseph, until suddenly as the full full shining of the sun after the darkest storm, does the light flash and fall as the sweetest and most surprising news, "I am your brother Joseph whom ye sold into Egypt," that they were stunned into profoundest silence. Their own sense of their ingratitude, their consciousness of Joseph's perfect character and conduct and his greatness, stand as a vast mountain of his glory, and they are dwarfed as pigmies: yet his lovely words banish all but love and full forgiveness for them.

When Joseph cries cause every man to go out from me, and there stood no man with him while he made himself known to his brethren, his love was greater than theirs. Does not this typify the revelation of Jesus to his brethren when no man is present, no human agency, no work of man, or glorying in man. This is all the Lord's works, and the Lord's glory. Literally how could one make himself known to his brethren when no man was present? No man principle of works was there. What could any one of his brethren boast of? Could any one of them boast of the part he had taken in selling him? It had all been to their shame. Could any one of them anticipate or even for a moment divine that this was Joseph? They had no thought he was alive even, much less ruler of Egypt. The resurrection life of Jesus when revealed to a sinner stricken and burdened with his guilt,

and seeing nothing but just and inevitable destruction is the most glorious event ever made known to that man. After Joseph talked with his brethren so that they knew he blamed them not, but loved them then they could talk with him, for they saw he was the same Joseph as of youth, with the same love toward his brethren, nor had his glory changed his conduct to them.

2nd. He tells them not to fall out by the way on their return home. What wise counsel for brethren now. There is scarcely any thing more hurtful to ourselves nor to others than for us to fall out by the way. What do we gain? Reproach and shame. What do we lose?" Peace and comfort. We open the door for enemies to come in and scatter the flock. There are no more foolish people on earth, nor any so foolish, as those who have been taught of God when they sin against light and knowledge.

3rd. Joseph draws all his people to him. By Pharaoh's command wagons go up from Egypt filled with substance to support Jacob and the family as they go down to Egypt.

The word of Joseph to his father is come down to Egypt and find shelter and nourishment during the famine, lest you come to poverty, lest the famine eat you up. Regard not your stuff. The good of all the land of Egypt is before you. What a command of welcome. Does not the Lord Jesus gather into one all the children of God scattered abroad every where? Yet when Jacob hears this news he cannot believe it. The news is too great for a natural heart to believe it. Jacob faints. But what about Israel, the new man? The evidence is considered. Not only the declarations of his sons that Joseph is alive and governor over all the land of Egypt, and that they have seen him, and have no doubt but it is Joseph: but further evidence is present. Here are wagons from Egypt that Jacob knew

his sons did not take down with them when they went, and these wagons are not empty but loaded with the plenty found only in Egypt: and Israel believes this testimony and says it is enough, Joseph my son is alive, and I will go and see him before I die. And God Almighty tells him to fear not to go down to Egypt. Thus the whole family are gathered under Joseph's wing, and all this is working out the purpose of God to save much people alive

P. D. G.

WILLIAM A. MCKEE.

The subject of this notice was the only son of Bently and Elizabeth McKee and was born March 15, 1875, and departed this life May 17, 1906. It is with a feeling of weakness and unworthiness that I attempt to write anything of the life of this dear son.

Willie was always a good and obedient boy, his father died when he was quite small, yet he grew to manhood a steady, sober and industrious young man, resisting the snares, vices and temptations which often entangle boys in their youth, and was loved and esteemed most by those who knew him best. His disease was a peculiar one—Anerrism of the aorta. While his health was declining for more than a year, the cause was not known until a few months previous to his death. When the physicians told him what his trouble was, they also told him he would never be well. He never made any open profession, nor united with any church, yet he bore this sad intelligence with Christian fortitude, saying that none of us could stay here always, and he felt that he had much to be thankful for, that he didn't have to suffer pain like many did. He was confined to his bed a little more than a week.

He leaves an aged mother, one sister and two half-sisters, with many friends who miss his kind face and cheering words. He was a great comfort to his mother and this is a sad trial to her, yet He who has promised to be a husband to

the widow is yet her stay and has promised never to leave nor forsake her. It seems hard to us to have him taken in the bloom of manhood, yet He who worketh everything after the counsel of his will knoweth best and we must bow in humble submission and say, not our will, but thine, Oh, Lord, be done.

The Lord giveth and the Lord taketh away, blessed be the name of the Lord.

HIS. NIECE.

ALFRED WYATT.

The subject of this notice was the beloved son of Frederick and Cathrene Wyatt, who was the youngest son and the last of the family of three sons and three daughters. They were all members of the Baptist church, but Alfred. He was a strong believer of them. He had no fellowship of self-works. I believe he is at rest.

Before he was taken down I was passing by his house, and he called to me and said that he wanted to tell me a dream he had the night before, for he could not get it off his mind. He said he thought he was at McCrary church, sitting there, and the preacher and eight persons came up to him and said there is Alfred Wyatt, and he must be baptized. They were all dressed in white, and they looked as if they were angels, and he saw a pool of water which was clear and bright, and they all commenced singing, and he felt very good and he awoke and found it a dream. He asked me what I thought of it? I told him it was a good dream, seeing them dressed all in white, and the water clear. He told some of his friends he thought he had a change, but was so sinful. When I came home from the Association he was taken down very sick, and I went to see him, and when I went to his bed he asked me all about the good preaching, and all about the texts: I told him the best I could. He said he did enjoy reading your Landmark. He got one a few days before he died, and asked it to be read through to him. He was so weak he could not read himself. There was so much good reading in them and good ex-

periences in them. I have often heard his dear old mother praying for him in her old age. I do believe her praying was heard of the Lord. He leaves a wife and two sons and one daughter to mourn his departure; and two sons and one daughter passed to that world beyond. He was 86 years old, departed this life at his home near Burlington, N. C., September 27th, 1906.

S. C. W.

Burlington, N. C., Nov. 27th, 1906.

MARTHA LAWRENCE.

The subject of this notice was the youngest daughter of Mr. James Pitt, born in Edgecombe county, N. C., February 2nd, 1847, married to James K. Lawrence (her childhood playmate and school companion) February 22nd, 1868, joined Hopeland church November, 1880, baptized by Elder A. J. Moore, and died in the triumphs of the Christian faith October 22nd, 1906.

Though she leaves no children to rise up and call her blessed, her only child dying in infancy, yet she leaves a loving husband, three sisters, scores of more distant relatives, a united membership of her beloved church, and a host of friends to mourn her departure and attest to her good name, exalted character and noble example in life.

She, no doubt, had her faults, but the unworthy writer, though he has been associated with her much, can remember none. Possessed of a sweet disposition, a gentle spirit, a kind heart, a willing hand, her life was a blessing to many, and those who knew her best loved her most. One who knew her intimately writes he thus: "The bond between us was very close and tender, extending back to my earliest recollection, and during that period I never knew her to be guilty of one unworthy deed or thought. She was the noblest woman I have ever known, always charitable in deed and thought. Hers was one of those lofty natures that find 'Tongues in trees, books in running brooks, sermons in stones and good in everything.'" So often have I heard her speak with compassion and sorrow of some erring one. You know that she was

not forced by necessity to work, and yet I have never known a more industrious woman. She looked well to the ways of her household, and worked willingly with her hands, but the product of her household, and worked willingly with her hands, but the product of her labor was not hoarded for self, but given to those less fortunate. Even in cutting a garment she would stint and save that there might be enough left to give to some one in need. This had become such a fixed habit with her that she was not conscious of doing anything praiseworthy. More than any one I ever knew she fulfilled the Bible injunction of not letting the right hand know what the left doeth. To say that we miss her seems all insufficient to express the blank her death has left. To me she was a model of all that was good and noble in woman, and an inspiration to nobler thoughts and actions. Friday afternoon before she died Monday, a change came over her. She seemed free from pain, and so happy, and asked that the 23rd Psalm be read; and, although too weak to speak above a whisper, she repeated several passages of scripture. Once when I was standing by the bedside she looked up at me so lovingly, and said, "The Lord be with you." Once I heard her utter, "The blood of Christ cleanseth from all sin." Over and over again she would whisper, "I want to go, I want to go." Once I asked her, "Aunt Mat-tie, do you want to leave us?" and she answered, "Yes." She was the most beautiful dead I ever saw. Every line of pain and care was smoothed away, and except for the calmness and majesty of death she looked almost like a girl.

And so has passed another Christian spirit into the Great Beyond. Our earthly loss is her eternal gain. What a blessing to her husband, her brothers and sisters in the faith of Jesus and all who knew her, is such a life. Let us thank God for the noble, useful life just passed from the stage of action, walk humbly before God, submissive to His will, patient under His providence, hopeful in His mercy and ever press-

ing onward toward final victory in Christ Jesus, whence our loved one has gone.

"Blessed are the dead that die in the November 16, 1906.
Lord."

R. H. PITTMAN.

MRS. NANCY PHELPS BATEMAN.

On Wednesday afternoon, November 8th, 1905, the death angel visited the home of Mr. B. F. Bateman and claimed his devoted wife, Nancy Ann Phelps Bateman. She was born February 25, 1834, and was married to B. F. Bateman June 18, 1854. She made a profession of religion and joined the Missionary Baptist church and remained until April, 1876, when she became dissatisfied with them and joined the Primitive Baptist at Concord, near the town of Creswell in Washington county, where she remained until the Lord called her home and we sorrow not as those who have no hope. While we are sad at the parting it was so sweet to hear those words: "I am ready and willing, yes, gladly I'll go." She was a most excellent wife, kind and agreeable, thoughtful and helpful. She was indeed a helpmate to her husband. She was asked during her sickness, "If the end should come, are you afraid for the future?" She replied, "Oh! no, but I am too weak to talk but little. I am so tired, let me go to sleep," and soon thereafter fell peacefully asleep in Jesus, leaving behind her aching hearts that the Lord can only heal. She leaves behind a devoted husband, four daughters and one son, and a host of friends to mourn their loss.

She loved her church and was a devout member and a ready listener to the preaching of the gospel of the Son of God, ever ready to administer to the necessities of the saints, but during the last five months of her life she was deprived of attending her church meeting through her constant and great afflictions, but bearing it all with patience, never murmuring or complaining, but leaned on the Lord, realizing that underneath her was His everlasting arm. She was laid to rest in the family burial ground of her son, Mr. D. F. Bateman, near Plymouth, N. C. Her funeral was preached by

Elder A. L. Harrison to a large concourse of people.

Far from afflictions, toil and care,
The happy soul has fled,
The breathless clay shall slumber here
Among the silent dead.

Written by her daughter-in-law,

MRS. NOLIA E. BATEMAN.

Remarks:—I feel that I cannot say too much in behalf of this good woman. I visited her bedside several times during her sickness and found her patient through her sufferings, and she would ask me to sing and pray for her and said she was only waiting the Lord's time to take her home. I feel that she was a Baptist indeed and in truth and I believe she is basking in the sunshine of God's presence. She loved singing and the day she died she asked her daughter and son-in-law to sing her favorite hymn—

Mid scenes of confusions and creatures
complaints,

How sweet to my soul is communion with
saints,

And also—

How happy are they who their Savior obey.

While her body is now resting in its mother dust on the morning of the resurrection it will be raised a triumphant body and death will be swallowed up in victory. I tried to speak for the comfort of the loved ones she left behind at her burial from the 6th chapter of Matthew, 19th and 20th verses. May the blessings of God rest upon the bereaved husband and children.

Affectionately,

A. L. HARRISON.

Plymouth, N. C.

MARRIAGES.

Married in Tarboro, N. C., December 19, 1906, Mr. David Denson and Miss Estelle Turner, by P. D. Gold.

Married in Wilson, N. C., December 27, 1906, Mr. N. D. Edmondson and Miss Huldah Dawson, by P. D. Gold.

ALONZO M. TRIPP.

On May the 15th last, Alonzo M. Tripp, my beloved husband, and beloved son of Marshall W. and Ruth Tripp, of Greenville, N. C., passed from earth life to border land, and we have the assurance that he is now resting in the Savior's loving embrace, since, while on the bed of affliction he called incessantly on the Lord to have mercy, and when told by some one that He would have mercy if he would only trust Him, he replied: "I do trust Him, oh, I do trust Him."

Cut down at the age of thirty-two years and eight months, it proves to us that death is impartial; that flowers, as well as the full-ripened grain, are cut down beneath the relentless scythe of the Reaper. It seems young to die, but what though he had marked three score and ten years in the calendar of his life? No time, however great, is a measured fraction of eternity. Again, the Savior died at the age of thirty-three.

His sudden demise also proves to us that "In the midst of life, we are in death." That—

Like a swift-fleeting meteor, a fast-flying cloud,
A flash of the lightning, a break of the wave,
Man passes from life, to his rest in the grave.

'Tis the wink of an eye, 'tis the draught of a breath,
From the blossom of health, to the paleness of death;
From the gilded saloon, to the bier and the shroud.

Elder E. E. Lundy has republished some of the writings of Elder Joshua Lawrence. The work is a crushing exposure of the money loving, corrupt methods of modern money beggars in the name of religion. Price 50 cents per copy. Five copies to one address \$2.00. Address him, 312 Queen street, Wilmington, N. C.

N. T. OAKS AND ANOTHER PREACHER.

Dan River January 28.
Wolf Island 29.
Reidsville at night.
Greensboro, 30, at night.
Burlington, 31, at night.
Gilliam, February 1.
Harmony, 2.
Mt. Lebanon, 3.
Durham, 4.
Oak Grove, 5.
Raleigh, 6.
Middle Creek, 7.
Fellowship, 8.
Little Creek, 9.
Clayton, 10.
Salem, 11.
Dutchville, 12.
Camp Creek, 13.
Surl, 14.
Flat River, 15.
Roxboro, 16.
Storie's Creek, 17.
Ebenezer, 18.
Wheeler's, 19.
Country Line, 20.
Moon's Creek, 21.
They will have their own conveyance.

EXCURSION RATES TO WILMINGTON, N. C. AND RETURN, VIA ATLANTIC COAST LINE.

Account of Reunion of Blues and Greys' celebration Battle of Fort Fisher. Tickets on sale January 13th and 14th, limited January 21st, returning. For further information communicate with ticket agents or

T. C. WHITE, Gen. Pass. Agt.
W. J. CRAIG, Pass. Traffic Man.
Wilmington, N. C.

Elder A. A. Ashburn has written a history of the Fisher's River Association giving a succinct account of its organization, churches, ministers, proceedings, etc., all of which is interesting. Price one dollar per copy. We will send a copy of this book and Zion's Landmark one year for two dollars.

Elder Ashburn's office is Ashburn, N. C.

NOTICE CHANGE IN ELDER SHAW'S APPOINTMENTS.

From and after his appointment at Falls as follows:

Mill Branch, Wednesday after fourth Sunday in January.

Upper Town Creek, Thursday.

Pleasant Hill, Friday.

Hopeland, Saturday and first Sunday in February.

Williams, Monday.

Lawrences, Tuesday.

Deep Creek, Wednesday.

Kehukee, Thursday.

Mt. Zion, Friday.

Conoho, Saturday.

Hamilton, second Sunday.

Spring Green, Monday.

Shewarkey, Tuesday.

J. J. HALL.

Oak Grove, Wednesday after the second Sunday in February.

Middle Creek, Thursday.

Willow Spring, Friday.

Sandy Grove, Saturday and third Sunday Fellowship, Monday.

Bethel, Tuesday.

New Hope, Wednesday.

Benson, at night.

Clayton, Thursday, at night.

Treatise on Book of Joshua. Price 25 cents per copy. Address P. D. Gold, Wilson, N. C.

Elder N. H. Harrison's postoffice is Pinetown, N. C., Route 1.

Brother B. F. Eubanks' postoffice is now Trenton, N. C. Route 2.

Brother S. T. Simmon's postoffice is Altamahaw, N. C. Route 2.

NOTICE.

For several years I have felt that the biographies of Primitive Baptist ministers of the United States should be preserved in substantial book form; and after prayerful consideration, I trust, and the endorsement of the idea by brethren I have concluded to undertake the collection for, and publication of, such a book.

It is my desire to compile and publish a work that will be correct, useful and interesting, and one that our denomination will be proud of; but I cannot do this without assistance. I therefore request our editors, moderators and clerks of associations, and any others who will, to send me sketches of their own lives—if ministers—and the lives of other ministers of their acquaintance, together with the subject's photograph, when ever possible. Proper credit will be given for assistance rendered.

R. H. PITTMAN.

Luray, Va., Dec. 6, 1906.

While his death is a great loss to us, and while our hearts are bowed down in deep grief, let us hope it is his infinite gain, and bow our heads in humble submission to Him who doeth all things well. He has paid the debt we all owe, and may we be prepared ourselves before it is too late, to meet him upon the ever-shining shore, where sin, pain, death and sorrow, all are o'er.

May the blessings of the Grand Master of the universe rest upon his dear father and mother and the rest of the family in their bereaved state, until the last tear shall be shed, and the last sigh broken; and may they look for comfort to Him who "Tempers the wind to the short lamb."

Though our hearts are still aching, may we breathe a fervent "Amen" to that Master's greeting, "Come up higher."

Trusting we may all meet in a better world, I am,

Yours very respectfully,

(MRS.) ALONZO M. TRIPP,

ZION'S LANDMARK.

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(PRIMITIVE OR OLD SCHOOL BAPTIST.)

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P. G. BOSTER, Associate Editor, FLORENCE, W. C.

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Miss Anne Judd, Letting Press

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 very hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God, 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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RALEIGH, N. C.

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS.

PRAYER TO THE HOLY SPIRIT.

Holy Spirit, dwell with me,
Make me holy like to Thee;
Bring Thou every thought of mine
Into harmony with Thine;
Fix on Christ my steadfast gaze,
'Till I lose myself in praise.

Loving Spirit, dwell with me,
Make me loving, like to Thee;
Let Thy life in mine appear,
By sweet words that help and cheer;
With a sympathy divine,
Fill this narrow heart of mine.

Gentle Spirit, dwell with me,
I would meek and gentle be:
Spread within my heart abroad,
Heavenly peace, the peace of God;
Balm my anxious troubled breast,
Hush my spirit into rest.

Lovely Spirit, dwell with me;
I myself would lovely be;
Check, subdue my subtle pride,
Let it not within me hide,
From self-love, Oh, set me free!
Take the place of self in me.

Heavenly Spirit, dwell with me,
I would heavenly minded be;
Upward lift this earthbound soul,
Worldly thoughts and ways control:
Let my heart one sovereign own,
Christ its centre—Christ alone.

Mighty Spirit, dwell with me,
I myself would right be:
May my every look and tone
Thy subduing power make known;
Of my heart the Conqueror be,
Triumph o'er the sin in me!

Joyous Spirit, dwell with me,
Make me joyous, glad and free;

Buoyant in the midst of care,
Jubilant through faith and prayer:
Show me Jesus: let His smile
All my earthy way beguile.

Glorious Spirit, fill Thou me!
This poor heart I yield to Thee;
Take me, body, spirit, soul,
Let Thy life pervade the whole;
To its depths my being stir,
Print my Master's likeness there.

THE CARNAL AND THE SPIRITUAL MIND.

Elders Gold and Lester: For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. Romans 8:6-7.

The origin or birth of the carnal mind is when the individual Adam man is born into the world and its length or duration is only through this time and evidently ends with the expiration of this present life. At its incipency, it is very small, simple, fragile and foolish; but as the infant body develops in size so does this mind grow and expand. Its information extends only to the things of this world and this life, and its uses are various and many. But, however, great and grand and brilliant and marvelous may seem its achievements and accomplishments, nevertheless it is Satan's home, residence and stronghold. Here sin reigns supreme, and perhaps we would not miss it much if we were to say it is sin itself. Here Satan argues that errors are facts and lies are truths. Here Satan brings up strong reasons and would make believe that wrong is right and that deception is verily a jewel. Here is the fountain and source

of all unrighteousness, ungodliness and wickedness. Here money is worshipped and the riches of this world to be the ultimatum and glory of man. Here self is exalted, honored, loved and every appetite of nature and excess of the flesh must be abundantly gratified and satisfied. Here the lust of the flesh is conceived and the pride of life greatly respected and adored. Here the wisdom and knowledge of the world is esteemed above the wisdom and knowledge of God. Here the body is lead about into the corrupting and contaminating elements of sin and destruction. Here the Christian finds his most obstinate and persistent foe and enemy. It is full of evil imaginations, vain, suspicious and is continually misleading, unstable, unreliable. It is only a myth, a counterfeit, a mortal vision, a shadow. Its results are darkness and death. "He that walketh after the flesh shall die." Not that the flesh itself is sinful (for alone it is only dust), but it is this mortal or carnal mind which governs and controls the flesh. "He that walketh after the Spirit shall have life and peace, or to be spiritually minded is life and peace." There is a mind that is not a myth or a shadow, but is substance, reality and eternal. This mind the good men, patriarchs and prophets of ancient times glimpsed and faintly discerned. With this mind Christ was richly adorned, making Him exceedingly glorious and altogether lovely. This mind in a measure by rightful heritage belongs to every child of God. Paul says: If ye have not the mind of Christ ye are none of His. This mind is born not of man nor of the will of the flesh, but of God. "As the wind bloweth where it listeth and thou hearest the sound thereof but canst not tell from whence it cometh or whither it goeth, so is every one that is born of the spirit." This birth occurs quickened into the hearts and connot as natural births, but is spoken and

science of men by the Spirit of God, unseen and unheard by mortal sense. Every Christian fondly remembers at one time in their lives how that gentle Spirit visited their poor souls and with that stillness and quietness of night and inspired peace and reconciliation. Yes, and he remembers well too when this Spirit or mind set up its abode in his earthly tabernacle, how in the start it began to rebuke sin and to show how exceeding sinful sin was. And this terrible warfare continues daily in the lives of every Christian waxing worse and stronger as life advances, unveiling the vileness and corruption of the human heart. "The flesh lusteth against the Spirit and the Spirit against the flesh; the one is contrary to the other." "If you by the Spirit do mortify the deeds of the body ye shall live. By coming in possession of this new birth or mind does not rid us of the carnal mind, but it remains to vex and oppose everything that is righteous and godly." Under this vexing spirit Paul cried out and said: "Oh wretched man that I am, who shall deliver me from the body of this death?"

Jesus said: "Deny yourself and take up your cross and follow me. To be a Christian it is necessary to feel this cross between the flesh and the Spirit, between the carnal mind and the spiritual mind. This mind always condemns sin in the flesh and has no confidence in the flesh. But woe unto that Christian who is at perfect ease, who never feels the rod of correction, where there is no warfare or conflict. Surely thou art asleep or dead, asleep and dead spiritually! This spiritual mind is that light which shined in darkness (the carnal mind) and the darkness comprehended it (spiritual mind) not, nor is it possible that the carnal mind should know or understand the spiritual mind. This is that day-star which outshines the noon-day and shines unto the perfect day. This is that light

which lighteth every man that cometh into the (spiritual) world.

But it often makes me tremble and shudder to see how strong and formidable the carnal mind is, how many temptations it sets up, how many delusions and snares it lays in the pathway of the Christian. Today and at this age there is such a wild stampede for gain, such extravagance and pride, such negligence towards the oppressed and distressed, so much love for money, I frequently wonder and fear that the whole world, and not only the world, but alas, must the church also be swallowed up in this carnal propensity! But thanks be to God "That He (Christ) that is in you (Christians) is stronger than he (Satan) that is in the world, and we shall not finally be destroyed. Satan is a strong man, but Christ is able to bind him and destroy all his works. Says Paul: "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds." Then if the weapons of our warfare are of God and we have Christ in us the hope of glory, we can conquer all things, we can see our wrong deeds and correct them; we can see our faults and confess them; we can follow and walk after the Spirit and crucify, mortify and condemn the actions of the mortal or carnal mind. If when we do wrong there is a keen sense of remorse, a godly sorrow, a repentance that needeth not to be repented of, then we should be glad and rejoice that we have a hope both sure and steadfast. "If ye walk after the flesh ye shall of the flesh reap corruption, but if ye walk after the Spirit, you shall have life and peace." May God enable us through His Spirit to discern the right and do the right, to condemn wrong and shun evil.

Affectionately,

T. F. SMITH.

Fremont, N. C.

To the Primitive Baptists and lost sheep of Israel: I believe I will write a few observations in my journeyings. I am not writing to let the Primitive Baptists know of any good thing I have done, for I fully realize that in my flesh dwelleth no good. All that I have and am I believe is through the mercy of the Lord. When I was about fifteen I realized I was a sinner, and decided I would atone for my sin, and live a better life; but it was not long till I found I was sinning again. Since that time I have been traveling over the same ground for nineteen years, I have tried to pray for deliverance from this sin. When I was about twenty-one I saw or dreamed I saw a bright light one night in Carroll county, Va. It was very pleasant to me, and gave me great comfort. At times I feel cast down, and a very unworthy creature, caused I believe by sin, and disobedience. At other times I feel better and somewhat relieved from sin. I enjoy hearing the Primitive Baptists preach and reverence them because I believe they are inspired with the Holy Spirit, although at times I believe the flesh causes the Primitive Baptists, or some of them, to hate, envy and abuse to such an extent that I even doubt their regeneration. It seems to me that if they knew self as well as I have learned myself they would not be so hard on one another, or expected so much of others, and be more willing to forgive, and sympathize with other's weaknesses. I believe today I can realize the wisdom of His majesty in doing all of His pleasure, though I have rode the mighty deep eighty-five days and nights, and experienced a great many storms. I have felt sure that if it was His will I would return home safe. I wish to speak of a few stops I was permitted to make on these voyages. First, after crossing the Atlantic, the rock of Gibraltar, as some one has said, standing there as a mighty sentinel guarding the entrance to the great

sea and its many possessions. Next the Island of Malta, where St. Paul was shipwrecked. The voyage was also interesting. As a sailor came across the main deck, he remarked that somewhere along here is where the fish swallowed Jonah. As we weighed anchor and began to leave Malta quite a storm arose, the sea was very rough and I thought of the time when St. Paul was wrecked in the same place, but I never expected a shipwreck myself. The next stop was in Port Said, Egypt. Egypt, the type of sin, where the Lord cared for his own even there. I remember Elder Hurst speaking at the time Peter was put in jail as representing the type of the sinner locked in the bondage of sin. He was put in the inner prison, chained, locked, watched and guarded. It would seem that escape was impossible. So it seems with the sinner. But the Lord is able and will deliver, I believe, in his own good time. Elder Hurst's preaching gave me great comfort. Not only his, but I can mention a great many other times and places, I have drunk comfort to my thirsty soul from the many elders in the Primitive Baptist Church. However, I don't think the comfort came through their own strength, but I believe it was the power of the word which we are told was with God and was God. I will ask all Primitive Baptists, which I believe are the children of the living God, to ask the Lord if, according to His will and purpose to deliver me from this besetting sin.

Elder P. D. Gold: Beloved Brother in Christ, I hope: If one so vile and sinful should attempt to address you in this manner. I have had impression several times to write my experience and send it to you, but have tried to resist the impression, but feeling the impression so forcible tonight I thought I would make the attempt. If I was ever convicted of my sins and made to realize

that I was a sinner, it was under the sound of our beloved brother, Elder Isaac Jones, preaching at the Little River Association at Middle Creek in 1897. His text was: "Surely the Lord is in this place and I knew it not." It seemed he was preaching direct to me. I felt so condemned that I was made to cry for I felt the death sentence upon me. We returned home that night and for a week Brother Jones' text and preaching followed me. I did not know what was the matter with me. That winter was a dark and gloomy one to me. That winter was when my beloved blind sister was in the hospital at Raleigh. In the spring papa brought her home. She was soon taken with a severe spell of sickness, but the dear Lord restored her to health again. That spring I was delivered from my burden, but I never had a bright deliverance like some I have read of. But one day while sister was sick I went to the orchard to get some early apples, and while gone I commenced singing:

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

It seemed everything was giving praise to God. Even the sun shined with more brilliance and power than ever before. It was a day of rejoicing with me. But I didn't then claim a hope. I can say that I was changed from what I once was. I had always loved merry and gay company and would go to parties and dance, for that was what I loved. I then rolled sin as a sweet morsel under my tongue. Oh! dear ones, what a sinful being I was. It was my meat and my drink. Since the spring or summer of 1898 I have never had any desire to participate in dancing. Since that time I have preferred hearing something of Jesus and His kingdom. At different times I had dif-

ferent ones to ask me if I did not have a hope, but would always say no. I did not want any one to know that I was concerned about religion. I tried to keep it to myself. I went on from time to time, hoping some day to have a hope in Christ. I went to preaching every chance I could. I would go to the revivals, but there was no food for me. I could not believe in their doctrine. They would beg the unconverted to come up if they would make one step towards God he would make two towards them. Oh, such a weak point in their belief. How could they have such thoughts of a just and holy God? I never had any strong impression to join the church until the summer of 1902 I promised the Lord if he would spare me and make it plain what my duty was would perform that duty. There seemed to be something saying to me, go to the people of God and tell them what great things the Lord has done for you. And on Saturday before the third Sunday in July I went before the church at Raleigh and offered myself before the church, but was not able to tell anything.

I was astonished at them receiving me. I was baptized next day at home by our beloved pastor, Elder W. A. Simpkins. I have felt the ease of conscience that I did not have before. Jesus said: "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 have never regretted joining the church, but I am so vile, so sinful that I don't see how such good people can have fellowship for me.

The night after I was baptized, after I had returned before I went to sleep I had a vision that gave me much comfort. I viewed Brother Simpkins and myself being in water to our waist and our bodies were dressed in white and it seemed we both were rejoicing and

praising God. And a small, still voice spoke and said, you both have on the robe of righteousness. Oh, when those words were spoken I found myself shedding tears of joy, for I had confidence in Brother Simpkins being a child of God. How I viewed that beautiful robe of righetousness, woven without seam and without spot or wrinkle, whiter than snow. Oh! how beautiful. It seems to me I am so sinful and vile I am anything but what I profess to be. Oh! that I could live more to the honor and glory of that Alwise and Almighty God, the one who is the giver of every good and perfect gift. It is food to my hungry soul when I can go to preaching and hear Jesus' name praised and exalted. I have a great desire to honor the profession I have made, by a well ordered walk and a godly conversation. But alas I feel I fall far short of it. Dear Brother Gold, pray for me that the Lord may guide me in such a way that I may live to the honor and glory of His name and never bring any reproach upon His cause. It was a feast to me to be at our last Association and to see the great love manifested and hear such wonderful preaching. That will be a meeting long remembered by me. Every sermon in harmony one with another. I hear my dear father speak so often of how much he enjoyed the Black Creek Association. He says it was the best he ever attended. So I will say to those that he met with and were so kind to him, he will ever hold you all in fond remembrance while he lives. Brother Gold, do with this as you think best. I have only hinted at what I would love to tell if I could. I enjoy reading the dear old Landmark. It is good preaching to me. I enjoyed your piece in the last paper about the Sabbath. I would like for you to write a little about which day of the week is the Sabbath. As I was talking to a man a few days ago on the subject of

religion and he said he believed we kept the wrong day of the week, but I was not able to tell him why it was that Sunday is counted the first day now. Love to the household of faith. Asking again the interest in your prayers when at a throne of grace.

Your little sister in hope of eternal life. Saved by grace if saved at all.

IRENE M. YOUNG.

Cary, N. C., Dec. 25, 1906.

Elders Gold and Lester: I will try to write some of my experience, if the Lord will enable me. When my trouble commenced it was in a dream, and I dreamed the same thing three times, seeing a corpse in the house with a white sheet over it; and when I would go to the door the corpse would throw off the white sheet and run after me. When going to this spring it seemed I could see that old woman after me, which I thought was the corpse. I was in much trouble. My sins would rise up before me like a mountain. I tried to beg the Lord for mercy. When I went to the lonesome woods to pray all I could say was Lord have mercy on me a sinner. My case grew worse and worse. It seemed all my friends had deserted me, my husband even forsaking me, and that my father loved all his children better than he did me. It seemed he knew how sinful I was. My desire was to read the Bible, but did not wish my husband to know it, and would slip the Bible away to read it secretly. When attending preaching it appeared to me all was against me, and would wonder how the preacher knew about my vileness so well, and how he could tell my feelings.

It was a great pleasure to be with the Baptists, though feeling so unworthy, and I was afraid they would ask me a question and I could not answer it. It did not seem to me I would live to see the sun rise again, feeling that death would come before morning. I thought

I would call on the Lord one more time for mercy, and fell on my face in the kitchen, being alone, when a voice spoke to me, "Blessed are they that do mourn, for they shall be comforted." My trouble left me and I was happy, feeling that I never would see any more trouble, and such love I never had felt before, and wanted to tell the Baptist people what a dear Savior I had found, and be baptized. I went to the church and told part of what I have written, was received and baptized by Brother Moran.

Your unworthy sister,

NANNIE E. REDMAN.

Old Fort, N. C.

Elders Gold and Lester: Some time ago I wrote you in reply to Elder W. M. Monsees regarding Secret Organizations. As this has not been published, I ask that you do not publish it. Since that time I have been reflecting on this matter, and having held office for a number of years, am fully persuaded that there is no good in them. After reflection my conclusion is they invite worldliness, and do not fulfill their obligations to each other. I have thought for some time that I was doing my Christian duty, that I was indeed working out my own salvation, not with fear and trembling, but with the satisfaction of knowing that I had within me the power to do the required work that would make me acceptable with God, and bring him under obligation to save me. But I now see the dangerous road I was travelling, and am so thankful that God did not take me away while trusting in my own righteousness. I feel to both praise him, and beg for mercy. Some time I rejoice in the thought that possibly he has begun a good work in my soul, and again I am doubting, feeling to be too steeped in sin to hope for his righteous recognition. I love to read the Landmark, and feel if I could be

with the dear old Baptists, and hear their preaching, and hear them sing their sweet old songs I would have sweet relief in my burdened soul.

I have been reading Edith Austin's Inquiry, and I see so much truth that I had never seen before. I do not go to the church I belong to. It all seems like mockery and blackness to me. We have no Baptists in this place, and I would be glad if some one or any of the preachers would come and preach for us. I would make appointments for them at any time at my home, and some time we might build a house. I have a nice lot I would gladly give.

Pray for me that God may lead me and bring me to the knowledge of the truth.

W. F. OWEN.

Elders Gold and Lester: I will try to write concerning my trip to Eastern North Carolina.

My brother, J. A. Monsees, and myself were together much of the time. We met many of the dear saints of God who received us with gladness. The only theme of the preaching I heard seemed to be of one accord—salvation by grace. I visited four associations, the Eno, Little River, Kehukee and Contentnea. Then I was called home because of the illness of my wife, and was glad to find her much better.

I do not know how to express my gratitude for the kindness I received, feeling so unworthy of the least of them, and often think if God's dear children could see me as I see myself they would not be so kind to me. We are commanded to deny ourselves. This is one thing we cannot do unless God be with us, for it is not according to nature: for there must be an indwelling principle of love to God that hates the ways of the flesh that enables us to put off the old man with his deeds, and to put on the new man.

As ye have received Christ so walk ye in him. To walk in Jesus Christ is

not to walk after the flesh, but to walk in his presence—in his commandments, precepts and example. You are in his body the church, so walk in him by walking in all the commandments in thy heart put there by his own handwriting.

Now dear children of God, I commend you to the word of his grace in Christ Jesus our Lord, who has abolished death, and brought life and immortality to light through the gospel. When you feel it in your heart pray for me a poor sinner saved by grace, I hope.

W. M. MONSEES.

Denton, N. C.

Whitmell, Va., Jan. 7, 1907.

Dear Brother Gold: As the time has expired for my Landmark, you will find enclosed 1.50 to pay this year. I can't give it up. I like to read it so much. The older I get the better I love the church. I love to go to my church meetings and love to meet the members. I love to talk with them about the love of God. I feel like he has blest me all the days of my life. My health is no better. I hope when the Lord calls me home, he will make me willing to go. I get so low down in my feelings I am afraid I am not right. Brother Gold, I hope you will come to our association and come to see us. I wish I could write something of comfort to the church. I hope I love them, but I don't see how they can love me. Give my love to Sister Gold. Pray for me and my family.

Your sister in hope,

MRS. L. B. TOMPKINS.

THE "RIGHT CHURCH."

There is much said concerning the different churches, and concerning the "right" church. Some say that it does not matter what church one belongs to, claiming that there are some good ones in all churches.

It is true that there are some good

ones, as we call them, in all churches, but one man can be as good as another (then not be what God calls good), and then know nothing of the power of God. The belonging to a church or no church has nothing to do with one's eternal salvation.

The Bible says that the gospel is the power of God unto salvation, to every one that believes. The gospel is the life of one who has felt and seen that power. One who has felt that power should see who it is that preaches the power of God, by the power of God and in the power of God, and who it is that preaches the power of man.

In telling you that God wants to save people, and they wont let Him, you see who it is that says that God is at our command ready and willing to help us, but not till we ask Him: also you see who it is that says that we are at His command and mercy.

The Bible says that none is good but God. So no man need to say that he is right, and some one else is wrong. But the doctrine that is the power of God is good, and will stand forever.

For one who has felt the power of God to be in a church where that power is not preached, is living in a desert, a dry place. There is no life for him there. His living must come from a far country.

Paul, in writing to the different churches, told them not to be deceived and so on. That proves that a child of God can be in the wrong place as well as being in the wrong spirit. It differs not as to what church one who has not felt His power belongs. He can live on brush and thrive. But there is a right place for them that have felt His power, and that is in the church where they preach His power.

So, one who has felt that power should look for them that preach that power. He should try to learn what the different churches believe and preach before he joins any church. See

if it corresponds with his experience. Another way to distinguish them that preach His power is to find that small number that all other denominations despise, having prejudice against them. They are they. All that claim self-righteousness are against God, as Christ is the end of the law for righteousness to all that believe.

Carrying out Moses' law would make one righteous in the sight of the law; but not in sight of God. We are not even righteous in the sight of the law.

Elders Gold and Lester, Dear Brethren: Perhaps I am doing wrong to address you as brothers. For one to call another brother signifies the two as being equal in some way or other. A drunkard may call another drunkard brother for they are equals. A thief may say to another of the same profession brother, because they are equals. So when I call you brother it signifies equality in some way or other. In knowledge I am far beneath you. In wisdom and uprightness I am far beneath you, but in Christ I hope we are equal. So it is in him we see ourselves nothing.

Christ is the elder brother. He is the Son of God, therefore he loves every one born of God, and is not ashamed to call them brethren: so it is on this principle I hope to call you brothers. Some children of a family are blest with a sound mind, some are not. Those who have sound minds have no thing to boast of, but a great deal to be thankful of, and ought to be more tender with them. So those that God has blest with great gifts have nothing to boast of, but should be more tender toward them that are weak, and not cast stumbling-blocks in their way, for they are represented as sheep, and should be dealt with very tenderly. If a shepherd is constantly throwing stones at the sheep they would get to be very skittish, and will not come near the shepherd, but if kind and gentle

toward them he can lead them anywhere he pleases, because they have confidence in him, and are not afraid of him. Sheep don't like strangers. Jesus says, my sheep hear my voice, and they follow me. A stranger they will not follow.

A true shepherd will lay down his life for the sheep, but a hireling cares nothing for the sheep. So when he sees the wolf coming he will flee. All that he comes for is his wages. The owner of the sheep expects some fruit from the flock, but if his servant or under shepherd is constantly stoning them they run off into the wilderness, while there is little or no increase, or fruit. I don't mean to say that one of his will ever be eternally lost, but the owner is expecting something from his flock. Sheep will produce to their owner and not be any worse, but benefitted. The better sheep are cared for the more wool they produce. Now the wool represents love. If the shepherd scatters the sheep by casting stones among them while feeding them, they will wander off in the wilderness. So when shearing time comes there is but little or no wool at all; so neither the Lord, his servant nor the sheep are benefitted, but loser; but when the underservant is kind, and gentle to the sheep the shepherd is greatly benefitted, and the sheep in far better condition. They are quietly feeding together under the kind, gentle and tender watch care of their shepherd, and the shepherd has the kind and loving approval of his Lord. There is great responsibility resting upon the under-shepherd. He is not to lord it over the sheep, but when the servant of the Lord becomes exalted he is very apt to lord it over those of his care. I have often thought of King David. The Lord gave him victory over his enemies. They could not stand before him, but he seemed to lose sight of the fact that the Lord was his strength

and he, although the anointed of the Lord, became exalted and would know the number of the people over which he was king, and the Lord was displeased with David because he had sinned, and David desired that the sin be put away, but the Lord did not remove the sin as David desired, for the Lord would teach the king a great lesson, and I don't think David ever forgot that lesson, for the Lord destroyed seventy thousand of the king's subjects; so the word of Moses to the children of Israel just before they went into the land that the Lord gave them was verified, be sure your sins will find you out. He will bring our sins upon our own heads; He will not give his glory to another, nor his praise to graven images.

Harker's Island, N. C.

Dear Brother Gold: Of my great bereavement I have a desire to write to you. My dear husband died the 7th of December, and my trouble has been so great. Surely I could not have stood it but for the goodness of my blessed Savior. He has been good to me in my many troubles, and I believe that He will in this, and will continue to comfort me as long as He sees fit for me to grovel here below. It would be such a satisfaction to me if I could be with some of the brethren and sisters and we could talk together; but I am deprived of that as my husband and I were all the members of our church in this place; but I trust it pleases the Lord to comfort me in other ways which He has so much.

Dear Brother Gold, I want to tell you something that happened on Wednesday before my husband died Friday. I can never tell the trouble I was in when I saw he was likely to die. The Lord took away my appetite and sleep, and gave me strength. I never got sleepy or hungry, and was so strong could lift him bodily when

needed.

I was sitting by him on Wednesday and I looked at his beard and I saw something on it, and I wiped it, thought to clean it off. It did all disappear and I saw it come again. It filled his beard full and all went away again without my bothering it, and then I saw it coming through the pores of the flesh again, looking just like oil. It filled his beard so full that each strand looked like icicles, but not a drop fell off, and then it disappeared again. I did not know what to make of it, and these words came to me, Psa. 133, from his beard to the hem of his garments, and it seemed to me that I had read it, or heard something about it, but I could not clear it up, and it bore on my mind so that I asked an old gentleman that is a Bible reader, if he knew about anything like it in the Bible. He said, yes, Aaron was anointed with the oil of the sanctuary for the priesthood from his beard to the hem of his garments, and he found it, and showed it to me. Dear Brother, I can never tell how I felt, how I wanted to praise the Lord, for letting he see what my dear husband was meeting up with. I did not doubt but what he would meet his blessed Savior in peace. Oh, I had great hope for him, but it always will be such a sweet comfort to me to see what I did. He had the greatest of patience in his illness, and he called the most people that had been dead some time ago, called his father and mother and his children and wife, and a great many others, and the last words he said we could understand he held up his hand and said, Glory, glory, holy, holy. I am not grieving for his eternal gain, but I am left so sad and lonely, and am grieved so much. A few days ago I was burdened with so much trouble, and there came a sweet calm, feeling so mild and gentle, and something seemed to say, Be still and

know that I am God, besides me there is none other, and I felt so peaceful. The Lord has been so good to me, and I long to praise Him as He should be praised, but I am so weak and down so low, and so disobedient I fear. I don't wish to do any thing displeasing to my blessed Savior, but when we lose our loved ones we are so grieved and heart broken, and plead for mercy and comfort. Then when He comes with His sweet, peaceful, consoling goodness and calms the raging storm, how can we ever doubt His mercies? Surely He will never fail His people or give them more than they can stand. Pray for me, dear brother.

Your sister in great need of comfort,
FANNIE E. WILLIS.

Durham, N. C.

Elder P. D. Gold, father in Israel and dear brother: For a good reason I hope I feel inclined to write you a few lines. This is what we call Christmas times when all nature is arrayed in the robe of gay sport and pleasure taking, as it is called, and while many of the world seem to be finding pleasure in it, strange to say I feel lonely, alone, in a sense and yet I feel I believe Jesus is with me. I have been schooled sufficient in the school of Christ, I believe, to learn that there is nothing in this poor, fleeting, dark, sinful world to cheer the heart of the poor child of God, because it has in their own experience all proved to be a tragic life of unsatisfaction to the poor parched soul that is made alive, having the instincts of newness of life, having been born again and separated from dead works to serve the living God. All the glittering or shining things of nature, and the vain pride of life, fashion and society of man are perplexing to the child of God, and as it goads them on every side they are made to say as Solomon, all is vanity and vexation of spirit. Just give me

Jesus, for I desire no more. So we find that the few passing moments or hours we spend in company with each other having the Lord with us is the only real pleasure the poor little children of God have while here: and I am such an unworthy sinner, it seems of late, have been made recipient of the blessings and mercy of God. Oh I have lately been brought to amazement and tears, beholding the goodness and kindness of the brethren and sisters everywhere I have been among them. It fills me with humble joy at times. I can not help mentioning those of my home church in a special way. Surely they have wonderfully blessed, nourished and comforted me, not only in spiritual things, but in carnal things also. God Almighty bless them. My trip up the country was a great comfort to me in spite of the cross. I felt at home, was treated as a son at all places. In conclusion I will say I am not ashamed of the truth and doctrine I was contending for while off or at home, for it is the power of God unto salvation to every one that believes. The brethren said they were not ashamed of me. I hope I feel glad.

Hoping I am your little brother in trials and tribulations,

J. A. HERNDON.

Belfield, Va.

Elder P. D. Gold, Dear Brother in Christ, if I be worthy to call you brother: I know my worthiness is only in our Lord and Savior Jesus Christ who shed his blood on the rugged cross for the remission of sin. I had a dream last night I wish to tell you. I dreamed traveling through a field in a narrow path, and it was dark. I knew the direction to go, but could not see the path, and weeds were on each side high as my head, and I was carrying a little babe in my arms, pressed tight to my bosom and trying to take care of it; and I came to the woods, and every

think looked dark, though, it seemed as if I could see before me a little light just enough to see the path, and it was white with sand, and I awoke standing in this path; and dear brother, I feel to be traveling along just as I dreamed in the dark over here away from the Baptists, haven't heard but two sermons in twelve months, and all I see or hear is the perishable things of this world which the weeds represent in my dream. The little babe I hope is Jesus teaching and guiding me through the dark valley of this life: for I know if I am not kept by his power I shall be devoured by the hands of Satan. I hope you will pray for me and excuse all mistakes, for I am a very poor writer, can't explain what I feel. May the blessings of God rest on you in the future as in the past. A sister in hope of eternal life.

EDELIAR ROBBINS.

THE PRICE.

The Landmark is published at the same price it was years ago. It was cheap then at that price. Printers who know the amount of labor required to get up a paper in pamphlet form understand that it was cheap years ago when paper was cheaper than it is now, as well as other printers' material, and when labor was much cheaper than it is now.

In this day an ordinary laborer charges one dollar and a half for a day's labor. He sells a small load of wood for enough to pay for a paper a year. When I was a boy a chicken was sold at ten cents. Now it sells at four times that amount. But I have not increased the price of the Landmark a cent.

When all that take it pay for it there is but little left to live on. Friends remember this, and help me by keeping your papers paid up, and also get new subscribers.

If it takes three thousand subscribers

to bring in enough to pay expenses—then two thousand additional will bring in some profit, because we can print five thousand proportionally cheaper than we can three thousand.

It is right for the laborer to receive his reward. We ought not to want to get something for nothing. Common honesty teaches that one needs a living out of his labor.

While we have liberal subscribers that desire to pay for their paper, and appreciate the labor of an editor, others will seek to get a paper for half what it costs to publish it, and some never pay for it at all.

P. D. G.

N. T. OAKS AND ANOTHER PREACHER.

- Gilliam, February 1.
- Harmony, 2.
- Mt. Lebanon, 3.
- Durham, 4.
- Oak Grove, 5.
- Raleigh, 6.
- Middle Creek, 7.
- Fellowship, 8.
- Little Creek, 9.
- Clayton, 10.
- Salem, 11.
- Dutchville, 12.
- Camp Creek, 13.
- Surl, 14.
- Flat River, 15.
- Roxboro, 16.
- Storie's Creek, 17.
- Ebenezer, 18.
- Wheeler's, 19.
- Country Line, 20.
- Moon's Creek, 21.
- They will have their own conveyance.

Elder A. A. Ashburn has written a history of the Fisher's River Association giving a succinct account of its organization, churches, ministers, proceedings, etc., all of which is interesting. Price one dollar per copy. We will send a copy of this book and Zion's Landmark one year for two dollars.

Elder Ashburn's postoffice is Ashburn, N. C.

ZION'S LANDMARK

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

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

"Remove not the Ancient Landmark
which th Fathers have set"

VOLUME XL - - - NO 5

WILSON, N. C., FEB 1, 1907.

Entered at the Post Office at Wilson, N. C., as second Class matter.

EDITORIAL.

PREAMBLE AND RESOLUTIONS

Whereas, There is an expressed disposition in some of the high officers of the State and public schools of North Carolina to force by law the reading of the Bible and making public prayer in our public schools; and,

Whereas, This would force out of the school room as teachers all who do not hold public prayer, and who do not belong to some religious order; and,

Whereas, We see in this a long stride towards the depriving of our country of her long standing, God-given freedom which has been secured to her by the blood of our Revolutionary fathers; and,

Whereas, We see in this one of the first steps towards religious persecution in our free country; therefore, be it

Resolved, by the Country Line Association of Primitive Baptists, now in session with the Church at Mount Zion, Halifax county, Va., That we look upon this departure by those in high places as being spiritual wickedness against which we are commanded to make war, (Eph. 6:12) and against which we do now enter our solemn protest.

Resolved, That we believe in read-

ing the Bible, and that we recommend to every one to read it, and that its teachings are the inspired word of God, worthy to be believed and received by every person. And that we believe in prayer as the appointed manner of our approach unto God in all times of distress, and of thanksgiving in praise of His holy name: but we do earnestly protest against all laws looking to the forcing of the reading of the Bible, of offering of public prayer or any other thing of this nature as being as far wrong in that direction as the Roman Catholic prohibition to Bible reading was in that direction, and that it is a step of beastly power and against the Kingdom of God and pure religion, and for the establishment and promotion of the false religion, which would be as detrimental to our religious freedom as were the power of the Roman Catholics who are declared to be, *Mystery, Babylon the Great, the Mother of Harlots, and the Abominations of the Earth.* Rev. 17:5.

Believing as we do that these things are a strike at religious liberty, against which we should go on record; therefore,

Resolved, That a copy of this preamble and of these resolutions be recorded on our Association Book, printed in our Minutes, and that we send one copy to Zion's Landmark and one copy to the Gospel Messenger, with a request to publish the same.

And we further request all of our sister Associations in the State to express their disapproval of these things, as we have done.

Adopted and signed by order of the above named Association on the 22nd day of August, 1906.

L. H. HARDY, Moderator.

R. T. WILLIAMS, Clerk.

REMARKS:—When the law of the State requires reading the Bible and prayer made by the teacher in open-

ing or closing school that is a step towards requiring the teachers to become church members. Those in power then may finally say which is the right church and compel the teachers to become members of said church. Then the door to persecution is opened.

Politicians and earthly rulers are corrupt and no judges of true religion. Politicians seek high places—to be rulers. The servants of Jesus Christ are to be servants of the church, meek and lowly.

We are to be submissive to the powers that be. But in the worship of God we are to bow to no man; nor worship man, but worship the Lord and serve him only. P. D. G.

THE WAY.

Can any one and every one serve God if he will or will not? This would seem to be by many an unnecessary question if not a silly one, but it is sometimes by the foolishness of things that we attain to the most forceful and inevitable conclusion. It seems that the real gist of popular contention in this day is that whosoever will not may come to Christ and be saved and serve God, and that the work of the ministry is to persuade men that they ought to come to Christ whether they want to or will to come or not, whereas Christ says: Ye will not come unto me that ye might have life. He does not say you ought to come whether you would or not, nor you could come if you would, but he says he will not to come. You have not the will to come, therefore, you do not come. And he further says: Ye are not of my sheep, my sheep hear my voice and they follow me. You do not hear my voice nor receive my word nor believe on me, because you are not of my sheep. But whether one is of his sheep or is not he again says: No man can come to me except the Father which hath sent me draw him. But men do

not believe this, except that he draws every one, but that every one will not come. Why should he draw one that is not of his sheep? Suppose such an one should come, would not make him or constitute him one of the Lord's sheep. Again he says to this same people: Why do ye not understand my speech? Even because ye cannot hear my word. Ye are of your father, the devil, and the lusts of your father ye will do. Are these the subjects of salvation? Did Christ die for them. He came to save his people from their sins. Are the children of the devil the people of God? Men of evil deeds love darkness rather than light. What would such men do in heaven which is the very fulness of light?

In the days of Joshua even the chosen people of God nationally could not serve him notwithstanding they declared they would. Why could they not serve him, and why should they not serve him if they wanted to? Joshua told them they could not serve God. Why not? Because of an evil heart of unbelief. He had said to them, If it seem evil to you to serve God, choose ye this day whom ye will serve, whether the gods of your fathers on the other side of the flood, or the gods of the Amorites in whose land ye dwell, but as for me and my house we will serve the Lord and they said: We will serve the Lord also, but Joshua told them they could not do it. Why were they going to serve the Lord? Not because it seemed to them that it was good to do so, because it did not seem good to them, for Joshua had said it seemed evil unto them thus to do, but because Joshua was going to serve Him, and because they wanted to hold in with Joshua and please him regardless of any principle, purpose or desire to really and truly worship God. Their purposes were of the flesh and "they that are in the flesh can not please God." Being in the flesh they

could choose between things of the flesh, as between those gods and these gods, but between either those or these and the Lord God they could not choose. His power he will not give to another, nor his praise to graven images. Jesus says: No man cometh unto the Father but by me, and all that the Father giveth me shall come to me, and no man can come to me except the Father which hath sent me draw him. It is by Jesus Christ, who declares himself to be the way, the truth and the life, that one, any one, and every one comes unto God in salvation. People of God come to Christ because they are the gift of his Father unto him, and the Father ordained that they should come and that he would draw them, and lead them, and keep them by his mighty power through faith unto salvation, ready to be revealed in the last time, that when Christ who is their life should appear then should they appear with him in glory. This is the way sinners are saved, and come to Christ and follow him and worship God. It is the predestinated way, the foreordained way, the way that is lifted up, the high way, the way of holiness, and the redeemed of the Lord walk therein: No other way can preserve to God his power and his praise.

P. G. L.

PREDESTINATION.

When I was received into the fellowship of the church I did not believe the doctrine of predestination in an unlimited sense, but for some years I have been given a different understanding from what I then thought to be the doctrine as set forth by such men as Elders Beebe, Durand, Purington, Chick, White and others. I thought and sometimes privately contended that what they preached for the predestination of God was fatalism, and there was an unbridled disposition in me against it, and in fact at times now

I am almost startled at the appearance of what seems to be an evil heart of unbelief way down in my nature which challenges the soundness of my understanding and belief in the doctrine, but thus far it seems to come and no further, and again I become quiet and restful, and feel there can be nothing more simple and persuasive than the assurance that everything pertaining to us, and by which we are in any sense affected, however remote the things may be, is so peculiarly related to Him that without Him it cannot be, and being, it can but work together with all other things for good to those vitally affected by them, to them who love Him and are called of Him according to His purpose. Then I came to the conclusion that at first I did not know what fatalism was, nor did I understand the doctrine of predestination. I am not able to say when nor how this change came about, except I should be allowed in a modest way to claim that it was by the revelation of Jesus Christ. I would not be understood as intimating that my brethren who do not see this as I think I do have not the revelation of Christ in them, and are not called ministers of God, but that they have not received it according to this particular attribute—for if I preach the gospel now I did when I did not believe the doctrine of unlimited predestination. I am glad to be able to say that while I had rather that all could see it as I do, and believe it, yet I have not the slightest non-fellowship for one who feels that he does not believe it, when one seems to be moved by a war-like spirit against it, I don't like that spirit or disposition, nor do I favor a continual and persistent disposition in one who believes it to discredit those who do not. Sound doctrine must be and is consistent with Christian experience, and the children of God can but be comforted in the doctrine when they see this consistency

and this can only be seen in the light of such experience. The doctrine is in the experience, and the experience is in the doctrine, like as a wheel in the middle of a wheel, and they go together and are never separated. Doctrine that is not learned by and in an experience of grace is only theoretical and is of no value to the one who claims to believe it. Herein I find myself often seriously exercised, and as often I am filled with fearfully anxious questionings as to whether I have really learned the things which I believe by the revelation of the word or that it is simply a theoretical acquirement. There is no doubt but that the children of God are taught of him, and that those things wherein they differ are in part if not wholly outside of the scope, so to speak, of that teaching. All the doctrine there is must be in our experience and must be known in our experience, therefore as we know and understand our experience so we understand and believe the doctrine.

P. G. L.

Sister Young requests my view of the Sabbath, and why do we observe the first day of the week rather than the seventh day?

First, Sabbath means seventh day. Six days shalt thou labor and do all thy work, and on the seventh day thou shalt do no manner of servile work. In six days God made the heaven and the earth, and on the seventh day he rested from all his work.

This command was given to the Jews and is fundamental in the law of Moses. Of course the command required first six days of labor. Then the rest followed. It was rest to the Lord and in the Lord. But no Jew ever fulfilled the six days of labor the law required. But Jesus came in the flesh made of a woman, made under the law to keep the law fully and spiritually. He did not obey it to escape

with or any penalty. But he was made a curse for us. After living a righteous life he was stricken for one transgression, made a curse for us, and delivered unto death. The penalty of sin is death. Jesus pays or suffers that just penalty for those for whom he died. Hence his death is the full payment of satisfaction to the law. We become dead to the law by the body of Christ.

Jesus rested in the grave after he finished the work his Father gave him to do. He rested in the grave according to the commandment. We become dead to the law by the body of Christ, and we rest in Jesus. He that believeth hath ceased from his own work as God did from his. This is the Sabbath and it is one day, no night. The coming of night ends the day. But there is no night in the gospel to terminate the day, hence the gospel is the Lord's day, and the law is satisfied and honored. We are dead to the law by the body of Christ, and risen with him who is raised from the dead that our service should be to the Lord, our fruit unto holiness and the end everlasting life.

2nd. Why do we as a people observe the first day of the week instead of the seventh day? Jesus rose from the dead early on the first day of the week, and the disciples began to meet on the first day of the week to worship God. They also honored the Sabbath spiritually. Hence we keep Saturday and Sunday also—not to totally cease from all labor as the Jews did. For Jesus taught that the Sabbath was made for man, and not man for the Sabbath. Therefore these are works of mercy which men should do according to the spirit of the law. We suspend our ordinary labors one day in seven for rest according to law and the demands of nature. But one day to the child of God is as another day.

In the gospel the beginning is in

rest and so ceases not. The yoke is easy and the burden is light. It is a glorious rest—a Sabbath of rest to and in the Lord and of the Lord.

P. D. G.

ELDER ELIJAH V. WHITE.

This beloved and gifted brother fell on sleep January 11, 1907. He was nearing 75 years of age. He had been feeble and suffering for years in patiently enduring.

Elder White was a famous man in the sterling qualities that make a man and hold him in tender remembrance while memory serves.

In his young days his rough, manly, vigorous, brave and daring nature led him in the stern and dreadful conflict of the civil war. Not until its end was his sword sheathed. But honor marks and guards the conduct of the brave, and when the war ended he laid his sword down. Fearless of an invading foe, yet he was tender to a fallen one. Resenting encroachments on right, yet he was tender and gentle to the suffering and oppressed. Scarcely better, more daring, a truer soldier never fought.

Soon after the war the God of Battles and man of war called him as a soldier in that war that lasts until the going down of the sun, and placed him a sentinel on the wall, a watchman to sound an alarm in God's holy mountain. The Lord made him a gifted, strong valient preacher—a lion, or son of thunder, yet a most gentle feeder of sheep and lambs. His gift allowed of no compromise with error. He loved truth and did not know insincerity in his dealings.

He was greatly esteemed by the best classes of men, and was widely known. He was dearly beloved by his brethren. He was very laborious and gave his time, labor and money for the cause of truth. He lived to a ripe old age and

was useful above many.

His wife, children and neighbors loved him. He is gone from the evil to come and rests in the Lord. The great gathering and interest in his burial attest his home popularity.

P. D. G.

OBITUARIES

HATTIE LEE KEEL.

In loving remembrance of our dear little niece, Hattie Lee Keel. Death angel has visited the home of Lizzie and William F. Keel to claim for its own their bright little jewel, Hattie Lee, to crown her in glory. She was seven years, nine months and four days old on the 5th of September, 1906. She gently fell asleep in the arms of Jesus. She was a sweet, loving child, obedient to her parents, ever ready and willing to administer such things as her little hands would find to do. We miss her O so much. She was a great sufferer for three long months, but bore it with so she was going to do when she got well, but the Lord knew best and took her to reign with him forever blest. She was anxious to go to church with me, but was too feeble. She possessed some loving traits of a Christian, being so tender in youth. She lingered so long with the disease, the doctors pronounced indigestion, but no medical skill could save her life. Child, your Father calls you come home, and she had to obey. It is with a sad heart I write this, but no one knows the aching hearts of mother and father. Weep not, dear mother and father. Your child is not dead but sleepeth. Yes asleep in Jesus, blessed sleep, from which none ever wake to weep. We have hope of meeting our loved ones again on that bright and shining shore, where parting is no more. May our heavenly father enable the grief-stricken mother and father to bow in humble submission to his will, knowing that He knows best, for he giveth and he taketh, away, and blessed be the name of the Lord, for he doeth all things right and prepare them to

meet their loved one where there is no more pain, sickness nor sorrow; No more sad farewell tears shed, for God shall wipe away all tears from our eyes in that world that shall never end.

Sleep on, dear child,
Till Jesus calls us home,
Then we hope to meet thee
Around our Father's throne.

Written by her aunt,

MAGGIE A. STATON.

LEVI WALSTON.

It was the request of my dear father before his death that I should write his obituary. It is with a sad and heavy heart that I make the attempt, yet I feel it my duty to do the best I can. I don't feel competent of the task and feel to know that I cannot write it as it should be done, and have postponed it from time to time thinking perhaps I would become to feel more competent than I have, but instead I feel less and less worthy than ever before, but I have come to the place that I must try or no rest at all. I hope that I am trusting in the Lord to guide my pen, for I know without him I can do nothing.

My father (Levi Walston) was the son of Amos and Nancy Walston, and was born November 30, 1839. He was relieved of all his suffering here and taken home to rest on the night of the 18th of July, 1906. He was married to Martha E. Lewis (my mother) October 1st, 1865. They lived very happily together until the 11th of April, 1898, when it pleased our Heavenly Father to take her from him, whose loss he deeply seemed almost like his very life went with her's. He had prostration of the nerves and was never able to work any more. I lived with father and mother until I was nearly 20 years old and I can say of a truth, I never heard them quarrel in my life, but they lived very pleasantly together most all the time, and now I feel satisfied that they are both singing praises together in that house not made with hands eternal in the heavens, where they will never part any more, but rejoice together forever and

ever. It was so sad when our dear old father was here alone. He would sit about and look like he was in a deep study all the time. He was loved by all that knew him, for he was a very good man, honest in all his dealings with everybody. Father and mother both united with the church at Lower Town Creek and was baptized the second Sunday in September, 1880, by Elder B. C. Pitt. On February 10th, 1886, they asked for and were granted a letter of dismission to help constitute the church at Elm City. On April 7th, 1894, they were received back at Town Creek and lived faithful members until death. He was also deacon of the church which office he filled well. He was faithful in visiting the sick and looking after the poor and needy of the church. He was poor himself as to this world's goods, but he was blest with means and the mind to help others some too, and he did as much of it as he was able to do. I think others will join me when I say I never saw a better man than father was. He was good to everybody, even the colored people that worked under him all loved him. He raised six children to be grown and married, but one son and one daughter have preceded him to the grave; one son and three daughters are still living. We all miss our father, but we do not wish him back in this world of sin and sorrow, but say rest on, dear father, we hope to meet you in a happier world than this. He craved to go so much. He has often told me since mother's death, there was nothing he wished to stay here for. He had a sweet hope of meeting her in a better world than this and he wanted to go. I felt like some time before his death that I could hear of it and not shed a tear, but so different when I heard of it. I was on my way to see him which was about 18 miles from where I live, and the news met me, your father is dead. Oh what a shock, yet I was expecting it all the time. Oh how sad as I stood by the graves of father, mother, brother, sister, husband and child. I almost gave way under it, yet there was a spirit within could say, the Lord gives and he takes

away and blessed be the name of the Lord. I did not want to call back one of them, but say rest on, dear ones, I hope to meet you all some sweet day. But I felt to be all alone while standing there, all was gone but my children, and if it had not been for that little hope I would have given up in despair. My father loved his children and he seemed to be drawn nearer to me since my husband's death than ever before, because we could sympathize so much with each other. His whole crave was to be with the people of God, he loved to talk with them and was never happier than when with them. He also leaves three sisters and two brothers and a host of relatives and friends to mourn their loss, but we do not mourn as those without hope.

Written by his daughter,

MATTIE LUPER.

Sharpsburg, N. C.

JENNIE E. DAVIS.

The subject of this notice was the daughter of Mayo and Mary Worsley, and was born in Edgecombe county, N. C., December 5th, 1842. She was married to Mr. John A. Davis, of the same county, October 3, 1865. There were born to them six children, three of which died when they were small and three yet survive her. Her bereaved husband and three brothers and two sisters are also left to mourn for her. She was afflicted with heart trouble for a long time and suffered severely before she was taken for death and a complication of diseases followed from which, for seven long weeks, she suffered severely, until the end came and she died on the 14th of November, 1906. We feel confident it was to her a final relief from her troubles and sufferings, for she gave evidence in her patient and humble life that she was a child of God and he had prepared her for her final release from earth and its toils and cares. She loved the cause and doctrine of the Primitive Baptists and was often at their meetings, and always attended our meetings at Sparta when able to do so. Like many others she failed to follow her Lord

in baptism. Her loved ones did all they could for her while living and now mourn in sadness for her, especially her dear husband who is left in the lonely home all alone. May the Lord pour the oil of consolation into their wounded hearts and when He shall come to make up his jewels, may they come together around the throne of God to praise Him forever more.

Affectionately,

M. T. LAWRENCE.

Hamilton, N. C.

OBITUARY.

Joseph Brown, son of Jesse and Elizabeth Brown, was born August 4, 1857; died September 13, 1906, of appendicitis. He was married to Lou E. Radford March 17, 1881. The fruits of this union is eight children, three sons and five daughters, who all survive him to mourn his sad and seemingly untimely demise. He united with the Baptist church at Memorial, Wayne county, N. C., Tuesday after the first Sunday in May, 1897, and remained a faithful and devoted member until his death. I am requested by his widow, Sister Brown, to write a short sketch of his life as I have known, but I feel if I was only competent to picture and paint it in its true colors, with proper and appropriate words and language, the task would neither be tedious or difficulty, it would rather be a pleasant duty and labor of love; but alas, I know I am not equal to the occasion. However I have known him for perhaps over twelve years, and I feel myself very fortunate to have known him and to have loved him. I first knew him as a very kind and obliging neighbor, then as a true and faithful friend indeed in time of need, and lastly as a very dear Christian brother and Samaritan.

My past trials and a helpless cripple, renders me in a position to know and appreciate the kindness and sympathy of my fellowmen, and I believe I am fully justified in saying, outside of my own family, there has been no one so kind, so fatherly and so brotherly as this man has been to me.

How well do I remember the many times

he has taken me up in his strong arms as a babe and tenderly laid me on my bed of pain, or else conveyed me to a seat or a ride or to church where I could snatch a few hours of pastime and recreation. How I do love the very dust that covers his dear body, and I shall ever hold him as near and dear and his life as a golden link in the chain of memory. How often has he nursed my little sick children when it was out of my power to nurse them myself. The youths of the present generation would greatly strengthen their characters by a careful study and practice of the life and habits of this good man. The Christian would do well to strive to imitate and emulate the bright and shining examples which he has left behind him. If his neighbor got into trouble or distress he was apt to be the first man to seek their relief. If his neighbor was sick he not only visited him, but he went and nursed him, watched over him and ministered unto him. His presence always inspired hope, his words courage and his kind acts patience and cheerfulness. In fact he thoroughly filled the office of the good samaritan. He was a very industrious and hard-working man, being very useful in many ways to his fellowmen and to the community in which he lived. As a father he was all the word implies. His wife and children accepted and honored him as their head and chief, ever leaning on his counsel and seeking his guiding hand. He was as he deserved to be, and was worthy, the idol of each member of his family, and with their co-operation he amply provided and supplied their many necessities. His doors as well as his heart were always open to his brethren, neighbors and friends, of which he had hosts, and he lived in the hearts and confidence of them all. His hospitality was rarely excelled. I believe I would be safe in saying he has fed more from his table according to his means than any man who has come under my personal observation. In adversity or misfortune I have never heard him murmur or complain, but took life and fought its battles manfully, bravely and

cheerfully as it came to him. As a church member he was zealous and sincere, always filling his seat if not providentially hindered, and doing numerous services for his home church as well as visiting many other churches and associations. And the beauty which capped the climax of his whole life lay in the fact that after having performed all these good deeds, and making all these self-sacrifices, I never have heard one word of boasting escape his lips, in fact I don't remember hearing him even mention what he had done for the sick and afflicted, showing that he knew all who did so justly had upon them the sentence which Jesus applied to the Scribes and Pharisees, "Verily I say unto you they have their reward." We often hear people saying in one breath they are only unprofitable servants, and in the next praising themselves, telling what great things they had done for some sick person and perhaps he showed by his acts that he was ungrateful and therefore they regretted doing those things. Now this is decidedly wrong, and Brother Brown was not guilty of anything of the kind, but I believe all that he did was from a pure heart and motive and from a conscious sense of duty which he owed to suffering humanity and which his Dear Master required at his hands, always desiring and delighting to do His will. The apostle tells us "not to be only a hearer of the word, but a doer also," and we believe Brother Brown heard the word and also did it. Again Jesus says, "He that heareth my sayings and doeth them is like the man who built his house upon a rock, etc. Brother Brown said but little, but he did much in the way of charity. "The tree is known by the fruit it bears," and "it is your Father's will that ye bear much fruit," thus I feel that this was one tree that bore much fruit by the actual deeds done in his body to the praise, honor and glory of God. His treasure was in hearing and he expected not his reward on earth.

While we lament his absence in the church; while we miss his cheerful voice around the hearth-stone; while his dear family hear his familiar footstep no more;

and while they will no more enjoy his presence in the dear home circle, let us be still, submit and know it is God, and that He doeth all things well, that He giveth and taketh away, blessed be his name forever more. While his death is our much loss, it is his great and eternal gain. We believe he has long since heard those happy plaudits: "When I was an hungered ye gave me meat, when I was thirsty ye gave me drink, naked ye clothed me, a stranger and ye took me in, sick and you visited me," etc. "Well done thou good and faithful servant, enter into the joys of thy Lord." "Come ye blessed of my Father inherit the kingdom," etc. We feel that he has crossed over the river and passed through the gates into the city. May God be a husband to the widow, a father to his children, may He bless them and bind up and heal their wounded and bleeding hearts.

T. F. SMITH.

CELIA COLLINS.

I feel it is the duty of some of the children, or grandchildren one, to write a sketch of the life and death of our dear old grandmother; and as no one else has done so, I will make the attempt, although I feel my inability to say what should be said of such a good woman, I cannot command language to express all the beauties of such a noble character and pure life as she lived. She was the daughter of Jacob and Elizabeth Hays, was born May 8, 1808, near Hampton X-Roads, Grayson county, Va., died August 17, 1906: making her stay on earth 98 years two months and nineteen days. She was married to Randolph Collins, and unto this union were born six children, four daughters and two sons; three of the daughters having preceded her to the Glory Land. She received a hope in Christ Jesus the year 1853, joined the Primitive Baptist church at Cross Roads, was received into full fellowship; and baptized at Collins' Mill, by Elder George Douglas. She lived a faithful and consistent member until death. She always attended her church meetings, when not providentially hindered, until the last 15 or

20 years of her life, having grown so old, she did not feel like getting about much, but she always loved and believed the doctrine preached by the Primitive Baptists, and "earnestly contended for the faith once delivered to the saints." She was loved by all who knew her, not having an enemy all her life that I ever heard of. She was very industrious, and economical, working willingly for the welfare and comforts of her family and friends: always made everyone feel welcome that ever visited her pleasant home. She was so good and kind to us all, that we feel that we have lost a friend indeed, a true and noble one; but we mourn not, as those that have no hope, for our loss is her eternal gain; for we believe she is now basking in the sunshine of her Savior's love, free from all cares and sorrows, pain and death. Her husband had been dead 27 years, and after his death she made her home with her youngest daughter, who was very kind and cared for her mother very tenderly in her old age; and no doubt misses her dear presence more than any one else possibly can. She had always been blessed with good health, and had retained all five senses, except seeing, her eye-sight had failed, but she could see some without glasses. She could walk around in the house all the time until about 48 hours before death. She was taken very suddenly with a chill, had been as well as usual before that; just seemed to shrink and gave way all over, but walked to the back porch, then to the kitchen, by her daughter holding to her; and asked them to wash her feet. She seemed to realize that death was near, for she said to her daughter and son-in-law: "I'm about gone this time." She did not want to go to bed, but wanted them to put her in her large rocker. They told her she was bad off, and had better lie on the bed. She never sat up any more, but gradually grew weaker until the end came, and on Friday about 4 o'clock she breathed her last. She could not talk plain any of the time after she was taken. She tried so hard to talk, but we could not understand scarcely anything she said. She

had always desired two things when death come—one was to die in warm weather, so as not to expose the living to the cold while burying her; the other wish was to die easy. God granted both wishes, for she died so easy, it seemed as if she was only going to sleep; yes "sleep in Jesus, blessed sleep, from whence none ever wake to weep."

She leaves two sons and one daughter to mourn her absence, and there never was a kinder, more lovable mother on earth, and the children were obedient and dutiful and loved her dearly. She took one motherless grandchild at nine months of age and raised her and loved her as her own. That grandchild losses mother and grandmother both who were too far away to attend.

The funeral services were conducted by Elders Roberts and Hackler on Sunday morning at the grave, near her old home, amid a large and sorrowing crowd of relatives and friends; then her remains were laid in the cold silent grave (by the side of her husband), there to await the resurrection, when her sleeping dust will arise and shine in the likeness of God the giver. May the Lord comfort the bereaved and prepare us all to meet her in bright glory, with other loved ones gone on before, where parting will be no more, but peace, love joy and happiness will reign forever and ever.

"The pains of death are past,

Labor and sorrow cease,

And life's long warfare closed at last,

Her soul is found in peace."

Written by one who loved her.

October 27, 1906. A GRANDCHILD.

CORNELIUS BENTON.

It is with a sad heart I attempt to write an obituary notice of my dear husband, Cornelius Benton, who departed this life August 13, 1906. He was born April 27, 1883. We were married January 25, 1903. We lived happily together working for each other. Two daughters were born unto us. My husband leaves a host of friends to mourn our great loss. He was attacked with typhoid fever, confined to his bed twenty-one

days. I remained by him day and night. The doctor was called in and did all he could, but he had to die and leave poor me behind. He was a dear husband to me. He was not a member of the church, but a strong believer in the Primitive Baptists. He told his father the night before he died that he had had a hope for years. He bore his sufferings with patience, and I am satisfied the good Lord made him willing to go. About two hours before he died he commenced praying and talking, and said his sufferings were nothing compared to the joy that would be revealed.

He told me he hated to die and leave me, and the little babe, but he hoped the good Lord would keep us safe.

Brother Gold, none knew the sad and lonely hours but those that pass them: but I hope the Lord is my reliverer. Pray for me that the Lord will keep us safe while on earth, and receive us in heaven at last.

Written by his bereaved wife,

CORA BENTON.

Locust, N. C.

PERNETTIE WALSTON.

Pernettie Walston, wife of Stephen Walston, was born May 23, 1853, died June 12, 1906. She leaves a kind husband, two children, brothers and sisters and many friends to mourn her loss. Our loss is her gain, for I think she is now at rest in the Lord. She has been a great sufferer for the last ten or twelve years. Tongue cannot tell what she suffered.

She was a member of the Primitive Baptist church, and I think a bright Christian. She was not able the last few years of her life to go to church but very little, but she loved the Baptists and I have heard her say many times that Lower Town Creek church was the dearest spot on earth to her.

Our old home is so desolate and lonesome, for mamma is not there, angels have taken her out of our care. It seems like it will break my heart to go in her room and see her vacant chair. To see the corner beside the fire-place that she used to occupy. Now I see others there and it almost breaks

my heart, for I always looked in her corner when entering her room to meet her sweet and welcome smile. She was always so bright and cheerful, to be so afflicted as she was, that even her own people did not know what she suffered. She hardly ever complained to us, for it seemed she did not want us to be troubled about her. But the Lord only knows the trouble I saw and felt. I knew she could not be with us much longer, and I felt like I could never bear it—to live in this world without mamma. But the Lord can make us able to bear anything he sees fit to put on us. A few weeks before she died I was with her and she told me I would see trouble ere two months had passed, for she knew her days were numbered on this earth. All she dreaded was the sting of death and leaving her loved ones behind. She told me if she just could take papa by the hand and carry him with her for she knew his pleasures on earth were ended. On her death bed she looked up at Aunt Ellen and said, after my own family, I grieved to part with you, with the most wishful look I ever saw, it seemed she wanted to take Aunt Allen with her. She would tell my children to go to mamma's grave when she was gone, but they could not understand her then. But now they miss her so much, they begin to realize what she meant. They often ask me to let them go to mamma's grave. She loved my little children so well, it is sad to hear them ask about her. To think they will never see her again on this earth, but I hope we all will meet her in heaven above where parting is not known.

Savior has this precious one
Safely gathered for his own;
Now she waits for us above
Resting in the Savior's love.
Passed beyond all grief and pain,
Death for thee is truest gain;
Jesus grant that we may meet
There, adoring, at Thy feet.

KITTIE.

Pinetops, N. C.

CATHERINE M. DeBERRY.

I pen these lines with an aching heart. She was the daughter of Elder Peter E. Hines, and wife Mary Etta Hines, and was born October 15, 1838, and died October 23, 1906. She was married to L. J. DeBerry on the 26th of July, 1859. She bore him three sons, two died in infancy, one still survives. She united with the Disciples while young, and was baptized by Elder George Joyner at Antioch, Pitt county, N. C. In after years not being satisfied she united with the Primitive Baptist church at Deep Creek, in Halifax county, and was baptized by Elder J. W. Johnson on Sunday morning of the first Sunday in July, 1882. In after years, she for convenience, took a letter and united with the church at North Creek, in Beaufort county, and in 1902, took a letter and helped to form a Primitive Baptist church in Bath, now known as Bath Creek church, and was faithful until death, ever ready to do all she could for the Master's cause. It was a great pleasure to have the brethren and sisters visit her, and prepare for their comfort. About six years ago she was taken with nervous prostration, and partial paralysis, from which she never fully recovered, but gradually gave way until the end came. She bore her afflictions with Christian patience and fortitude, never murmuring at God's dispensations, and died in that ever living faith which was once delivered to the saints. While we mourn our loss, we feel it is her eternal gain, and that she is now at rest with Jesus forever blessed. She was a fond, affectionate wife, a loving mother. None knew her but to love, none named her but to praise. We had striven together for a living in peace and happiness for 47 years and nearly three months, and it seems so hard to give her up. The seat is vacant, the home seems desolate. I miss her welcome voice and pleasant smiles, her steps is heard no more, alone I wonder with a broken heart, yet trusting in God and feeling that the parting will not be long, the Master will soon call me to meet her in that blessed home where parting is not, and no farewell tear is shed. Brethren,

pray for me that I may be faithful to the end, and bear my afflictions with Christian resignation to the Master's will. By her devoted husband. L. J. DeBERRY.

(Scotland Neck Commonwealth, please copy.)

CHARLOTTE A. HARRIS.

This dear sister was born January 4th, 1826. She was the daughter of William V. and Rachel Harris. Both of her parents were Primitive Baptists, and, though they passed through the great trouble and confusion of Andrew Fullerism in our withdrawal from fellowship with the Missionaries, yet they remained strong in the faith unto the end. They each died at the age of seventy-three years. Sister Harris died October 24th, 1906, making her stay eighty years, nine months and twenty days. She leaves one sister and two brothers with a host of relatives and friends to mourn her departure, but they all believe that her's was a happy change forever, this tenement of clay to the glory she has with our blessed Jesus.

Surely the world is not any worse by this sister having lived in it. I never knew a more self-sacrificing person. She seemed to live for others and to please the Lord. If any one was sick she was ready to go to that bedside. If any were needy and she could minister her hand was ready to do what she could. It was not too bad nor was she too busy to minister to those whom she might comfort. This was her trait of character even in nature. From her home up to North River church was seven miles, but it was not too far for her to go even on foot and before she was a member. In July, 1877, Elder John R. Roberts baptized her into the fellowship of that church. The next month, August, I became pastor there and served them eighteen years. I was with Sister Harris a good deal during that time and I never saw a more faithful sister. Summer or winter, cold, hot, wet or dry, unless providentially hindered that seven miles was made, sometimes on a common cart and sometimes on foot, but she was there

to eat and drink with the saints. Her advice was good in matters pertaining to the church as well as in worldly things. Thus her life continued to the end.

She was one of the members who joined in the organization of the church at the Straits on Saturday before the 4th Sunday in June, 1891, in which church she lived a loved and honored member until she was called into the church triumphant.

For the last few years of her life she lived at her father's old home in company with her two widower brothers, all old and ready to depart from this world.

The Lord bless them and her dear aged sister to hope in Him and give them comfort. Oh that we might all live unto God as she did and that His name might be praised in us.

With much love to them,

L. H. HARDY.

Elder P. D. Gold, Dear Brother: I enclose P. O. order for \$1.50 to renew my subscription to the Landmark another year. I have been reading it many years, and it has been a source of much comfort and encouragement and especially the editorials. Hope that you may be blessed to continue its publication many years yet.

I trust this may find you and yours in reasonable health and enjoying that peaceful presence of the Spirit of God. I was very glad to hear of such a lovely meeting at your Association. I had hoped to be there, but could not be persuaded in my mind to leave home at that time. I often get "in a state betwixt two," as the apostle says, am so bewildered, not knowing, just what to do or which way my Savior would have me go; weak faith, is it not?

The health of my family is reasonably good, for which I trust I am thankful.

Yours in much love and unworthiness,
BETTIE G. WILLIAMS.

Raleigh, N. C., R. F. D. No. 3.

APPOINTMENTS

J. E. ADAMS.

Clayton, Wednesday night before third Sunday in February.

Little Creek, Thursday.

Salem, Saturday and third Sunday.

Creech's, Tuesday.

School-house near Brother Hatcher's Wednesday.

Beulah, Thursday.

Bethany, Saturday and fourth Sunday.

Union, Tuesday.

Smithfield, Wednesday.

Clement, Thursday.

Four Oaks, at night.

Benson, Friday night.

Bethsaida, Saturday and first Sunday in March.

Dunn, Monday night.

T. W. WALKER.

Flat River, Friday before third Sunday in February.

Surl, Saturday.

Storie's Creek, Sunday.

Roxboro, at night.

Danville, Friday night.

Dan River, Saturday and fourth Sunday.

Reidsville, Sunday night.

UNION MEETINGS.

The next session of the Black Creek Union is to be held with the church at Beulah, Saturday and fifth Sunday in March, 1907.

The Mill Branch Union meets with the church at Mt. Pleasant, Saturday and fifth Sunday in March.

Elder W. E. Lundy has republished some of the writings of Elder Joshua Lawrence. The work is a crushing exposure of the money loving, corrupt methods of modern money beggars in the name of religion. Price 50 cents per copy. Five copies to one address \$2.00. Address him, 312 Queen street, Wilmington, N. C.

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P. D. GOLD, EDITOR, WILSON, N. C.

P. G. LESTER, ASSOCIATE EDITOR, FLOYD, Va.

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THE PURPOSE OF ZION'S LANDMARK

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

By the help of the Lord this paper will contend for the ancient Landmark, guided by its stakes of Truth, and strengthened by its cards 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, 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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Clubs of ten or more can have the Landmark at one dollar each for cash in advance.

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RALEIGH, N. C.

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS.

SPIRITUAL.

Elders Gold and Lester: Then was Jesus led up of the spirit into the wilderness to be tempted of the devil

And when he had fasted forty days and forty nights, he was afterward an hungered. And when the tempter came to him he said: If thou be the Son of God, command that these stones be made bread. But he answered and said: It is written, man shall not live by bread alone, but by every word that proceedeth out of the mouth of God, Matt. 4:1, 2, 3-4.

Our blessed Savior was so richly divine, having the spirit given him without measure, being most holy and undefiled the precious Son of God, yet did he suffer to fast alone in the wilderness forty days and was severely tempted of the devil. One great temptation was satan with his voice of sarcasm and mockery and boasting saying: "If thou be the Son of God (inferring a doubt), command that these stones be made bread (demanding a proof of his identity). But the answer which Jesus gave satan is what I wish to write about, viz: "It is written that man shall not live alone by bread, but by every word that proceedeth out of the mouth of God." This answer of Jesus defines and explains what constitutes the spiritual life of the Christian. The question is, where shall we find every word of God? and the correct answer is given in the language: "God, who at sundry times and in divers manners, spoke in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things by whom also he made the worlds." And, "All scripture is given by inspiration

of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works. Again Jesus says: "Search the scriptures, for in them ye think ye have eternal life, for they are they that testify of me. Moreover he says: "I am the way, the truth and the life," and he further says, "The words that I speak unto you they are spirit and they are life." Thus you see that God has given us his last will and testament for our consideration, for our instruction, and has given us His dear Son as a safe guide and perfect model and rule of life. What more could the Christian ask or desire? We should be as Moses taught the children of Israel to observe the the law, to study God's words, in order to live up to and by them we must diligently strive and pray to know them; "to talk of them when we walk by the way, when we sit in our houses, in our lyings down and in our risings up." How little did Jesus esteem the natural bread in comparison with the spiritual, the natural life with the spiritual life. He says: "He that findeth his (natural) life shall lose (spiritual life) it, that is finding all his pleasures in this natural life, living and walking wholly after the lusts and appetites of the flesh. Still he says, "He that loseth his life (natural), that is, through the spirit mortifying the deeds of the body, condemning sin in the flesh, shall find (spiritual life) it. He finds that the life of the flesh is only a myth, a shadow, a fading flower, a fleeting moment, and that the spiritual life is the only substance, the only reality and the only infinity. His desires and praises are to God who is spirit; he rejoices in Christ Jesus and

has no confidence in the flesh. Again Jesus says: "Fear not them that have power to kill the body only, but fear Him that has power to kill both soul and body and to cast them into hell." "Take no thought for your (natural) life what ye shall eat or what ye shall wear, for is not the body more than meat, and the (spiritual) life more than raiment?" "What doth it profit a man if he gain the whole world and lose his own soul? or what shall he give in exchange for his soul? How important did the dear Savior esteem this spiritual life when upon one occasion he required a man to follow him and he began to make excuses, saying that his father was dead and that he might go and bury him, but Jesus said unto him, Let the dead bury their dead; follow me, meaning that there was nothing of so great importance as following him.

"He says: "Take no thought of tomorrow, for tomorrow will take thought for the things of itself, signifying that we should keep our thoughts continually upon him and divine things. "First seek ye the kingdom of God and his righteousness and then all these things shall be added unto you," inferring that our very first business and chief concern should be in attending to this spiritual life, striving to know God's righteousness, and then he has sweetly promised (and he is not slack concerning his promise) that our necessities. And he says, "he that is worthy of me must deny self (that is the flesh and all its propensities) and take up the cross and follow me." But to have this spiritual life one must be born of the spirit, for Jesus says, "Except ye be born of water, and of the spirit ye cannot enter into the kingdom of heaven."

"The wind bloweth where it listeth and thou hearest the sound thereof, and canst not tell whence it cometh or whither it goeth, so is every one that

is born of the spirit." Oh, what a wonderful and glorious thing is this Spirit!

It is invisible to the human eye, we cannot hear it. We cannot taste it, we cannot smell it, and we cannot understand it, only as God pleases through His Son to reveal a little of it in our human consciousness. It fills all space and immensity. David says: "If I ascend up into heaven thou art there. If I make my bed in hell thou (spirit) art there. If I take the wings of the morning and dwell in the uttermost parts of the sea, there thy right hand (spirit) shall hold me," etc. This spirit possesses all power both in heaven and in earth and is the only creative principle. By it the dust of the earth was formed from nothing; the mountains were settled in their places, the sun to give light by day and the moon and stars by night. By it man was formed from the dust and by it the breath of life was blown into his nostrils, and he became a living soul. By it the children of Israel were delivered from bondage and led through the Red Sea, as if on dry land. By it the three Hebrew children endured the heat and flames of the fiery furnace and escaped unhurt and unsinged. By it when Daniel was cast into the lion's den, the lion's jaws were locked.

God's people are dwellers in burnings and are purified as they come through the fire, and are shown to be righteous by the glorious stamp God places upon them, the broad seal of his approval.

He brings the third part through the fire and they are manifested to be his children in the furnace. They are a tried people and proven to be chosen, called and faithful.

H. F. SMITH.

WHERE SHALL I FIND THE CHILD JESUS.

"I wisdom dwell with prudence and find out knowledge of witty inventions. Then I was by him as one brought up with him, and I was daily his delight, rejoicing always before him."

While I was traveling along in a muse I met with the old prophet Moses, and we went along together, and as we sailed along through eternity we came to the (high) court of heaven where God through his Son was reconciling the world unto himself. There were wisdom, justice, mercy love, etc., all the attributes ready to sign the contract of the covenant. As soon as it was drawn up between the Father and the Son the covenant was this, the Son was to descend into the lower world and be born of a woman, born under the law. And he was to give his life as a ransom for his bride which was given him by the Father in the covenant. This took place before time. In the beginning of time God created the heavens and the earth in six days. Man was the last thing made, and he was placed in the Garden of Eden in a state of uprightness, and given a law to protect him as long as he kept that law. But the serpent, which was more subtle than any beast of the field preached lies to them, and they, Adam and Eve (for this is their name), believed his preaching and violated their law, and fell under the penalty, which was death. Then I followed this Moses back to the time he was born of a Hebrew woman of the tribe of Levi, which had no possession in the land of Canaan, owing to the laws of the land. She hid her son because she saw he was a godly child. Now, when this child Moses came to be a leader of God's people, because God had chosen a people to set his name among where he shall be glorified.

Here we leave this Moses who said the Lord God will raise up of your brethren a prophet like unto me: him shall you hear. Now I hear one of God's prophets speaking concerning the seed that shall bruise the serpent's head, saying, unto us a child is born, unto us a son is given. The government shall be upon his shoulders. He shall be called wonderful, counselor, the Mighty God, the everlasting Father, and prince of peace. Of the increase of his government and peace there shall be no end. We see that a prince is a king's son, and he is to heir the king's fortune, but wisdom and love say I have a little sister, and she has no breast. What shall we do for our sister in the day when she shall be spoken for. If she is a wall we will build upon her a palace of silver, and if she be a door we will inclose her with boards of cedar. So we will leave our sister for a while, and listen to one of God's old servants who says mine heritage is unto me as a speckled bird, the birds round about are against her. Now we will travel along on this line till we come to the time when God did not speak to his people either by prophecy or orally for the space of nearly four hundred years. But we hear the old prophet Zech say concerning this time. And it shall come to pass in that day that the light shall not be clear nor dark. We see now that the church is in the wilderness, no one to comfort or guide her through this day which is neither clear nor dark. But the prophet says at evening time it shall be light. Now listen to one of the minor prophets, Behold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord, having direct reference to John the Baptist who was crying down yonder in the wilderness of Judea, saying, repent ye, for the kingdom of heaven is at hand. Now we see a few, we will call them wise men in the east keep-

ing watch over their flocks by night watch for the coming of the promised Messiah. Now when Jesus was born in Bethlehem of Judea behold there came wise men from the east to Jerusalem, saying where is he that is born King of the Jews; for we have seen star in the east and are come to worship him. Herod was troubled, and all Jerusalem with him. He demanded of them where Christ should be born. The wise men said unto him in Bethlehem, in the land of Judea, for thus it is written by the prophet. Now we see this Jesus was born of a woman, born under the law to redeem his bride which was given him in the covenant before time. He came unto his own, and his own received him not, and lo he turned unto his little sister which wisdom and love claimed to be their own, the Gentiles.

Now the middle wall is broken down, and they both heirs come in by faith. So we see there is only one fold and one shepherd. Now we see this Jesus come into his office work at the age of thirty years, and preach his own everlasting gospel for three years, then he was betrayed, crowned with thorns, and put to death on the Roman cross. The third revolving morning he rose a triumphant conqueror over death, hell and the grave. He had then redeemed his bride and clothed her with fine linen all braided with tapestry of needle work, and they sit down with Abraham, Isaac and Jacob in the kingdom of God. Amen.

S. H. COMER.

THREE WONDERFUL DREAMS.

By Leah Slusher, aged 44 years, 21 years old when married; lived with my husband four years, at which time he died.

In a short time I was taken ill with what the doctor called neuralgia, and my teeth were sound, beautiful and

white. At this time I had them all removed, which gave me permanent relief of this trouble. From this time I enjoyed good health until about 44 years old, at which time I was taken with a severe pain in the head which was thought to be neuralgia. Soon after this affection specnia of bone came into the cavity of my ears which were removed by the aid of forceps upon an average of once in two weeks for near four years: and as time passed the number of bones increased. Previous to the removal of bones the pain was so great that I was unconscious. After a number of bones had been removed I had three dreams. The first I discovered a wide, beautiful road extending out in front of my door as far as I could see, and in this road I saw a handsomely dressed gentleman coming toward my door. He came into my house, took a seat and looked at me for some minutes before he spoke, then he said to me: I suppose you are the lady who has been diseased with your head. "I am," I said. Then he replied: "I have been sent from a foreign country to see if I can find out what is the trouble with your head. I do not wish you to think that I have come here to interfere with anything that Dr. Howard has been doing, for he has been instrumental through the power of God. Have you any objection to my examining your head?" "I have not one."

Then he placed one hand on the back of my head, and the other on my chin, then he placed his hands on each side of my head, and the one on the left went in, and taking his hand out he looked at me smiling and said, Your suffering is not over, and your skull is one-eighth of an inch thicker than a common skull, and it must come off before you get well. You will have to suffer yet. Dr. Howard will still be instrumental through the hands of God. Then he walked out. This dream gave

me some hope of recovery, but as time passed my suffering became so great I began to doubt my recovery. The second dream: In a short time after this the Spirit of God, as I believe, came to my bed and spoke to me in an angry tone: I thought you had faith. I told you your sufferings were not over; your afflictions have been put upon you to show the power of God, You will bear your afflictions with patience. You shall be rewarded for all your long sufferings, and will stand eleven yet. And he departed as before. After this dream I was inspired with all confidence of getting well, and I spoke of it at different times, but persons who were present and saw the bones taken out of my head said it was impossible for me to get well. I told them that I read there was nothing impossible with God, though I was left for near two years to wonder what the eleven meant. And about six months before my recovery it appeared to me that there had to be eleven hundred bones taken out of my head before I could get well, and I told my children what I believed. They remarked that it could not be. The third dream: A very short time before my recovery the comforting spirit appeared unto me the third time with a most beautiful countenance and said: I reckon you think my absence has been of a long continuance. "I have been looking for you. I have come back the third time to comfort you. Your prayers are answered, you shall live and have eleven hundred bones taken out of your head, and then you will see the power of God." He then departed as before. This dream still gave me more hope of my recovery. Dr. Howard paid regular visits, taking more or less bones each visit. Next to the last visit while under the influence of chloroform I was heard to exclaim: I thank the Lord of heaven I will not have to have my head cut but once more. The

doctor made the last trip the 11th day of May, and when he had taken out the bones, I told him he would never take another bone from my head, and said, how many have you? He said eleven hundred even. At that moment I felt such a great relief I could have shouted. I felt as though a great weight had been taken off my breast, and I felt free and calm. I called for a pen to write, though I knew nothing of writing, yet I wrote these lines of poetry upon my hand with my finger:

God of my life to thee I give,
With all the blessings I received.
He told me as I do believe
That I should surely live.

Go publish it to all around,
What a dear Savior you have found.
I trust in my Redeemer Lord,
And say behold the power of God.

LEAH SLUSHER.

Fork, Floyd Co., Va.

REMARKS:

As we are by a great many, styled "dreamers," which we do not deny, in the sense that was spoken of by the Prophet Joel, 2:28, and verified in Acts 2:17 some may question the truth of the above dreams of Sister Slusher, I wish to state that I am personally acquainted with Sister Slusher, and know her to be an exemplary Primitive Baptist, in every respect. I heard these dreams related by her, and am well acquainted with the circumstances of her afflictions, have conversed with different brethren and sisters who witnessed the extraction of many of the bones at different times. I am also well acquainted with Dr. T. H. Howard, who is my father's family physician, who extracted the bones, which can be seen by calling at his office at Floyd C. H., Va. There are eleven hundred of them. They have been exhibited by Dr. Howard at some of our medical colleges, which furnished a case with-

out a parallel in this age or perhaps any other. The result with this sister was just as she dreamed it would be. She was born in 1835 and joined the church in 1859.

P. G. L.

Palmyra, N. C.

Elders Gold and Lester: You will see by this that I am still a beggar and mourner in a desert land, having no abiding city in which to rest my weary soul, except in Christ, and the light of him, if I have that light is where I see my unprofitableness and unfruitfulness. Though he slay me yet will I trust in him, for where else can I go for relief, but unto him who has all power in his holy hands, and none can hinder him. He visits the poor and humble as well as the rich and lofty.

I do feel so thankful that the good Lord has yet spared us to have the gospel preached in our land. O what a blessing to us poor worms of the dust, and I can say what have I done to merit such a blessing? Brother Gold, I do believe I know the gospel when I hear it preached in its purity, and I hear it each month from our beloved pastor M. T. Lawrence, but do I heed all I hear? No, not by half, if any. If I only could put it in practice it would still be a greater blessing to me. May the Lord help me. His Spirit richly dwell in his ministers that it may be spread over the land that all may hear it through all countries. May the Lord bless you to still publish that divine truth, is the prayer of your humble sister in much weakness.

CHLOE A. BURNETT.

Elders Gold and Lester: It is seldom I have felt impressed to write for publication anything in the Landmark or other papers. I feel impressed at this time to write an article on a very important subject—one that concerns the spiritual interest of our churches and the cause in general.

The subject under consideration is that of licensing and ordaining men to the important and responsible work and office of the gospel ministry—the highest and most solemn and sacred calling to which poor, frail, mortal man ever was called of the Lord to fill. I am satisfied our people, our churches in many instances, have made serious and sad mistakes in this important matter. As it has given and is giving some of our churches in our association trouble, for the good of the cause, and all concerned I wish to briefly state some of my thoughts and impressions in regard to this matter, and if they are not in line and in harmony with the scriptures I do not want them published.

I claim and hold that no church has a scriptural right or authority to license or liberate a brother to exercise a gift in the way of preaching till a gift is fully manifest. If they are burdened or impressed with a duty, if it is to preach the gospel they have the right and ability to speak in the church meetings in conference until the church is fully satisfied—as to there being a gift. Then the church can take official action in liberating the brother to go into the stand or pulpit. It is not necessary or essential that a man should go up in the stand to make manifest a gift. Churches cannot be too cautious nor careful in this matter. The unguarded manner in which churches have put men forward has been a source of much trouble and confusion among us. Pretty soon after one has been liberated to exercise and begins to get around among the churches the question of his ordination begins to be agitated without regard to the gifts and qualifications as given by the Apostle Paul to Timothy and Titus and other scriptures. Some church off at a distance that has heard the brother but once or twice will send a request or demand to the church of the brother's membership for his ordination that they may call

him to serve them. All this is not sufficient evidence that he possesses the required gifts and qualifications of a bishop or pastor and teacher. We are to have special regard to these scriptural requirements, "Lay hands suddenly on no man," Paul to Timothy.

We should look well and heed these things. I appeal to our churches and especially the ministry, for we are mainly responsible for the troubles arising from not paying proper regard and heed to the scriptures upon this, as well as other important matters.

What I have written is out of the best of feeling toward all, and for the good of the cause which should be more dear to us than men—though they be good—God-fearing men.

Brother Gold, I wish you to carefully examine what I have written and if you see anything that you think would do harm or be detrimental to our people, do not publish. I know I am nothing but a poor weak worm of the dust.

Your brother in hope,
JOSEPH E. ADAMS.

Angier, N. C., Jan. 15, 1907.

REMARKS:—Brother Adams, you have written well it appears to me on this important matter. Young men are for labor and old men for counsel.

The young may be too rash. The old may be too timid—afraid to hurt feelings.

As soon as one feels some weight or burden on him to speak, if he begins to burden the church with it, I mean if he urges his case and that he must speak to be eased, when they hear him if he burdens them then let him bear his own burden alone.

If the preaching of one puts a burden on others, how can he be profiting them or helping them?

We should not speak merely and only to relieve our own minds, but to edify and comfort others.

When the Lord giveth you a preacher you will be satisfied that the Lord sent

him to preach, and you will be glad to hear him preach the gospel.

Again, when a young preacher takes long trips just after his ordination to preach, I do not think this is a good sign.

Let him stay or tarry about home until he is so manifested and proven to be a gospel preacher that all are satisfied with his gift. P. D. G.

Polkton, N. C., Sept. 6, 1906.

Miss Azubale Lee, my Dear Sister in a precious hope: With a heart filled to overflowing and with a trembling hand, I take my pen to write to one whom I have never met face to face in the flesh, yet must say that such has been my desire; though I know not whether it will be in this life. If not I have a sweet hope—one that is an anchor to my soul, both sure and steadfast—that we will meet where sickness and sorrow, pain and death are felt and feared no more.

There one those high and heavenly plains all the air is health and love. There is no poisonous breeze can flow across that heavenly land—perfectly free from toils and cares, and whose light the Lord is. Nothing defiled or unclean can dwell in his presence—hence to dwell with him is one eternal life of joy, peace and happiness forevermore. Can we not look forward with cherished hope, and joyful anticipation of one day being made free from all the trials, toils and cares of this life?

Just this morning I received and read your dear letter. It had been forwarded to me in Baltimore and I had returned to Polkton before getting it—hence my delay in receiving and answering it. I am unable to express how my heart went out for you, dear, in sympathy and love unspeakable, as I read your letter, and I would love, yea, it would be my heart's delight to speak words of comfort to you in

your lonely condition if I but knew how. But you are aware that no arm of humanity can reach your case—hence you go about “the city” seeking and inquiring for Him whom your soul loveth; and me thinks that you will have gone but a little by the “watchmen” until you find Him, for he will never leave nor forsake those for whom he has shed his precious blood. He says in his word that he will be with them in the sixth trouble and will not forsake them in the seventh. I know sometimes it seems as if he had forsaken us and gone on a long journey, while “a cloud” has only received him out of our sight and left us ready to exclaim “Why hast thou forsaken me?” But in like manner as we have seen Him go away, even so shall he return again—in the clouds of heaven, clothed with power and great glory, bringing light, life, joy and peace to his little ones. Then it is we can bask in the sunlight of His countenance and glory, even in tribulation realizing that “all things work together for good to them that love God—to them who are the called according to His purpose.”

We must suffer to learn these things, else we could not know them from experience. And, dear sister, are we worthy to suffer for His dear name's sake? I have sometimes thought that it takes all the sufferings of all the children of God from the beginning to the end of time to fill up the measure of the sufferings of our dear Savior. I know we cannot be reconciled to suffering unless the dear Lord grants us the spirit of reconciliation to his righteous will, which is holy and just in all things.

And, too, dear sister, Paul says, “Our light affliction (light when we think of the glory which shall be revealed in us) which is but for a moment (compared with the length of eternity in the praise of our God) worketh out for us a far more exceed-

ing and eternal weight of glory.

Dear sister, are we not the most blessed and highly favored people on earth? To think for one moment that we are blessed with a hope that when the trials, toils, cares, crosses and afflictions of this life end, we shall be forever at rest! Oh! dear sister, it is enough to make a poor aching heart leap for joy. This hope—such a hope, I might say, as this is worth more than ten thousand worlds like this. Just think how very poor indeed we would be if we had all this world at our command, and yet did not possess Christ.

Dear sister, I do, indeed, often fear that I do not really realize how much I am blessed, and that I do not know how to appreciate the blessings I receive.

While my trials are many and sore, yet when I have suffered until I have learned that “patience” which tribulation worketh I am made to feel that instead of murmuring, I ought to rejoice and be glad, seeing that these things help to constitute the great “cloud of witnesses” with which we are compassed about.

For the last few days I have desired, above all spiritual blessings, a heart to thank, praise, honor, and adore my dear Lord and Master for his goodness and mercy to me a vile sinner. O that I might continue to praise Him the remainder of my days. Yet, dear sister while these are my feelings, sometimes I get into such a state or condition that I cannot even trust in the Lord, and as you say, tongue and pen fail to express my feelings.

I wish I could tell you how deeply I was touched by your dear letter. I feel like it would be a feast to me if I could visit you, but seems impossible, yet if I were to be blessed to attend the Little River Association, I feel that I would try to find you. Surely

I will not forget you. How could I? And may the dear Lord again renew his promise to you, revealing himself to you the chiefest among ten thousand and the one altogether lovely; for his presence heals all our diseases and makes us forget our infirmities.

I feel glad that your mind was directed to write to me; although I fear you will not be able to gather any comfort from what I have written. But I am not worthy of such letters—not even of the least of the many blessings daily showered upon me.

May the dear Lord bless you with a spirit of reconciliation—that calmness and resignation to His righteous will, which this poor world cannot give nor take away. And if anything I have said comforts you, give all the glory to Him to whom all honor and praise is due, I am nothing but a poor vile sinner, yet I hope saved by his grace.

With much love and a desire that you write again, and hoping that by this time you have found rest in that peace and comfort which only Jesus can give.

I am your little sister in a sweet hope of rest beyond this vale of tears.

LOUISE A. EDWARDS.

Elders Gold and Lester, Dear Brethren: I have just finished reading the Landmark of January 15th, and found such rich gleanings all the way through it I feel like letting you and all the correspondents that wrote this number know how much I enjoyed it. If I had time and space I would write something about each one's writing.

In the first piece by Elder S. H. Durand, I greatly enjoyed the grand and glorious expressions, for I could suck honey out of the rock. Then he would take the honey comb and squeeze the honey out and I did eat to my fill.

The next piece, written by a church clerk who speaks of trouble among

brethren. How sad. Then he proceeds to tell us something about its author being a roaring lion, the devil, how cunning he is. He can make one think he has been wronged and abused and then cause him to resist and contend for what he afterwards finds to be heresy. How lamentable are such things. Then he tells us where the remedy is found, tells us what contradiction of sinners the Lord endured, how he bore our sins upon the cross, what agony he suffered, the heavy weight of our sins he bore that pressed down as a cart laden with many sheaves. Christ is the remedy. Go to him, brother, he can heal all the breaches that satan has made or can make. But brother, the Lord will be sought unto. We too often try to settle our difficulties and troubles ourselves. We seem to forget that Christ said without me ye can do nothing.

Next comes a letter from Brother John Herndon. Why I could just rejoice with him when reading about the family when he could see Christ's spirit among them. How good to be where our Lord dwells. Always there is peace where he dwells.

Next comes Sister Sarah M. Lambert's letter brim full of God's care for his chosen people, how he keeps in store good things that none can get but his own who are often found in affliction, sorrow and trouble. Why she could see these blessings hidden way back in Pharaoh's day when Joseph revealed himself to his brethren. Read her letter, brother, and see what comfort you can get from it. Do not just glance over it once, and never see it again, but endeavor to get something out of it. She tells us about the birth of Christ. Brother, have you ever seen his star? How it does shine when our eyes are opened to see it.

Next comes Alice Blalock with her fears and trembling, but she is clinging to the cross, and beholding the

nails that held him to the cross. See now she desires to follow the footsteps of the flock of the Lord. Faith is there and by it she is enabled to lay hold and hold fast to some of his promises.

Next comes in our dear Anne Crisp who writes occasionally to our comfort and edification. She is endeavoring to stir up our pure minds by way of remembrance of what the dear Lord has done for us, he being our first great cause and last great end, how his people have waded through blood since the days of Abel, how God has been with them and so worked all things for their good anyd comfort, and that there are still some on earth trying in their weak way to praise and adore his matchless name.

Next comes our dear afflicted sister, Maggie A. Staton, who comes as she always does, leaping and skipping over the hills of all God's blessings and rejoicing in afflictions. She points us to Christ and says, Behold the Lamb of God that takes away our sins and sanctifies us through his blood.

Next comes Brother J. L. Perdue with his testimony, speaking a word in behalf of the dear Landmark, and giving us his reason because it so strongly proclaims the truth as it is in our Lord Jesus Christ.

Next comes an unknown brother from Danville, Va., telling us of the great love that God has shed abroad in his heart—that is always good news. He thinks he has a call to the work of the ministry. Dear brother, I am an old member, having been a member for 35 years, and have seen many men that thought they had a call to preach, but some of them were mistaken. I have dreamed of preaching and thought I was a good preacher. Dear brother, do not be in too much hurry. Wait on the Lord, and if you have a gift the Lord will open the way for you.

Then comes Sister Louisa A. Edwards, who always has something

cheerful to say. I enjoyed what she said about the preaching at the association. Her letters are always interesting.

Elder M. B. Williford follows: If any of the brethren have not read his letter let them read it because it is so rich. The honey commenced dripping as soon as I began to read it, and the farther I read the more the honey flowed. The thoughtfulness of his daughter in sending the Landmark shows what kind of children they have—thoughtful of their parents wishes and comfort.

Then comes Jacob's voice, but Esau's hand. Of course I got a full feast out of that. Read it brother. I have read it twice, and expect to read it again.

Next is Joseph and his brethren. Read that too, for it is just as good as can be. For it tells us about our spiritual Joseph storing up spiritual blessings for us before we knew he was alive, and when he made known to us what he is and what he has done for us, oh what joy fills our hearts.

Brother Gold, I cannot close without saying something about the obituary of Sister Martha Lawrence, written by Elder R. H. Pittman. I have never read a prettier one, and I believe and almost know every word is true.

Yours in love to you and all the brethren.

W. C. THEVATHAN.

Elders Gold and Lester: My mind is nearing 80 years of age, though bright, cheerful and rejoicing. He is one of the best deacons in my knowledge.

You can see from his letter how he loves good conduct, how alive his mind is to correct behaviour, and how he laments disorderly living and confusion among brethren, and how discerning he is in pointing out gifts in the service of the church.

An old man and a child love sweet

things. Our brother loves honey. I spent a night at Elder James Wilson's. At supper there was honey on the table. I asked the question, "What is sweeter than honey?" The old brother replied, I once heard an old woman say the love of God is sweeter than honey. But the Philistines did not know this.

How nice to see an old man gentle, tender and kind—not cross and complaining because of the hard knocks and bruises he has received. An apple not rotten on one side or knotty and sour, but soft, mellow and sweet is so nice to be eaten. Even so one that bears fruit even to old age, whose leaf does not wither is like a tree of the Lord's planting that is beautiful and fruitful in the sunset of life.

P. D. G.

Elders Gold and Lester: My mind is to write a few lines on the subject of "Hungry Souls." How many of us are really hungry?

"Blessed are they which do hunger and thirst after righteousness for they shall be filled." Matt. 5:6.

God never creates a hunger or thirst in the soul that he cannot satisfy. The very fact that a soul hungers or thirsts for anything from God is the evidence that God has the blessing desired in store for the seeking soul, for it is the Holy Ghost who creates every desire in the human heart for righteousness or purity. Oh, thirsty soul look up, the God that created that thirst is near by to abundantly satisfy. Call upon him now and he will give the peace that passeth all understanding.

Fear not for your Father will give you the kingdom. Know yet not that ye are the temple of God and the spirit of God dwelleth in you? 1 Cor. 3:16. What a privilege? Who would not lay down the perishing toys of this world to become such a temple where God can come in and abide, and we can walk with the living God in unbroken

fellowship.

How we praise God today that he ever created the hunger and thirst in our souls that we could not rest without him, and we find he abundantly satisfies and fills.

God is no respecter of person and his promise is, "He that cometh unto me I will in no wise cast out. He will withhold nothing good from them that

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love and seek him with their whole heart.

God loves the soul who will not take no for an answer but in spite of the opposition of the enemy will hold on and really prevail with him.

Oh! discouraged heart if it seems the answer is delayed keep holding on to God for he will surely hear.

God promised Elijah there would be rain after three years of famine and the prophet believed God, when there was no sign of rain. He knew God's promise was true.

Reader, if your heart is hungering after God and righteousness he will satisfy you if you call upon him for he has promised and his word can never fail.

I want every one who may read this scribble to pray for poor unworthy me, that I may have more faith in God, that I may live nearer to him in the future.

Your sister in hope of a better world.

P. I. MAYHEW.

Elba, Va.

Dunn, N. C., Aug. 30, 1906.

Miss Louisa A. Edwards, Dear Sister in hope: Having just read your letter in Landmark of July 15th, such a feeling seized me—not an unusual feeling, but a feeling I often have when I read of the joys, comforts and consolation the brethren and sisters of our faith enjoy. It fills my heart so full to see, hear and know of all this; and poor me, a wandering stranger with a vile,

icy, destitute heart—not worthy of any thing. Poor, yes, the poorest, destitute of all things. No joys, no comforts or consolation, not glorying in anything. Not that I am worthy of the blessings others enjoy; but ah, proud, sinful heart desires them until it smarts and hurts to hear of the blessings of others and then feel and know its destitute condition. O! I don't believe there has been such another one as I. My strength and pen will fail to describe my strange condition. Yes, I am a believer and have a name with the Primitive Baptists.

My dear friend, can you realize your blessed condition? Do you suppose you know how to appreciate your light, comfort and consolation of the spirit?

Oh, the darkness that has covered me. No peace, no comfort—nothing but sorrow, trials, temptations and darkness have been with me now since March or April, 1905. Why don't I give up in despair? All the hope I claim is a hope in a hope, and unless it is His will to help me up there is nothing but torment and fiery trials for me to contend with the rest of my days on earth, knowing not what must follow after. I believe at present I am entirely in the hands of satan to try, torment and use me at his own will and pleasure. And I am so weak I follow and obey him as far as bodily strength will admit. I am so weak in body I can only write a little while at the time, but my temptations are so great, at times I would rise and fight like a mad-man if strength would allow it. So you know I am obeying the evil one as far as I can, and to control myself is more than I have been made able to do; and as long as this condition attends me I expect no light—nothing but darkness can attend such.

I claimed and united with the church at Reedy Prong, September, 1904, and I was still a great sufferer, yet I lived in peace and felt like my comfort and

enjoyment was based on hoping for relief from all afflictions when I left this world; and feeling that His will was sufficient in all things, as it had been revealed to me in the past. So after uniting with the church I had some rest like others until the following March or April, when I began to exclaim within: "Restore unto me the joys of thy salvation." Now I had been a great sufferer for near three years. My temptation was only my bodily affliction. And bodily affliction does not make me angry. I can only bear that with patience. Previous to this time my sister, who cared for my invalid sister and I, married, leaving father and she and I alone. At that time I, with some help, could do the cooking, but I became too feeble to do this. As hired housekeepers are so scarce we had to take in another family to keep house for us. So my peace is entirely marred. I am so vile and am taken as captive of the evil spirit and follow in such wicked ways until I have not the will to pray; as I don't feel that the Lord would answer and have mercy on one who serves not Him, but only serves the devil. I am deprived of all earthly pleasures. I have been hungry for over three years—so hungry I would eat with the dogs and cats if I could only have a satisfied appetite. I hunger every minute until my thoughts are not off of victuals many moments at a time. Oh! you don't know how much my condition compares with that of Brother Isaac Jones. You see his last writing about how he feels in the "The Will of God. How he says he is ready to accuse the Great I Am, as other men's wives are spared to live, and his taken. His trials and his condition are so much like mine. His is his wife, mine is all earthly, bodily privileges. So I feel like I want to write my feelings to him and let him know there are others who know how to sympathize with him. You see I feel like he does.

Why should I never be allowed to eat to my satisfaction, while others can eat every time. Others complain of this and that as not fit to eat after returning thanks. While I feel like I would be thankful of a fill of their scraps. I don't crave to eat the rich food some dyspeptics are always craving. I crave just a fill of anything, because the very lightest hurts me. I am never allowed fruits and vegetables as others. I have to obey and control my appetite all the time if I live. If I were to eat as others it would kill me shortly. The best I can do I have to suffer and am growing weaker, and the time is not far ahead, but near—only a few months or maybe a year, even at the longest, when I must lay this life down. My diseases have gone below the power of earthy remedies. Nothing but divine power can reach my case, and I am in such a strait with the devil I cannot have faith to look for help, as I am a follower of satan instead of being humble, submissive and patiently enduring the temptations I have to endure. I am one right to the reverse. So I can't expect God or see how He can or why he should deliver me—so disobedient.

Now this is the path of travel I am journeying. So you know what a sad plight I am in. Surely in need of mercy, and dear one, do pray that I may be delivered before it is too late. He has had mercy on such vile, rebellious sinners, and do pray to him to have mercy on me. Maybe he will hear such a one as you. Oh! he may hear you, but how can he hear me when I trample on his goodness and mercy every hour of my life. So you see I have no heart to feel that he would hear mine, but only turn a deaf ear to my cry. O! I know he has had mercy on me all the days of my life; but I am in such a burden of crosses now. I can't feel and realize the mercy that is holding me up out of eternal damna-

tion.

Dear one, can you feel for me? I am suffering, thirsting for his power, protection and love to deliver me. I thirst even for human love, even though I know it is beyond their power to relive me. My troubles are above all aid and help but God's, and unless he does deliver I must sink down in misery and woe. And do pray for a poor rebelling sinner against God.

I have not yet told the half, but you can give an idea, and write me if you have a desire to. Don't forget me.

MISS AZUBAH LEE.

P. S.—Dear one, after you read the trials I am under, I think you can rejoice that it is as well with you as it is, and bless his holy name for such peace and joy as he bestows on you.

Will say to your inquiry concerning sending my letter to Editor of Zion's Landmark, it is nothing I can see of any interest to be publish, although I have no objection. That is if you will forward your answer with it, wherein the beauty to my eye lies, as I feel like your answer would be of beauty and courage to others, as mine is nothing but complaint and complaint. is not pleasant to the ear. You will find yours enclosed. So I will leave it with you to do as you see fit to.

A. LEE.

Sharpsburg, N. C.

Dear Brother Gold: It is Monday morning and I have tried to work, but for some cause unknown to me I can't work, the impression grew so strong to write and the burden so heavy that I have laid my work aside, and if the Lord will bless me with his holy spirit and guide my pen I will try once more to write to you, and then you can do as you think best with it. I arose from my bed this morning with a miserable feeling on me. And it seems that my whole heart has been in prayer to the Lord, begging him to be with me, bless

me and have mercy on me. And Oh the groans that I have made. I sat down to my work and the impression would come to write, and I would find myself writing you my feelings. I was very busy and felt like I must work, but the burden kept growing more heavy. At last I said aloud, Lord impress it with more weight than ever if it can be thy will. It was not removed yet I do not know whether it is of him or not, if did I could rest assured that some dear child of God would be benefited and I would receive comfort and rest, too. Brother Gold, I do not know why I do get so miserable as I do sometimes. I often feel burdened and miserable and I can't tell for my life what it is about. I will look around me to see if I can find any cause for me to be so full of trouble as I sometimes am. But there is a cause. The Lord knows I would go finally astray if he didn't keep me down with his mighty hand. I have learned long before this that I must suffer for my disobedience. I am very disobedient and my walk so crooked that it often causes me to groan within. It seems that I can see the way we should walk, but to stay in that way I can't. I often think of the poet, so far from God I seem to lie which makes me often weep and cry. I fear at last that I shall fall, for if a saint the least of all. I often fear that I shall one day fall by the hand of Saul. I get very weary at times and feel that I can't go much farther, but those sweet words will come: Press on with courage to meet your dearest Lord. He has a place prepared, he tells us in his word. I then gain a little more strength and press on a little farther. The way I travel is very rugged. It is up hill and down hill. But some times I come to a smooth place and it is very easy traveling, but the first thing I know I am going down, down, down until I get so low in the valley that I almost give up in des-

pair, for I feel that I will never rise again. I am not satisfied down there, neither am I satisfied when on top of the hill, for I am expecting a fall all the time. I used to directly after I was baptized on the mountain top, a good portion of my time and felt almost perfectly happy. I hardly had a doubt. I could often sing, Jesus, my Savior, I know thou art mine, and I would feel it when I sang it. I didn't know much about living in the low-grounds of sorrow as I have since had to do. Now I can witness with the Poet: A few minutes of praise. I do not have long rejoicing seasons like I used to. And it often makes we wonder if there is any one else that way. I often feel that I am different from any one else. Brother Gold, I tell you something else that keeps me down and troubles me so bad at times: that is to see so much confusion in the church about. It is most everywhere all over the land, coldness and confusion. It hurts me to know of it in other churches, but when it is home it is more grievous to me. I lie awake many nights and can't sleep thinking of our church at Mill Branch. She is in a destitute condition, without a pastor, yet I feel that the Lord has greatly blest us there. We have been blessed with a preacher every time so far, and I trust he will continue to be with us. We have missed our dear and loving pastor more than we are able to tell. We miss his good advice and rebukes (which is needful) and loving care for us. He looked over and cared for us as a father does his children. If one was sick, Brother Fly would surely go to see them, administer and speak words of comfort to them, and now my brother, we miss that tender care more and more every day. But we feel that our loss is his gain. I never go to any of the churches he served but what I feel that I ought to see him come in. The day that I stood by his bed and saw

him breath his last here, a gloom past over me that I never will forget, and it seemed that it fell over the whole country in which he lived. Oh what a loss I felt it to be while standing there to me, to his family, neighbors, churches and as far as he was known. Brother Gold, I love to talk, write and think of such a man as he was. I hope we will never forget him. I hope the ministering brethren will visit us, and not forsake us. I love to see them come. I regretted so much that I couldn't be with you all at the Falls yesterday. But it is good for me to be deprived sometimes in meeting with my brethren and sisters; it tries my love for them. My mind and love was with you all yesterday. I greatly enjoyed the preaching Saturday from you and Elder Armstrong. It is the theme of my life when I can meet with God's people and hear them sing and talk of the goodness and mercy of our great Redeemer. I don't know how to appreciate such a blessing until I am deprived of it. It is so with every other blessing. A man does not know how to appreciate his good wife nor a woman her husband until one or the other is taken away. I know that to be so by a sad experience.

May the Lord ever bless you, Brother Gold, with his holy spirit to comfort the dear saints of God in the future as you have in the past. There is no doubt but you have been a great comforter to many, its consoling to me to see your face for I feel that I can see the very image of Christ, and the thought comes if Christ is not in me, how can I see him in Brother Gold and others therefore I receive comfort many times just looking at the dear children of God. I have been too lengthy, so will stop.

Your humble sister I hope,

MATTIE LUPER.

ZION'S LANDMARK

P. D. GOLD - - - Wilson, N. C.
 P. G. LESTER - - - Floyd, Va.
 "Remove not the Ancient Landmark
 which thy Fathers have set"

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EDITORIAL.

PREACHERS.

There is complaint made in various ways about preachers. One complaint is made that they do not stay at home and labor enough—another is that they do not visit churches and preach enough—another is that they go too much among churches that have pastors and, do not visit destitute churches enough, and do not go where there are no churches enough. Some make one of these charges, and others allege another. These complaints are not made against all preachers.

I received a letter asking what should be done with a preacher that moved his wife far away from her people among strangers, and left her in a very destitute condition for weeks. The writer quoted the scripture, He that provides not for his own, especially for those of his own household, has denied the faith and is worse than an infidel.

Preachers are examples or patterns to the flock. They should be models among the flock, and to the flock of clean, righteous living. We would suggest that if you have a preacher that you do not love enough to help him when in need you have the wrong preacher. If he is too proud or too lazy to work he is not fit to be a gospel preacher. If he wants to be a burden

on the churches he is not the man to lighten your burdens. If you love money more than you do your preacher then you are not right. If you do not love what he preaches enough to contribute to those in need that are preachers of the gospel, then you are not right before God.

What shall be done with a preacher that leaves his home for weeks and his wife and children are destitute and suffering for food and raiment? Let him go home and provide for them. If the brethren do not appreciate him enough to help him, then it shows he has no gift, or they do not love the preacher of the gospel.

Before you ordain a man to preach you should feel satisfied he has the gift of preaching. If you are thus satisfied you will minister to that man of your carnal things.

A preacher that has to go far away from home to find people to preach to had perhaps better move to that place where they want to hear him, and go to work and show himself worthy of their respect.

If a man visits destitute sections and shows that he is approved unto God by his gift and by proper conduct he will find friends.

No one that is right minded likes a covetous preacher—money beggar—one that preaches for money. If a man is so anxious to make money and loves that more than he does the truth in Jesus Christ, let him quit his preaching and go to work and earn his money.

If you will study the charge Jesus gave to his disciples, when he sent them out to preach, you will see the men qualified of the Lord to go forth were no common men, nor controlled by the ordinary time serving, world loving principles of men.

1st. They are sent to the lost sheep of the house of Israel, to such as are the Lord's people before the preacher

even knows them, or before they have ever heard preaching.

2nd. Be not concerned about what you eat, drink or wear. Provide neither purse, nor scrip, neither take two coats. Into whatsoever house ye enter there abide, if the owner is worthy. If he is not worthy shake off the dust of your feet against him. You need not beg shelter to be allowed to stay all night. If those to whom you go are worthy—are already the Lord's people—let your peace abide with that house. The Lord has, before you go to a city or place, people there already who are his, and therefore are worthy if he sends you there. He does not send his preachers to preach where he has no sheep or people.

3rd. He gives his preachers power to cast out devils, heal the sick, cleanse lepers, raise the dead in his name. When the Lord is in a preacher enabling him to preach Jesus devils flee away, diseases disappear, the dead are raised up, those dead to self works are blest to hear the gospel preached. This is not any power of the preacher, but the healing is all in Jesus.

4th. Jesus said, I send you as lambs among wolves, be ye therefore wise as serpents, harmless as doves. Who but the Lord can make a gospel preacher? Wise as a serpent—harmless as a dove. Why I send you said Jesus as sheep among wolves. How harmless and defenceless is a sheep? How eager a wolf is to devour a sheep. Beware of men said Jesus. They will arrest and persecute you. But when they bring you before magistrates you need not think before hand what you shall say. It shall be given you in that hour what you shall say. For the Lord will give you a speech that all of your adversaries cannot resist. Be wise as serpents to do nothing wrong that men can take hold of you for. Be harmless as doves to wrong no man, to defraud no man. Keep your word. Pay

your debts. Let your speech be seasoned with salt. So act that men may see your good works, and that you are controlled by the right principle, and they will glorify your Father in heaven.

Such marks as these are so clear and uncommon that it looks like a church need not be deceived by good words and fair speeches. Let the church not lay hands suddenly on a man. Be satisfied he is called to preach before you ordain him, and then there will be a demand for his services, and you will esteem him highly in love for the work's sake. P. D. G.

Brother Onslow Williams requests my view of Luke 23:34, "Then said Jesus, Father, forgive them; for they know not what they do."

Two questions Brother Williams asks:

1st. Did Jesus pray for all the people that crucified him?

2nd. Were they his people that put him to death

Literally the people that crucified Christ were his people, that is they were Jews. When it was said He came unto his own, and they received him not, it means the Jews were his own people by race.

It appears from the language of the scriptures that he prayed for them all. For he made no exception when he prayed, Father, forgive them, for they know not what they do. If they had known who Jesus was they would not have crucified him. They could not; for no man can know Jesus and not love and worship him.

While with wicked hands they crucified him hating him without a cause, and trampling on every principle of justice in inflicting death on him, and therefore were guilty: yet when Peter on the day of Pentecost declared to these same murderers of Jesus what they had done, and they being enlightened by the Holy Ghost to see the na-

ture of their crime, and feeling the enormity of their guilt cried out, "Men and brethren, what shall we do?" the fullest pardon was preached unto them, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Pardon comes to them from and through him whom they slew.

The prayer of Jesus was the intercession of him who was made sin for us. That prayer was uttered in the hour of his greatest agony, and at the time they were crucifying him. Surely none could have thus prayed but the Son of Man who loved sinners so much that he gave his life for them. He illustrated, walked out and fulfilled every holy principle he had ever taught in his life on earth. He had taught that we should pray for our enemies, and for them that despitefully use us and persecute us. Now in the bitterest agony of the cross, when his soul was exceeding sorrowful even unto death, and his murderers were in the act of slaying him, he thus prays for them, saying they know not what they do.

2nd. Were they his people that put him to death? Years ago a brother now very old was telling his experience at the Falls of Tar River, and stated that it was shown to him that his sins crucified Christ, and that he shrank back shuddering at the sight, and it was said unto him, if your sins did not have part in crucifying Christ then you have no part nor lot in him. According to this view of the matter those that literally crucified him were his people. Further that all his people appear against him whether then living or then present or not; but in all ages and at all times by their sins they are all equally involved in his crucifixion. Hence not one can boast over another, nor accuse another as all are vile alike. Also they all are in the same condemnation, and all equally guilty of his

blood. This brings them all into one and abases them all alike, yet brings them all alike into the gracious forgiveness of the Father and into sonship in Jesus.

In our daily conduct those feeling most the power of forgiveness and love will forgive others most fully and most readily. There is nothing so divine in the soul of man as humility or forgiveness, love, charity and long suffering.

What a shameful spectacle is that of a proud, hard hearted Baptist. How far is he from his Lord and Master?

When one feels there is not a wretch on earth more indebted to the God of heaven than I am—there is not a greater sinner than I am, and my sins nailed Christ to his cross, then that one is at the cross, and his sins are nailed to the cross and slain, and he reigns with Christ over the lusts of the flesh, and peace and good will to men flows in his heart.

P. D. G.

Brother T. J. Brooks, of Texas, requests my view of Job 26:13, "His hand hath formed the crooked serpent."

Job's friends array wonderful agencies in their descriptive powers, yet Job enters more fully into the marvels of God's way. When Job said, "How hast thou helped him that is without power? How savest thou the arm that hath no strength?" he presented the most important question to one who knows he cannot save himself. As long as one thinks his case is not desperate, while he considers he may do something to save himself, or some other man may aid him, this is not a vital question; but when he becomes as helpless as Job then his soul yearns for that help that is given to him who is without power, and to whom it is never given until he is without power, and yet would never be without power if he could prevent it.

Job is brought to see that the doctrine or grace that comes to him that is without power is the strength of the Lord revealed. Hence Job speaks the truth which the others had not done. Job worshiped and served the God that counsels him that has no wisdom. We could not counsel one that had no wisdom. We must have a hearer that has some native, original power to understand. But God gives understanding and wisdom to him that has none. He gives strength to him that has no strength. We could not help one that is dead; but God raises the dead. Whose spirit came forth from us? We cannot give spirit to any one.

Read this chapter and consider the unspeakable greatness of the things here declared, such as hell is naked before him. The awful mystery of its blackness is naked before God. Nothing is hid from him. He stretches the north over the empty place, and hangs the earth upon nothing. The pillars of heaven tremble and are astonished at his rebuke. His hand hath formed the crooked serpent. His creative power excludes all other power in creating or forming even to the crooked serpent. The serpent is emblematic to us of deep, destructive cunning. Satan the old serpent having venom to kill, and cunning to destroy, the type to us of all most vicious and destructive is formed by the Lord God. Antagonistic as the serpent appears to be to the holy God, and enemy as he is to holiness, crooked as he is in all iniquity, and contrary to every thing lovely and desirable, hateful as he is to all lovers of the truth, cunning as he is to decoy and ensnare, yet God's hand has formed him.

The wisdom of God is more fully displayed in causing the wicked to be taken in the net he spreads to ensnare others, and his power is more fully shown in triumphing over his enemies in the very thing wherein they dealt

proudly.

When Israel sinned fiery serpents sprang among them which bit them, and much people died. This bite was fatal. But what is that compared to the deathly charm of the old serpent, the devil, who thought to destroy God's work in the garden of Eden; yet to whom God said, the seed of the woman shall bruise thy head? Though you have poisoned all the fountain and defiled the offspring of the race, yet the seed of the woman shall bruise your head. God commanded Moses to make a serpent of brass, one looking like the fiery ones that bit them; yet it had no poison nor death in it, but instead possessed the healing power of saving every bitten Israelite that looked to it.

The serpent was more subtle than any beast of the field which the Lord had made. He is not of the field as one gentle and easily tamed or handled. He is subtle and cunning, yet the hand of God formed him, and he cannot go beyond the limit of God's power. He is nothing but a crooked serpent, and all he does is meant for evil; yet he is imprisoned, and though formed by the hand of God, yet he is nothing but a devil and is never any thing else.

His character is shown in his venom toward Job while the power of God limits him. The doctrine Job held and contended for declares the Almighty to be as sovereign and perfect in making the wrath of satan praise him, and restraining the remainder of that wrath, as it is in using the weakest agent of nature to do his will. He says to the proud waves thus far you must come, but no further, with the same ease and certainty as in shaping and directing the dew-drop.

Job was taught that God can do every thing, and that no thought of the heart is withholden from him. Our sins that at times appear as mountains immovable are at his word buried in the sea of his forgetfulness never to

rise again. The foolish imagination that to us seems as harmless as the floating air will when stung by the fiery serpent storm as a besom of destruction, but He can quell and bid to pass away and return no more. These are but part of his ways, but how little a portion is heard of him: but the thunder of his power who can understand?

ISRAEL.

The children of Israel whom the Lord separated from all other people, brought out of Egypt with a high hand and a stretched out arm, bore through the great and terrible wilderness as on eagles' wings, and planted in the goodly land of Canaan—a land flowing with milk and honey, has no analogous case in all the nations of the earth. The Lord formed this people for himself. The Lord's portion is his people, Jacob is the lot of his inheritance. He found Jacob in a desert land, in a waste, howling wilderness. He led him about and instructed him. He kept him as the apple of the eye, and no strange God was with him.

So far as the children of Israel are concerned they are a rebellious people, departing from the living God, no better than the heathen—more criminal and less excusable—for the heathen were truer to their idols than Israel was or is to the everlasting and only true God. So that they are without excuse.

But the Lord has done every thing for his people and in them. They are his people, not only by creation, but by redemption and birth. Israel is God's first born. They are drawn to him in the binds of everlasting love. They are his children.

How sweet and glorious to feel that the Lord owns you, and that he is your Lord and your God, that you belong to him to do with you as seems good to him, and therefore you are forever blest. Happy art thou O Israel. Who

is like unto the O people saved by the Lord. The eternal God is thy refuge and underneath are the everlasting arms.

How can one be miserable who is saved by the Lord? For the Lord God is a sun and shield. He will give grace and glory, and no good thing will he withhold from them that walk uprightly. God is the source and the only source of true happiness, and in him is no unhappiness. In his presence is fullness of joy, and at his right hand are pleasures forevermore.

If one loves the Lord he desires the Lord to take full and complete charge of him working in him both to will and to do of his good pleasure. How can one be miserable who can in truth say, "Whom have I in heaven but thee, and there is none on earth I desire beside thee?" P. D. G.

OBITUARIES

Elder P. D. Gold, Dear Brother: Brother Joshua fell on sleep this morning a little after 5 o'clock, after a long spell of sickness. His death was not unexpected. He had been a member of the church since 1850 with not a scratch against him. I feel the church has lost a bright and faithful member, but our temporary loss is his eternal gain.

I guess an obituary notice will be prepared after awhile. Your brother,

L. J. H. MEWBORN.

Remarks: Yes, Brother Joshua Mewborn was a solid man in trust and sincerity. He was an old-fashioned Baptist. This is a great thing to be. P. D. G.

M. C. POWERS.

The subject of this notice, Brother M. C. Powers, was born August 12th 1825, and died October 19, 1906, making his stay 81 years. He was born in Washington county, N. C., on an Island called Sleuzania, two miles from the main road, having to pass in and out by or on a footway of logs there

then, and still there.

In his early childhood the Dismal Swamp, being very large and very dry his father being absent, his mother saw a wild fire coming, took the child in her arms to make their way out and save themselves. The fire being so great and coming fast she became frightened, seeing nothing but death. With her child in her arms she could go no further and carry her child. She seeing a pine top that had broken down, laid her child in the straw that was perfectly dry, and ran for life, and got out.

She and the neighbors after that went in to see if they could find the child. To their great surprise they found the child unharmed. When the fire came it divided, going each way round the top, and coming together again on its burning, leaving the child unhurt, not even a straw scorched, and also the old dog that refused to follow the child's mother. This was told the writer by Brother Powers and the old people of that neighborhood. They said their parents told them it was a fact. Brother Powers told me of the event and said he had so much to thank the Lord for there was no end, and tears of joy flowed from his eyes, saying I hope my sufferings for my sins will end with this world.

He was a poor man, twice married, no children were born to him. His second wife was Margaret Basnight, who survives him. After he became old his sins were rolled up before him which gave him great trouble. He began to seek the Lord that he might find peace to his weary soul. He said he could look back and see that he had been protected by the great power of God.

By and by he was shown that an old man could be born again when he was old. He felt his sins were pardoned, and the church of God was presented to him, and was made his choice, and he was given the mind to go, and on the 14th day of May, 1802, he went before the Primitive Baptist church at Bethlehem, Tyrrell county, N. C., and was received and baptized, of which church he remained a member until his death.

He was much afflicted in his last days,

and before he died lost his mind so he had to be looked after.

Brother Micajah Phelps told the writer he stayed with him every other night for eight weeks until his death, and said he had reason to believe his sufferings were ended, and that he fell asleep in Jesus.

May the Lord bless the bereaved with an eye of faith and belief in the Lord Jesus.

Written by request.

A. W. AMBROSE.

JAMES ERVIN WILLIAMS.

Elder P. D. Gold, Dear Brother in the Lord, I hope: By the request of the heart-stricken parents, I attempt to write the obituary notice of James Ervin, son of H. A. and Mary Jane Williams, who was born August 1, 1904, departed this life September 21st, 1906, making his stay on earth two years one month and twenty-one days. His disease was that much dreaded one, called membranous croup. His first sickness was tonsillitis sore throat, of which he suffered three or four days and developed into croup that soon ended his mortal existence. How the poor creature struggled for breath is only in part realized by those who nursed and cared for him. A short time before he was taken sick he told his dear mother to look and pointed up in the elements apparently in an ecstacy of joy. We all feel sure he had a presentment of a better world than this that was realized only in vision and revelation of the Lord the evening that he was taken ill. I visited the family and his cheerful countenance and playful smiles and laughter exceeded any thing I had ever witnessed with him. He seemed to be perfectly delighted with his surroundings. He was a loving child to his poor bereaved parents, his old gray-headed grandfather and aunts and uncles, and in short, to all that knew him a few moments before the struggle for life ended he kissed all in the room good-bye and fell asleep in the arms of him who said, Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven.

Blessed are the dead that die in the Lord,

year saith the Spirit: that they may rest from their labors and their works do follow them. So the day of one's death is better than the day of their birth, for when mortal man is born he enters the world in sorrow and sighing and soon realizes that man that is born of a woman is of few days and full of trouble.

WILLIAM CORNELIUS BENTON.

Dear Brother Gold: It is with sadness in my heart and sorrow in my breast that I try to chronicle the death of a dear brother who has gone, as we believe, from a world of trouble, and of disappointment, and has entered into the sweets beyond, a happy home, a heavenly place, where trouble never comes, where those heavenly bells are forever ringing and pleasure never dies.

William Cornelius Benton, son of William D. and Sarah E. Benton, was born in Union county, N. C., April 27, 1833, and died at Spencer, N. C., August 13, 1906. January 25, 1903 he was happily married to Miss Cora A. Earbee, and unto them were born two daughters. The first one is gone on before, and is now, we believe, with its dear father, singing praises unto their Redeemer, who saved their souls by grace. We feel assured that they are both happy with their Jesus. His last babe, little Dessie May, is left with its dear mother who mourns the loss of a kind and loving husband. May the Lord send his Holy Comforter that he may comfort his dear bereaved ones in their sad bereavement. We ought not to weep, but it grieves our hearts. 'Tis hard to part from one who was so kind.

Brother Gold, when our loved ones are snatched away by death's resistless hand, we often say, Oh, how can I bear to give them up? But the blessed Lord is able to make us bear our trials with patience. Were it not so, where would we be? We would give up in despair; but blessed words comfort ye, comfort ye my people, speak ye comfortably to Jerusalem, cry unto her, that her warfare is accomplished, and she has received at the Lord's hands double for all her sins. We believe it is so with our

dear Brother, yet we feel so lonely without him for he was so kind to all; but we will never hear his gentle voice, nor see his face any more. Cornelius was an honest child, a truthful and honest young man, and was loved most by those who knew him best. He was a good singer and his delight was in the house of the Lord. Though he was not a member of any church, but a believer in the true doctrine, and I do believe he is a member of that heavenly building, that house not made with hands, and is now singing with raptuous joy such songs as never on earth were sung. One of his favorites was—

I am a stranger here below,
And what I am 'tis hard to know.

Cornelius was down about three weeks with typhoid fever. He didn't believe he would ever get well. Papa was with him in his last hours, and he said the dear brother talked pretty and prayed a few hours before he died the prettiest prayer he ever heard. Papa said that just a few minutes before the end came, that he laid his arms around his neck and said, My time is about up. Oh, I know that this was heart-rending to his dear father, and heart-broken companion.

Papa asked him if he had a hope of a better world, and he said yes: that he had a hope about seven years, but had never told any one: So weep not for Cornelius, he is better off than we are here in this sinful world. He has paid the debt we all must pay, and is now in peace with God, where the light of the Lord is the joy of the place, and his ransomed ones sing grace, free grace. Oh, may we bow in humble submission to his divine will, and may he keep us all from the evils of this unfriendly world, so that when we come to die, may his presence be with us to banish every dark cloud away, and prepare us all to meet dear brother in the climes of immortal glory, there to praise him through a never ending eternity, there we'll never say good-bye, nor hear the sound farewell.

Written by his sister,

FLORA CLONTZ.

MOLLIE MALINDA FLY.

By request of Sister Iva Fly, I will try with the Lord's help to write an obituary of her infant daughter, little Mollie Malinda Fly. She was born October 19, 1905, and died October 15, 1906, making her stay on earth twelve month, lacking four days. She had Bright's disease, typhoid fever and pneumonia. Her mother says that she bore her sufferings, which was great, with the most patience of any one she ever saw. Sister Fly wrote me that she was very much heartbroken over the loss of her little babe, but says the Lord knows best and tries to be reconciled to his will; that is right, my sister, while it is heartrending to have to give up our dear ones, but the Lord's will must be done. He had a purpose for what ever he does is good. He had a better place prepared for the little babe and when he called it it had to go, and it is now in heaven singing praises with its little tongue around the great throne of God, so much better off than when here in its sufferings. My dear sister, you cannot call it back to you but you will one day by the grace of God meet your little one in that bright beyond.

In love, MATTIE LUPER.
Sharpsburg, N. C.

The little rose budded on earth
And bloomed in heaven,
Peaceful he thy slumber, darling,
In thy grave so low;
Thou no more wilt joint our members,
Sorrow thou wilt never know.
Yet we hope to meet thee, darling,
When our days of life are fled,
In heaven with joy to greet thee, darling,
Where no farewell tears are shed.
Composed by her mother.

IVA FLY.

The Mill Branch Union meets with the church at Mt. Pleasant, Saturday and fifth Sunday in March.

CHARITY HOWELL.

Sister Howell was born in Martin county, July 15th, 1839, and before her marriage was a Grimes.

She was married to Brother John Howell December 31, 1955. There were born unto them eleven children, five of which are now living. She united with the church at Conoho on the 3rd Saturday in May, 1870, and died April 17, 1906, only ten days before her dear husband, and was a consistent member of the church at that time. She was afflicted with something like heart trouble and could not lie down, but had to sit up or recline all the time and get what rest she could. She was a great sufferer and seemed to me filled up her full measure of it before she departed to be with him who taught that we must suffer with him if we ever reign with him. She leaves behind three children who have professed the same faith in which she died. May they together with the two others be comforted by the presence of the Lord in being bereft of both father and mother in so short a time.

Affectionately,

M. T. LAWRENCE.

CHANGE OF ADDRESS.

Elder Morgan Brown's postoffice is changed from Cordele, Ga, to Chalybeate Springs, Ga. He desires correspondents to note the change. Further he desires to correspond with any interested concerning the many excellent business opportunities which this place, with its valuable mineral springs, and two new railroads, affords for home-seekers and investors.

UNION MEETINGS.

The next session of the Cedar Island Union will be held with the church at Goose Creek Island, Friday, Saturday and fifth Sunday in March. We would be glad to have our brethren and especially our ministers to visit us at that time.

E. E. LUNDY, Moderator.

JOHN P. TINGLE, Clerk.

APPOINTMENTS.

G. W. STOKES.

Tarboro, February 17.
 Old Town Creek, 18.
 Pleasant Hill, 19.
 Falls, 20.
 Mill Branch, 21.
 Upper Town Creek, 22.
 White Oak, 23.
 Meadow, 24.
 Farmville, 25.
 Tyson's, 26.
 Autry's Creek, 27.
 Sparta, 23.
 Conoeta, March 1.
 Flat Swamp, 2.
 Great Swamp, 3.
 He will need conveyance.

L. H. HARDY.

Monday night, March 25th, LaGrange.
 Tuesday, Sandy Bottom.
 Wednesday, Beaver Dam.
 Thursday, Haskin's Chapel.
 At night, Kinston.
 Saturday and fifth Sunday, Morehead City.
 Sunday night, Wildwood.
 Monday evening, at Brother D. S. Bell's.
 Tuesday, Hadnot's Creek.
 Wednesday, White Oak, Jones county.
 Saturday and first Sunday in April, Sandy Grove.
 Monday night, Beaufort.
 Tuesday and Wednesday, North River.
 Wednesday night, Straits.
 Thursday night, Davis' Shore.
 Friday, 2 o'clock p. m., Nelson's Bay.
 Saturday and 2nd Sunday, Hunting Quarter.
 Monday evening, Hog Island.
 Tuesday, Cedar Island.
 Thursday night, Clayton.
 Saturday and third Sunday, Prospect Hill.

The next session of the Skewarkey Union will be held with the church at Bear Grass Friday, Saturday and fifth Sunday in March.

JOHN A. SHAW.

Bungo Tuesday after 5th Sunday in March.

North Creek, Wednesday.

Bath, at night.

White Plains, Thursday.

Washington, at night.

Galloway's, Saturday and first Sunday in April.

Red Banks, Monday.

Great Swamp, Tuesday.

Hancock's Wednesday.

Beaver Dam, Friday.

Sand Hill, Saturday and second Sunday.

Muddy Creek, Monday.

Cypress Creek, Tuesday.

Maple Hill, Wednesday.

Southwest, Thursday.

Eay, Friday.

Stump Sound, Saturday and third Sunday.

Yopp's, Monday.

Wardville, Tuesday.

Northeast, Wednesday.

Hadnot's Creek Thursday.

White Oak, Saturday and fourth Sunday.

Sheffield, Tuesday.

Bethel, Wednesday.

Goose Creek Island, Thursday.

Sandy Grove, Saturday and first Sunday in May.

Will some one meet him at Pike Road on Monday evening after fifth Sunday?

Also will Elder C. C. Bland meet him at Ayden Tuesday evening after first Sunday in April?

J. E. WILLIAMS.

Albemarle, February 25.

Salisbury, at night, 26.

Concord, at night, 27.

Charlotte, at night, 28.

High Hill, March 2 and 3.

Union Grove, 4.

Pleasant Grove, 5.

Jerusalem, 6.

Watson, 7.

Crooked Creek, 8.

Clark's Grove, 9 and 10.

J. E. ADAMS.

Clayton, Wednesday night before third Sunday in February.

Little Creek, Thursday.

Salem, Saturday and third Sunday.

Creech's, Tuesday.

School-house near Brother Hatcher's Wednesday.

Beaulah, Thursday.

Bothany, Saturday and fourth Sunday.

Union, Tuesday.

Smithfield, Wednesday.

Clement, Thursday.

Four Oaks, at night.

Eenson, Friday night.

Bethsaida, Saturday and first Sunday in March.

Dann, Monday night.

T. W. WALKER.

Flat River, Friday before third Sunday in February.

Surl, Saturday.

Storie's Creek, Sunday.

Roxboro, at night.

Danville, Friday night.

Dan River, Saturday and fourth Sunday.

Reidsville, Sunday night.

UNION MEETINGS.

The next session of the Black Creek Union is to be held with the church at Beaulah, Saturday and fifth Sunday in March, 1907.

Elder E. E. Lundy has republished some of the writings of Elder Joshua Lawrence. The work is a crushing exposure of the money loving, corrupt methods of modern money beggars in the name of religion. Price 50 cents per copy. Five copies to one address \$2.00. Address him, 312 Queen street, Wilmington, N. C.

Brother J. E. Simmons' postoffice is Altamahaw, N. C. Route 2.

ZION'S LANDMARK.

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P. D. GOLD, EDITOR, WILSON, N. C.

P. G. LESTER, ASSOCIATE EDITOR, FLOYD, VA.

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THE PURPOSE OF ZION'S LANDMARK

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

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

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

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

It aims to contend for the mystery of the faith in God, 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.

SUBSCRIPTION PRICE OF ZION'S LANDMARK.

Clubs of ten or more can have the Landmark at one dollar each for cash in advance.

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

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 the new names.

If money sent has not been received, please inform me of it. When you can always send money by money order, check or draft, or registered letter, or by express.

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

All brethren and friends are requested to act as agents.

All names and postoffices should be written plainly.

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

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RURAL ROUTE No. 5

RALPHIGH, N. C.

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS.

A SINNER LIKE ME.

I was once far away from the Saviour
And as vile as a sinner could be:
I wondered if Christ the Redeemer,
Could save a poor sinner like me.

I wandered on in the darkness,
Not a ray of light could I see.
And the thought filled my heart with sadness,
There is no hope for a sinner like me.

And then, in dark, lonely hour,
A voice whispered sweetly to me,
Saying, Christ the Redeemer has power
To save a poor sinner like me.

I listened, and lo! it was the Saviour
That was speaking so kindly to me:
I cried, I am the chief of sinners,
Thou canst save a poor sinner like me.

I then fully trusted in Jesus,
And oh what joy came to me;
My heart was filled with his praises,
For saving a sinner like me.

No longer in darkness I'm walking,
For the light is now shining on me,
And now unto others I'm telling
How he saved a sinner like me.

And when life's journey is over,
And I the dear Saviour shall see,
I'll praise him forever and ever,
For saving a sinner like me.

Dear Brother Gold: I have just had a few minutes with the Landmark of February 1st, in which I read Elder Lester's editorial on predestination. That editorial is worth very much to me. It fully expresses the way I have been led in that precious doctrine. There were years of my first experience that I could not believe fully in that truth. Then there came a time when my mouth was shut and I could not tell where I stood. Then the absolute sovereignty of God opened up to me with a great deal of sweetness and comfort. I saw that wicked things, wicked men and devils were the very things from which I needed to be delivered and if these were not in the hands of our God I had no hope.

Since then there have been times that I have been troubled over these things but at the end of each of these troublesome times I was made to rejoice the more fully in the sacred truth that there is no darkness with our God and that he is not confused with our confusions and that in them all he is our deliverer. How comforting this is to me I cannot tell, for it is all my hope.

When the Lord showed to Nebuchadnezzar that he ruled in the army of heaven and among the inhabitants of the earth, why is it not true that his dominion here is just as absolute as his dominion in heaven?

When he showed to Daniel that many shall be made white and purified and tried; but the wicked shall do

wickedly and none of the wicked shall understand, but the wise shall understand why is not one of these declarations just as absolute as the other? When he said the wicked shall be turned into hell with all the nations that forget God; and these shall go away into everlasting punishment, but the righteous into life eternal: are not all these absolutely sure?

Like Brother Lester, I have no quarrel nor even the least hard feeling against those who cannot see this as I hope I see it and rejoice in it.

In the February Gospel Messenger, pages 52, 53 and 54, you will find a copied article on Secret Societies, which I think is worthy of a place in the Landmark, Signs of the Times and all old Baptist papers. It is one of the best things I have ever read on the subject. It appears to me that any of our brethren who may belong to the Masons, Odd Fellows Elks or any other secret order can see in that article a good and perfect reason why they should withdraw from them and come out and be separate as the Lord has said.

The Lord bless us all to soundness in the faith and in Christian conduct that we may let our light so shine before men that they may see our good works and glorify our Father who is in heaven.

Yours in hope and love,
L. H. HARDY.

Hargrove, N. C.

Elder P. D. Gold, Dear Brother: Since reading your editorial in January 15th I will say, if not deceived in matters pertaining to truth, that you fully explained and opened up the mysteries set forth in Jacob's voice and Esau's hands. You set forth the fleshy man so exactly, and the new man so beautifully. The Lord being my guide as I hope I will try to tell in my weak way what has been my mind along the

same channel of thought. It did not use to seem right to me for Jacob's mother, to-wit: Rebecca, to assist Jacob to obtain the blessing, but being blinded by the god of the world I could not see, and cannot see now only when the Lord reveals himself to me. The apostle tells us that the New Jerusalem that comes down from above is the mother of us all. So we see the mother teaching the children from day to day. Rebecca or the mother being taught of the Lord knew what was best for Jacob, so she tells him to go to the flock and fetch two kids, and the blame be upon me my son. Here we see in a figure a child of God coming to the church bringing the witnesses with him, not only one witness, but two faith and hope, obeying the command of his mother for God told her, Jacob have I loved, and Esau have I hated, that two nations were in her womb; so we see Jacob carrying two witnesses to Isaac, Esau's hands and the smell of his garments; for Isaac said the smell of my son's garments or raiment is as the smell of a field the Lord has blessed. The Lord had blessed Jacob, and he does to this day and time bless his servants as in the days of old. I believe that I have seen the blessings of the Lord resting on his people whether I am one or not. Not long since I went to see one of the servants of the Lord, it being put in my mind with such force that I could not stay away any longer, and when I got there the outer man was weak, but I have evidence to believe the inner man was strong. The brother seemed to be reconciled to the will of the Lord, and I hope I was made to rejoice when he spoke of the goodness and mercy of God. It was as pleasant a visit as I ever had in my life. I saw a good many of the brethren on my way to and from my place of destination, all seemed to be well and talking of the dealings of God with them. I must bring this to a close

for fear of worrying you.

Brother Gold, cast the mantle of charity over this, if you find it in your heart to do so and pray for poor unworthy me.

In love to all the brethren,

J. C. TAYLOR.

Stokesdale, N. C.

Brother Gold: It is a pleasure to me to get subscribers to the Landmark, for if I can do only a very small portion towards the increase of the circulation of messages of divine truth, as I feel to be set forth in the columns of the Landmark, then I hope I feel none the worse by so doing, and a little effort on the part of some brother or friend at most of our churches would, it seems to me, be the means of a great many or at least some taking the paper that are not taking it, for occasionally I meet with one who subscribes very readily after having their attention called to the matter, and by the circulation of such writings as are contained in the Landmark, and all other publications of alike faith and doctrine, the dear saints from different parts of the country are brought near together in heart, mind and feelings: for when one is actuated by the Spirit of the Lord to write his or her feelings, and one who has been taught by the same spirit is just as sure to enjoy some of the writings as they read it, for they are all taught of the Lord and great shall be their peace. By this we may know that we have passed from death unto life, because we love the brethren. So we sometimes read an experience or other communication written by one that we have never seen, and we are drawn to them just as near as we ever were to one with whom we had met often. Yes, we feel that we could take that one in our embrace and we rejoice with them in spirit, though our bodies be far apart. We sometimes say: I know I love that person, and why is

this, if it is not because they have been taught of the Lord? Yes, it is because they are in peaceable possession of that great love, wherewith he loved them even when they were dead in sin; that love that surpasseth the love of women. O for such love, let rocks and hills their lasting silence break, and each harmonious human tongue their Savior's praises speak. I feel assured that every one that has been the recipient of that love will be eternally saved in heaven, though satisfactory evidences of it to many here in this sinful world seem to be rare, yet he who spake as never man spake said to such characters, because I live ye shall live also. In the world you shall have tribulation, but in me peace: be of good cheer, for I have overcome the world. What a blessed assurance for them who love his appearing.

Affectionately,

W. A. GOURLEY.

Irwinville, Ga., R. F. D. No. 1.

Dear Brother Gold: I have not much to write only we have our ups and downs here in our churches. Some want organs to help them sing in the church and have them, though I do not see any use for them. It looks to me as it is only a short time when a few of the old heads die out in the most of the churches the singing will be run by a choir, or it looks so to me. While that does not suit me. If I know my self I want to follow the way our old forefathers went. If an organ had been rolled in the church where my old grandfather Jacob Paulk had his membership it would have been put out of the house; and it seems to me if it was wrong then it is yet. So if I am wrong I do hope to be shown the right way before it is too late. For I do not want to be the cause of a wrong in the church. I hope the good Lord will bless you and enable you to keep good health and carry on your good paper,

for it is filled with good reading I cannot see anything in it that one can get hurt at. I think when the gospel is preached one cannot get hurt at it, when one is able to understand it.

Your brother as I hope,

JOHN B. PAULK.

Ridgeway, Va.

Dear Brother Gold: As my last year's subscription is out I send the subscription price for another year, hoping I may receive as much comfort in the future as the past. I feel to say to the readers of the Landmark (as Joseph said to his brethren), do not fall out through the journey of life, but love one another and pray for one another, that they may not be overcome by temptations, and would say to all who have a mind to travel and preach, visit our section and call on me when they can make it convenient. I could write more, but feeling my inability I fear I might crowd out better matter. Brethren, please pray for me.

J. H. BURGESS.

FORGIVENESS!

Elders Gold and Lester: For some time I have thought on the subject of forgiveness, and have a mind to write on it for the consideration of our people generally. I know or I think I do there is not a man, woman or child but what is a sinner. I suppose in this we all agree, and while I believe there are two classes of sinners (and only two), sinners dead in trespasses and sin, and sinners who have been quickened by the Spirit of God. It is to the last named class especially I now wish to write on this glorious subject, and it is needless to say I need the Spirit to direct my pen, for God knows this, and unless I am led by His Spirit I shall not profit the people of God.

It is one of the most precious thoughts to me that Jesus had power on earth to forgive sins, and more pre-

vious still to think he did forgive sins, and still more blessed for each child of God to feel He has forgiven my sins.

David said: "He forgiveth all our iniquities," etc. and now as He forgives us our sins He commands us to forgive the sins of each other. So important is this Jesus taught his disciples to pray, "Forgive us our sins as we forgive those who trespass against us, and he told them plainly, "If ye forgive not men their trespasses, neither will your heavenly Father forgive your trespasses."

Dear brethren, it is one of the most noble of Christian virtues. But says one, it will not do to be forgiving one so many times. Well this was a question with the apostle and Peter asked his Master: "How often shall my brother sin and I forgive him, 'till seven times? I say not 'till seven times, but 'till seventy times seven," and I expect that Peter afterwards gladly followed this teaching, for he had to be forgiven for lying and cursing, and I don't know how many other things, and I feel strange now when I hear men say I am the meanest of the flock and the most unworthy, and then not willing to forgive their brethren when they do wrong and confess it and ask forgiveness. I can't understand it. When we think of the character of Jesus in this matter at the time of times when his enemies were nailing him to the dreadful cross, we hear him say: "Father, forgive them, they know not what they do." Yes, dear ones, "He was numbered with the transgressors, yet he made intercession for them."

In all my service, which I confess has been poor, to the churches I have ever impressed upon their minds the importance of forgiveness, forbearance, long suffering, one toward another, with brotherly love. We are told by some that strict discipline is the life of the church, but the word

says Jesus is the life of the church, and I believe it, and if we were to think of this part of the word a little it might not be out of place, "If the Lord should mark iniquity who would stand."

When one is made to feel he is ten thousand talents in debt, and not a farthing to pay with, it seems so blessed for Jesus to forgive us all the debt, but if after then one owes us and we take him by the throat and say: "Pay me that thou owest," we will certainly be cast into prison and stay until the last mite is paid. Jesus does not bear the sword in vain. Of course some of the dear children of God may differ with these views, but I know they are true, and I am willing, yes perfectly willing, to bear all the criticism for writing the truth: for I have reached that point in my experience that I want to obey God rather than man, and I am aware if you tell the truth you will always meet with some opposition. I want to be faithful unto death which I feel will soon be with me, even if I live to be old.

Now, dear Brother Gold, is it not a lovely subject to meditate upon? I wish I could impress on the mind of every child of grace the fact that there is nothing more essential for the welfare of the church than to labor for the things that make for peace and, how can peace be made, where trouble reigns without forgiveness? One of the poets said:

"Show pity Lord, O Lord forgive;
Let a repenting sinner live,
Are not thy mercies large and free,
May not a sinner trust in thee?"

Now, dear brethren, I do hope if any of us have anything in our hearts against any we will remember the fact that there is only one sin mentioned in all the Bible for which there is no forgiveness, and let us hope we have not blasphemed the name of the Holy

Spirit by which we are sealed unto the day of redemption.

Not long ago I thought of the many sins committed anciently by the people of God, such as murder, theft, adultery, lying, cursing and almost every mentionable thing, and Jesus forgives all, even the most guilty are brought before Jesus and he forgives them. Now I want to say this in conclusion, if there is anything better than to forgive and be forgiven, it is not to commit the wrong, but none of us can say that is my condition; hence the best thing is to forgive if possible where penitence is seen and felt.

Peter said: "All we like sheep have gone astray," and we will continue to go astray as long as we live, but listen, "If any man sin we have an advocate with the Father Jesus Christ the righteous." Peter added (when he said we had all gone astray) "and the Lord hath laid on him the iniquity of us all." Now since Jesus bore all our sins, can't we bear a few of the sins of some poor unfortunate, weak brother or sister who has done wrong in some way? Paul said, "We then that are strong ought to bear the infirmity of the weak and not to please ourselves. In much love.

W. A. SIMPKINS.

REMARK: I was thinking while reading Brother Simpkin's article where he quoted that it is said discipline is the life of the church, and the thought arose, what is true discipline but cleaving to the word of the Lord in letter and spirit? The letter says forgive if one repents. So if we do not forgive the repenting are we observing true discipline?
P. D. G.

Elizabeth City, N. C.

Elder P. D. Gold, Dear Brother: It has been a few months since our Association, and we then had the pleasure to have you with us at our home in the country, which we so much enjoyed,

and I have felt ever since that I would like to write a short piece for the Landmark, telling the brethren and sisters, how glad I was to see them, so many of my acquaintances and friends, from my old home. We parted with you at the meeting house and went to the pier to see the boat off. It was sad indeed when the last one was on board. When the boat left the pier, the crowd was singing, which sounded very sweet to me and it came to my mind that we will never all meet on this earth again, but what a comforting thought it is that we have a hope of meeting in heaven, where all is peace, love and happiness. We moved to Elizabeth City on December the 13th, and the third Saturday left for Conetoe to visit my old home and got up there Sunday in time to hear Brother Hassell preach. There had been so many changes at some places it made me feel sad. I found Brother Jim very feeble, but able to be up. It being so cold, and my husband was taken sick so that we were not able to get to see all my people, which we regretted very much. We spent most of the time in Tarboro, and did not get around but very little there on account of sickness. We got back to Elizabeth City on the 26th of December, and now our health is about as good as it has been for some time. Our meeting house in Elizabeth City is completed all but some painting inside. We had Brother Hassell to preach for us last first Saturday and Sunday, and had a good meeting and a very attentive congregation Sunday and Sunday night. Will it be so you can come and be with us at our Union Meeting, Friday, Saturday and first Sunday in May? We want you to come if so you possibly can. Please write and let me know.

Brother C. C. Aydlett has had measles lately, and now his wife is very sick with them.

I spend the most of the time since I

have been here visiting the brethren and sisters and the sick, and have found a few strong believers in the Primitive Baptists here who are not members of the church. How I enjoy talking with them. Brother Gold, it draws me out and animates me so that I shed tears of joy, and it makes me feel that my Savior is near. I have had some seasons of rejoicing of late. Sometimes they are short, and doubts and fears arise, and I am made to cry unto the Lord for help, for he is the one to look to for all blessings. I met a sister from Norfolk at the Association, but did not get her address, and wish to say if the Primitive Baptists in Norfolk want to come to Elizabeth City and attend our meeting they can come to Elizabeth City and return on Sunday for one dollar. We have meeting the first Sunday in every month, and will be glad to have them visit us.

My husband joins me in Christian love to all. Your little sister. . .

WILLIE A. KEATON.

Linwood, N. C.

Elder P. D. Gold, Dear Brother: I have just returned from a two months' tour in Georgia and enjoyed it very much. The Baptists down there who have met you seem very anxious that you should make them another visit soon. Sister Phillips has very good health for a person of her age, both naturally, and especially spiritually. The good Lord has wonderfully blessed her in giving her wisdom which is to be prized more than much fine gold. I hope to be able to give thanks unto the Lord for his wonderful, sustaining grace in so kindly protecting me through this unfriendly world thus far. Many are falling every day, and yet I have been spared. I read in the "Primitive Monitor" that Elder Oliver Daily, wife and child have been killed in a railroad wreck. How sad. I have been informed that he was a very able

defender of that precious old doctrine, "Salvation by grace." This reminds us that "this world is not our home." But we are "seeking one to come, whose builder and maker is God." The Lord blessed me to return home safe, and in much better health than when I left home, weighing about eight pounds more than when I left. I met many good brethren, who treated me so much better than I deserve, that I am made to tremble when I think of the deceptive nature of my heart, and wonder if I have deceived such good people as the Baptists are. But again I think that a hypocrite does not worry about deceiving people, and that encourages me to believe that my heart is sincere. I do not know whether I am a Christian or not, but I believe I do love the Baptists which is the church of Christ. I must desist. I hope to see you again soon. Your brother in a sweet hope.

J. A. MONSEES.

The different attributes that are set up in man by the will power of God, love, joy, peace and truth are all comforting, they build up or strengthen the mind as pleasant food and fruits do the appetite. If I knew a man was controlled by any of these attributes I would not fear, but be compelled to love him, I would feel safe under his control, I could not choose a master in Adam with better traits. These are very little words in themselves but broad in meaning. Truth caused the penning of these lines drawn out by circumstance of today. I feel that we would not know truth were it not for love. God is love. I am persuaded that Truth is as old as Love. Christ says: "I am the way, the truth and the life." Life is necessary to the subjects that have these noble traits. Natural life is a gift of God, but these traits are not the fruits of natural earth as man is, so any of these are superior to man, even in his present religious condition.

To know the truth would stop all professors professing to teach others what they do not know themselves.

Truth is older than any of Adam, though he may be blessed to keep it in his heart, if he is blessed to use it in speaking to his neighbor. Truth is and was equal in force before Adam was made, yea before the dust of the earth was created.

Truth is the vine that produces love, joy and peace, to those that love it—and is a wall so that the world cannot pass over, under or around.

A FRIEND.

Polkton, N. C.

Feeling sad and lonely and no one to talk to, or speak a comforting, cheering word, I will try to communicate some of my thoughts and feelings to the household of faith, several of the members of which I owe personal letters and whom I hope will accept these few lines as a token of my love and remembrance (if they are permitted to come to your view) until I can write each of you separately.

I feel lonely, cast down and forsaken, even by my dear Saviour. Are any of you in this condition? If so, can you remember me? He whom my soul loveth is gone, and I know not where to find him. If I go about the "city" seeking him; behold he is not there. If I inquire of the "watchman" they cannot show him to me. Then my soul cries out in despair in language like this: "O that I but knew where to find him, that I might fall at his feet, and there learn of his pity, love and compassion." If I but knew how or when to find him, or had I the strength (but instead of growing in grace and in the knowledge, etc., I feel that I am dwindling away) to follow him to the "Fountain." Oh! how delighted and rejoiced my heart would be to dwell once more in his presence. But the wilderness through which he

has gone is dense and dark and I so often lose sight of his foot-prints, and have to go groping my way alone in the dark, crimpling along in the mud; for my feet seem to have slipped off the "Rock" upon which they were placed and I have lost the tune to that beautiful "song" I used to know. I find also that my "harp" is hanging upon the barren "willow" down by Babel's frozen stream. Then how can I sing that glorious song in so strange a land? I can only think of how I have enjoyed their sweetness in the past, and it is not necessary for me to try to describe the beauties of this Rock and song to you, for you know of them better than I can describe them, and especially until their "joys" are again restored unto me. But I remember that this Rock was a high-way cast up in the wilderness for the redeemed to walk in; and no ravenous beast, or any unclean thing was found therein; and also that it was called a "stone" that was cut out of the mountain without hands. It was also described as being the head of the corner, but rejected of the builders—the chief corner stone upon which one said he would build his church, and the gates of hell should not prevail against it. And the words of that song I remember as having been most beautiful; but they were not natives, nor did they originate in this sin-defiled land. The first I remember to have heard of them was after the children of Israel had left the land of Egypt, being pursued by their enemies, and had crossed, victoriously, over the Red Sea, leaving their enemies all drowned therein. There was nothing then for them to fear; and it was then that they began to sing this new song. They did not pick it up of their own accord. It was given them from on high, and was such a song as had never before been heard in these low grounds of sorrow; and if you were to ask me concerning the melody of that music, I

could only answer you and say, that I believe it had a most thrilling sound, whose strains ascended up to heaven; and furthermore that I believe that if these had held their peace the stones, would have immediately cried out, for if just one sound of a note of that music strikes my ear (spiritually), it makes me forget all things here below.

Lovingly,
LOUISA A. EDWARDS.

Archer, N. C., Route No. 1.

Dear Sister in Christ: It's with pleasure and comfort to me that I try to write to let you know how much pleasure and food your letter was to me, that was written in the dear old Landmark.

Dear sister, if I should be worthy to so call you, I have often wondered if there was another poor mortal on earth that has ever had such experience as I have read in yours. When I read yours I found my own. I thank God that he has impressed one so bright to write her hope through faith that has been so much food to the least, if one at all.

Indeed I feel that I have been feasting off of your comforting letter everytime when I am alone and feel cast-down; still it makes me feel sad to recall the loss of your sweet little one, that has fallen asleep in Christ, we are bound to hope. Ah dear mother, should we not feel to rejoice to think of the blessed Redeemer's words when he said, Suffer little children to come unto me, and forbid them not, for of such is the kingdom of God. O we are weak and prone to sin, but if we can only be blessed with faith in Christ, then the appearance is so often as though we flow in milk and honey, but we learn that it is much better to sacrifice than to suffer under the mighty hand of God.

Dear sister, I know that this letter will be unexpected to you, but the ex-

perience of yours penetrated my poor heart so deep that it has caused me to thank God that there is one brought out in a union, love of experience that is joined with my own, but I beg to be excused for writing to you as we are strangers in the flesh: but trust that we are well known in the spirit.

But I don't know why I do feel so deeply impressed to write to you. Sure it is not because I am such a good writer. But I feel so thankful to my Maker that he impressed you to write to the dear old Landmark just for the pleasure it was to a poor worm of the dust as I.

Yes, my dear sister, you told my feelings unknown to you I know, and I write to let you know that your letter reached the secret of many hearts, but found but one that has the sympathy for you in your lonely condition that I feel that I have for a dear mother left alone. Sure I know what a mother's love is, but O how sad it is to have to part from one that fills the position of a dear companionship that can never appear to her crying babe to hush its little voice, when God calls for mother dear.

O dear sister, I had to give up one little girl about 18 months old, and thought it was hard, and sure it was; but when Jesus called its mother back to my little home I felt that I could never appear, and four little ones are left behind listening for dear mamma's voice time after time.

Now I remember how touching it was to me when I found that you thought that you were doomed to death when the fear of God was placed before you, and your sins were as though they were mountains. I was seated under the sound of Elder William Woodard's voice when it appeared to me that some one spoke to me and said, take up thy cross and follow me, and the memory of those words is lumbering in my poor heart today, and time after time

I thought sure I must die, and torment would be my doom, and it was just, and it went on just that way for about nine years, then the beauty of baptism was shown to me, by my companion being stolen away from me in a dream, and I learned she was going to be baptized, and I went to the water and saw Elder William Woodard baptize her, and when he raised her up the clearest water I ever saw was dripping on her shoulders, and would almost twinkle like a star. Then she came to me and replied to me: I've been baptized, and I said to her: Susan, what did you do it for, for I have always told you when you were baptized I wanted to go with you. Then I tried to lay it all aside because it was a dream, but O my soul I was made to believe thou art God and made all things that are. I feel that I was warned of my companion's death in a dream by God showing me the picture of her in death, and placing those hands of mine on her cheek, and it felt so cold. It was quite a shocking scene to me when I awoke, and put my hand on her cheek, and felt no warmth of flesh and blood there, could not hear her breathe the life of breath at all.

O I was made to cry out: Lord is she gone? and I lying there with her in my arms. Dear sister, she was not gone, but her picture in death was planted deeply in my view, but some time, about four months after, that I could not say that it was not a dream that told me this, for God has called her home to praise God from whom all blessings flow. There I was made to pray for God's mercy, and cry out: O wretched man I am, and look to the invisible Savior to aid, protect and send his only begotten Son to save a wretch like me. Sure I could not go to him. Then rivers of water were in my view everywhere I went, but I felt so mean I knew it would not do for me to attempt such a thing for so many would

speak against my being received, but would keep promising my God to go. Time would pass on (and I would never expect to see another time to go. Thinking I would feel fit to join some time shortly. But O how blind I was, for it appeared that I got worse instead of getting better.

In July, 1904, I went to bed one night and in a slumber I saw a Bible come down from above and drop in my lap as I raised up, and these were the words I read:

"In thee O Lord, do I put my trust. Never let me be ashamed. Deliver me in thy righteousness." Some times this would build me up in faith and hope that it was the Lord.

In a short time after this I was lying on the floor at noon and a young girl came to me with the Bible open and sat down on my lap, and I said to her, let us read, but don't remember where we read. The next day at the same time of day, at the same place, my wife's mother came to me with the Bible open and sat down on my lap, and gave me the Bible, and said to me read. First was the elect lady referring me to the church; next I feel it represents marriage in Christ, but just at that time I could not give any idea what it meant, and the last Friday night in July, 1905, in a deep sleep, I was carried to a Baptist Association, and I tied my horse to an olive tree near the stand, and I looked around and saw one face that I knew and that was a boy in the stand to entertain the congregation until I got there. This was the way it was presented to me. Then a man came to me and said to me, if we had known that you were going to be with us we wouldn't have let him consumes so much time. I told him that was all right, for I had just got there, and they all were one behind the other like a drove of sheep. Then I turned to the stand and as I walked up in the stand it appeared like I saw the

marvelous light of Jesus reflect all over me, then where I stood was the brightest place I ever saw in my life, turning my face to the west in front of me there stood a large tree in the shape of an oxheart cabbage with it's honey dew leaves glittering, and under this tree of life was the seed that was sown on good ground, St. Luke, 8:15, and brought into the covenant of Christ. Those were the ones that I was talking to, for here was the olive tree where the mourning dove found land and plucked a leaf and carried it into the ark, saying by sign there is land, and my appearing before the dear saints of God begging for a home with them, and it seemed that I was lead in the deep mystery so for I forgot where I was, and what I was doing, but pleading what I hope the good Lord had done for me, and when I became to know myself I viewed several white pocket handkerchiefs wiping tears. This I saw naturally when I went to the church at Old Salem Saturday before the 3rd Sunday in August, 1905. I was received and baptized on Sunday. There I thought I would bury my burden so I would not have any more trouble, but I did not find it like I thought, for it seems that there has been a congregation planted in my view ever since, but what it is for I am not able to tell.

Dear Sister Williams, please excuse me for writing such an unexpected letter, as we are strangers in the flesh. For the cause of my having such a deep impression to write to you I don't know, only for relief of mind, and because I felt such a drawing out towards you through your letter in the Landmark.

Pray for me, dear sister. Now may the good Lord bless you, lead and guide you, and keep you by his power is my prayer for Christ's sake.

Would be pleased to see your letter written again, for I feel like it would be a lot of comfort to me to read.

So I'll now come to a close in a Christian love I hope.

Your little unworthy brother, if one at all.

A. W. THOMPSON.

Archer, N. C., R. F. D. No. 1.

Atlantic, N. C., Feb. 9, 1907.

'Tis bad to lonely be:
From loved ones and home
So far. None to see.
To speak of love to none.
Friends? Yes, many,
Yet loneliness to mourn.
Pray? Yes, to God, but He
His face has hid away,
And I no more can see
The lovely smile. But may
Not His ear open be? True,
But his arm, know you,
I seek, for I cannot stand
Without His holy hand
Over me is felt, and
In His bosom found
I am. To lead me
To Him I pray, but see
No sign, no answer hear.
He has forsaken me I fear,
Or His love I never knew.

Dear Brother Gold: I cannot account for my feelings since I left my home on January 30th. My family was not well, the snow covered the ground but I came away. I have not had a moment of true spiritual joy. It is unusual for such a thing to be. Generally I have enjoyed my visits down here better than anywhere I go, but at this time that comfort has been taken from me. My mind is not in it. I feel tired. My travels are too great and wear me down and yet I see no way to cease, no place to cut off at any point. I do not wish to murmur nor complain. I had rather die in the service of God than to live in the pleasures of sin and the false teachings of the world. I do not want one rusty nor unusual spot on me nor in me but

I want to serve and praise God with my whole heart, soul, body and spirit.

For some years there has been a prayer in my heart that the Lord would teach me His will and lead me to do it. I do know that I want to serve Him and Him alone. I know not the way of the Lord, but He knows my way and my heart. Even the king's heart is in the hand of the Lord and as the rivers of water He turneth it whithersoever He will. Even so it is with this poor worm: the Lord leadeth me as He will and where He will.

I want to be fully submissive to Him.

While thinking of these things the lines at the head of this article came and I wrote them down because my poor mind will not retain things as they are given to me.

February 12th.—After writing the above I was taken with an attack of grip. Sunday I spoke at length but under much physical embarrassment. On yesterday I started for home, arriving here this morning and am now quite sick and not much able to sit up.

The Lord bless you.

L. H. HARDY.

Reidsville, N. C.

Martinsville, Va., Feb. 4, 1907.

Elder P. D. Gold, Dear Brother: Please publish in the Landmark that the next session of the Pig River Primitive Baptist Association will be held with the church at Martinsville, Va., commencing on Tuesday after the first Sunday in May, 1907. All Baptist are invited to attend, especially the preaching brethren. Trains coming from the south arrive in Martinsville at 9:50 a. m. and 5 o'clock p. m. Those from the north arrive at 11:45 a. m. and 7:45 p. m.

B. F. WINN.

The Mill Branch Union meets with the church at Mt. Pleasant, Saturday and fifth Sunday in March.

ZION'S LANDMARK

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

P. G. LESTER - - - Floyd, Va

"Remove not the Ancient Landmark
which thy Fathers have set"

VOLUME XL - - - NO. 8

WILSON, N. C., MARCH 1, 1907

Entered at the Post Office at Wilson, N.
C., as second-class matter.

EDITORIAL.

A pamphlet, entitled *New Church Messenger*, contains the following article endorsed by the editor that gives us an advance sample of what the other denominations outside of the Primitive Baptists are striving for in this country. Here it is:

"Do you wish to advertise your church organization? Build the highest church spire. Make your church front conspicuous on a corner or memorable for its beauty, and give the most lasting and pleasing impression that its architecture can create in the human mind. Fill it with beautiful music, make it lively with attractive young people; put your minister into the world and make his work known; put forward your best preacher to preach the spiritual truth upon worldly topics and the world will run after you. The goods you put on your public counter must be of attractive appearance and good wearing quality. Exercise the same common sense and the same laws of business in putting your church before the world that you do in putting your business before the world."

What is there in the above that is not of the world? No wonder the world runs after them. The same plans and schemes are practiced right

here in our midst on our street corners all round us.

The other denominations try to outvie each other in excelling each other in building stylish houses. They resort to all kinds of methods to raise money, and some of our old Baptist members now and then give them more money than they do any of our poor members.

The old Baptists use plain houses of worship, feel that they are vile, are the common people, and welcome the poor to hear them preach, and do not want their attention distracted or called off by gaudy show, nor do they wish to beg and worry people to give them money to minister to pride. If any are blest with a mind to give freely of their worldly goods we are glad to receive this for God loves a cheerful giver.

We are glad to see young people visit our places of worship. But we wish to present the solemn and important things of eternity to them if enabled.

What would you think of Christ or any of his apostles acting like the modern denominations in their preaching and teaching? P. D. G.

PREJUDICE AND IGNORANCE.

The more knowledge of the true kind directed by wisdom one possesses the fewer blunders he commits, and therefore the safer his course of conduct founded on a judgment nearer the truth.

Ignorance is suspicious, and is hampered also by prejudice. Take a man that has a country home. In times of low prices he will blame the merchant because he will not pay him any more for his produce. But when prices are high he will demand every cent he can for wood, pork, beef, chickens, or any thing he has to sell. He is quick to learn the rise in market prices. Is this wrong? No. Only he is doing the same thing he blames the merchant for do

ing. He feigns ignorance of calculations. If you make a mistake against yourself and in his favor he acts as though he did not see or know it. But if you make a mistake against him he will tell you of it instantly. What is wrong about that? The deceit and cunning.

True knowledge will tell a man it is wrong to defraud another or yourself either. For a square man is just to himself and therefore he is just to all. He is like a city that lieth four square, and is therefore straight on all sides, just every where. The man that does wrong is ignorant of the highest and most important interests of mankind. He that sins wrongs his own soul. If one knows the truth he could not afford to do wrong. It costs him too much. It is always better to do right. The prophet said my people perish for lack of knowledge, or God said this by the prophet.

One might graduate in the highest schools of men and yet not have this true knowledge. All thy people shall be taught of God, and great shall be their peace. God gives this knowledge.

P. D. G.

THE TRUE TEST OR MARK.

Many a humble child of God fears he has not been born again because he cannot tell when or how his burden left him, and this itself occasions some burden. Such think if I had such an experience as Paul had, or such as I read in the Landmark, then I would have more hope.

But I feel like stating that the one unerring and unfailing evidence that you have passed from death unto life is that you love the brethren. "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. He that loveth is born of God. Loveth what? Wickedness, this world, things of

earth? No. He that loveth God's people—that loveth the brethren, those born of God, those that walk and live godly. For they love God. If we love not our brother whom we have seen, then how can we love God whom we have not seen?

One says, I love some Christians better than I do some others. Well why? Because I see more of the image and traits of Jesus in some than I do in some others. Is that a bad sign? No. It is a good sign to love most where you see most of the marks of Jesus. Well should not you endeavor to be a humble follower of Jesus yourself? By walking in the meek and lowly footsteps of Jesus you draw out the love of the brethren to you.

If one is a member of the church, but seldom attends his meetings, do you love him or her as you do one that is faithful to attend?

Do you love one that is so close and selfish he or she does not give anything to help bear the church expenses, or does not minister to the pastor? Do you love that one as much as you do the liberal one? By liberal is meant one that gives according to his ability. Twenty-five cents would be a greater gift with some than many dollars would be with some others.

Do you love the one that talks unkindly about his brethren as well as you love the one whose conversation is in Christ Jesus, and savors much of heavenly things?

It is not so much that you can tell so wonderful an experience as to time of conviction and deliverance, as that Jesus is your only hope—that you have no confidence in self or man, but that by the faith of Jesus you live.

There are many people it seems to me have a good hope through grace that have never been baptized. When asked why they have not been baptized they reply: "I am not worthy." What constitutes worthiness? Is it good feel-

ings? Is it that you know you are a child of God? Is it that you feel good enough? No. Do you feel bad enough, vile enough to cast all your burden on the Lord, and come before the brethren alone in the name of Jesus? Have you assurance that you are doing right in not confessing the name of the Lord before men?

Are you doing right? Do you believe that Jesus is the Christ? Does your heart love this doctrine? If you do not love this doctrine then you love some other doctrines opposed to this. Now which do you love? He that believeth that Jesus is the Christ is born of God. If all that love this doctrine were baptized in his name what an increase in membership we would have.

P. D. G.

Why should not a man be content with the disposition his brethren make of a matter and accept their proceeding as final. When a Moderator of a church, or as we call him the pastor, resigns and the church accepts the resignation, and also chooses another to succeed him, does not that sever the relationship and close up the whole matter?

I consider that when any brother and every one seeks the general peace of the church he loses nothing by making sacrifices and suffering loss, but this is gain to him. He that serves others by going two miles with them that requires him to go one, or he that gives to him that asks is the promoter of peace and being a peace-maker is blest.

There is such a thing as being penny wise and pound foolish, or tithing mint, anise and cummin, but neglecting the weightier matters of the law as judgment, justice and mercy. It is right to attend to the smaller matters, the little things, but not to the neglect of the great things such as justice,

judgment and mercy. To be faithful in little things is not to waste all your time on them to the ignoring of more important things. The peace of churches is certainly more important than to have any special attention shown to me.

He that would be great among you let him be servant to you all. Surely he that is servant to all is not contentious about honors shown to him. If one has no mind to do a thing, or no capacity for it, the best thing perhaps he can do is to get out of the way, and let others attend to the business, and pray for the peace of Jerusalem. One cannot pray for peace who is stirring up strife, or attempting to hinder others in their lawful efforts to do what they honestly consider ought to be done.

P. D. G.

PIG RIVER ASSOCIATION.

Elder Peter Corn, the faithful and beloved moderator of the Pig River Association, has written me that its next session will be held at Martinsville, Va., and that it will commence on Tuesday after the first Sunday in May.

I am glad it is to be held in the week; for as I am occupied every Saturday and Sunday in the year in serving some church, and usually at Union Meetings on fifth Sundays and Saturdays, I must neglect a regular appointment every time I visit an association.

The Lord willing I hope to attend this session of the Pig River Association. It is a body I enjoy meeting with. Brother Lester, come over then and let me see and hear you.

P. D. G.

THE LAW.

What a fence, hedge, boundary, limitation was the law of Moses. It fixed righteous and holy boundaries for Israel, telling them what they should do, and what they should not do with pen-

alties in transgression, and blessings in obedience. The soul that disobeyed the law was cursed in having the wicked heart that prompted such an act. The soul that was possessed with a mind to love and keep the law was blest in having that mind.

But men do not like to be under law. Turn a cow into a field and soon she will jump out if possible. The wild ass colt opposes restraint of confinement. The nature of man is such that he does not love to do the things which the law commands, and does the things which the law forbids. The law is holy, just and good, but I am carnal sold under sin. I am knocked off to the highest bidder, the devil, and sin is the bondage. The holy law which commands the very things which would delight me if I were right, and forbids the very things I would hate if I were right, is a rule or test making manifest what is my nature and character, and I am judged out of those things written in the law. By the law is the knowledge of sin.

But how perfect an expression of what one ought to be is the law. The great fundamental principle, precept and requirement of the law is thou shalt love the Lord thy God with all thy heart, soul, mind and strength, and thy neighbor as thyself. If a man did this he would have no false god, nor false religion, would never worship an idol, would never love a wicked thing, would never wrong another, would never mistreat another, would always rejoice in the well doing and prosperity of another, would not love money, nor covet anything that is another's, would never doubt the Lord about anything, would never hearken to falsehood.

Jesus is the one perfect man made of a woman, made under the law, to redeem them that were under the law.

The law was given amid the most consuming displays of the wrath of

God against sin, and is the great pillar reaching to heaven upon which is emblazoned in burning letters God's hatred of sin, and in the face of which the rebellion of man is paraded in the daring presumption of showing the exceeding sinfulness of sin. The law worketh wrath. The commandment came, sin revived, and I died. I had not known sin but by the law. Moreover the law entered that the offence might abound. The strength of sin is the law.

While God was proclaiming the law in a trembling mountain thundering thou shalt have no other gods before me, Israel with the high priest officiating, was shaping and worshiping a golden calf and saying, these be thy gods O Israel, that brought thee out of the land of Egypt.

How can a rebellious people with no spirit or power in them to keep the holy law of God be brought into the perfect State of holiness and righteousness that qualifies them to dwell in the infinite holiness and happiness of God? How shall man be just with God. This is the most important of all questions to one feeling the guilt of sin, and the holiness of law that condemns him. The answer is found or known only in the revelation of Jesus who is become the end of the law for righteousness to every one that believes.

Jesus is made of a woman, made under the law, to redeem them that were under the law. But they are no longer dead. For Jesus was made a curse for them. They are become therefore dead to the law by the body of Christ, and are married to him who is risen from the dead that their fruit might be unto holiness, and the end everlasting life. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh, that the righteousness of the law might be fulfilled in us who

walk not after the flesh, but after the spirit. That holy person in Christ. What holy ground they stand upon. No wonder they cry out unclean, They dwell in the holy mount, and walk up and down in the fire of purgation. They dwell in devouring fire, where all dross is consumed. P. D. G.

Sister Maggie McLean, of North Carolina, requests my view of 1st Tim. 6:10, "For the love of money is the root of all evil," etc.

This is the language of one preacher to another. Were they money beggars? Paul said, I have coveted no man's gold or silver or apparel. But these hands have ministered to my necessities. 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 20:1-38. Paul was here addressing the elders of the church—the preachers. Were the necessities of the preachers great in those days? They were simple in apparel, and temperate in life. Their affection was on things above and their conversation was in heaven.

Timothy was a young preacher. Paul was instructing him how to behave himself in the house of God, and warned him of dangers. Youthful lusts are one danger. But the root of all evil is declared to be the love of money. Who believes that in this day of great greed and rush after it? Perhaps there never has been an age in which the love of money is more apparent. Note it is not money, but the love of it, that is the root of all evil.

You can trace it from the pulpit on down to the lowest scum of society. The modern preacher says, give us enough money and we will convert the world. The Bible says, ye are not redeemed with corruptible things such as silver and gold from your vain con-

versation received by tradition from your fathers, but by the precious blood of Christ, Peter. The modern preacher says, give us money and we will preach to you. Paul says take heed to yourselves, and to the flock of God over which the Holy Ghost has made you overseers to feed the flock of God which he hath purchased with his own blood. The modern preacher says how can I preach to you except you pay me. The Lord says, take no thought what ye shall eat, drink or wear. The Lord your heavenly Father knows you have need of these things.

Now if the fountains—the preachers—have become such lovers of filthy lucre, what may you expect of the people? For when the fountains are poisoned the streams of course are corrupt.

You may trace all the fusses, lawsuits, cheating, defrauding, stealing robbery, murders, and every other form of rascality to the love of money or gain, proving that it is the root of all evil.

While it causes men to defraud, oppress, deceive and wrong others, to wrench money from them supposing that gain is godliness, it also causes others to withhold more than is meet or proper from those in need. The true preacher of the gospel does not preach for money, therefore the covetous hearer will say, the Lord will care for the preacher. I have my own family to care for, and I will not give to the preacher. True the Lord said it is more blessed to give than to receive but I had rather receive this covetous man says.

Men that will be rich, or that seek to be rich, and labor for it are on forbidden ground, have gone beyond the dead line. They will pierce themselves through with many sorrows that drown men in destruction and perdition. The wily, deceitful fangs of this monster of greed for money will fasten

themselves securely and unconsciously in the heart of its victim. No doubt he often reasons to himself, if I get rich I will remember the poor and needy; yet the poor widow that gives all her living (two mites which make a farthing) gives more than all the rich give.

As riches increase they that eat them increase, so that the common people and the poor give much more freely than the rich. Jesus brands riches as deceitful. Paul says to Timothy, O thou man of God, flee these things. He who passes through the world having escaped the lusts of the flesh, the lusts of the eye, and the pride of life has had a wonderful deliverance.

P. D. G.

Greenville, N. C., Jan. 1, 1907.

Elders Gold and Lesters: As the time of my renewal for the Landmark has arrived, I hereby remit for another year, and will also add some remarks. I have been sick and am not feeling well now. Yea, dear Brother Gold, I am sick naturally and spiritually. I feel to be groping in darkness with scarcely one ray of light to guide my wandering footsteps. Oh this cold, unfeeling heart of mine. Can it truly ever have been touched by one ray of divine love? I so often cry out, Oh that it was with me as in days past when the light of his countenance, if not deceived, shone round about me. Then in prayer my soul drew near the Lord. Now in darkness I mourn. Oh where can I find him. Only in prayer at the footstool of mercy.

I know that I sin daily, yes hourly, and so often have to say Father, I've sinned, but O forgive. Pray for me when it goes well with you.

Your little sister, I hope, in Christ.

JANE E. HARDEE.

REMARKS:—How could I think or feel that one is not a child of God who feels as Sister Hardee sets forth her

condition? She is in companionship in her darkest hours with the eminent man Job who spoke the truth, and whose last days were so wonderful.

The dead do not feel and deplore the darkness our dear sister laments. The dead do not feel such things as that. It is the living in Jerusalem who when they have dark days so greatly lament their darkness. One day in the Lord's courts so fills them with joy that when left so they do not see the bridegroom's lovely face, nor hear his voice then they do mourn.

The mercy seat where prayer is heard and answered is the safe place for the afflicted.

P. D. G.

Elders Gold and Lester, Dear Brethren: I will write you a few lines. I enjoy reading the Landmark. I wrote you some time ago, but do not know whether you received it or not.

I do hope I can witness with Ruth of old. I desire to live with the Baptists, go where they go, and be buried where they are.

I feel at home with them whether I am one or not.

My love towards them is different from any love I have for any others. All the enjoyment I have in this world is with them. If I have no home with them then there is no home in this world for me. God has promised never to leave nor forsake his people. This is my hope.

Brother Gold, give your view of Luke 17:35. Remember me.

NANNIE E. REDMAN.

REMARKS:—Luke 17:35, "Two women shall be grinding together; the one shall be taken, and the other left."

It was demanded of Jesus by the Pharisees when the Kingdom of God should come. He replied, it comes not with observation. There were no natural, outward signs of flood. People went on in their ordinary way, marrying and giving in marriage, until the

day Noah entered into the ark. Then the flood came and they were all destroyed. There were no natural displays of wrath displayed in Sodom before its destruction. They did eat, they drank, they bought, they sold, they planted, they builded. But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all.

Two women shall be grinding at the mill. The one shall be taken and the other left. The two women are doing the same thing, both grinding—a low service that poor people were employed in. One is taken and the other left.

Nothing can be indicated by natural state, surrounding, or employment. Men have often prognosticated and attempted to foretell when the end of the world is or will be, but no man knows. Many will come and proclaim lo here, or lo there, or they shall say see here, or see there, but go not after them.

When the Son of Man comes it shall be as the lightning shining from one end of heaven to the other with power and great glory.

There was no question whether there would be a flood of water or not when it did come, nor was there any question about the destruction of Sodom and Gomorrah when it rained fire and brimstone from heaven.

Nor will there be any uncertainty about the end of the world when the Son of Man shall be revealed in flaming fire taking vengeance on them that know not God. Notice too that as none but the righteous were saved in the flood, and in the destruction of Sodom, so none but the righteous shall be saved at the end of the world. Grace that it takes just one-half, is always discriminating. It takes the one and leaves the others, not and leaves the other, but the one shall be taken, and the other left. To take one it is not left to the choice of the one taken. To leave another is not to

leave it to his choice to be left. It is the act or choice of the Lord.

Those taken leave every thing of this world. They take nothing with them. Lot took nothing. His wife, even in looking back becomes a pillar of salt, a warning to be remembered by those fleeing from the city of destruction. We are to lay aside every weight, and the sin that does so easily best us, and run the race set before us with patience leaving the things which are behind, and pressing toward those which are before us. We press toward the mark for the prize of the high calling of God. We brought nothing into this world, and it is certain we can carry nothing out.

Now this is the conduct of those counted worthy of the kingdom. Their character is shown by their deeds. They declare plainly they seek a country whose builder and maker is God.

God's people are in the world, but not of the world. They labor, eat and drink, toil and suffer as do others. Yet the filthy conversation of Sodom vexes their righteous souls from day to day.

While they know neither the day nor the hour when the Son of Man shall come, yet they walk in humbling righteous living, and thus are ready. Often they would be glad if He should come now or today, for that would end their sorrows, and be to them a glorious deliverance from evil and a blessed entrance into heaven.

P. D. G.

The following item is copied from the Fisher's River Association in its proceedings of last session:

"Agreed to advise the churches to insist on their pastors to serve them at each church meeting, and also to insist on their preachers, who have not regular appointments of their own, to make appointments for themselves, and be prompt in filling them, and not impose themselves on the congregations

of others."

REMARKS:—This was sent to me to make some observations on the advice given by the Fisher's River Association.

I learn that there are some preachers in that body that are in the habit of visiting churches in that Association and occupying the time of the pastor, and depriving the people of hearing their pastors.

When a church chooses a pastor it means that said church desires to hear him preach, and its regular meetings are for that purpose. It is all right for other preachers to visit the church at its regular meetings. They can hear the preaching and join in the worship with the church. If the pastor invites them to preach which is the custom they have the right to decline stating we came to hear preaching. Of course the pastor will invite them to preach, and perhaps he is anxious for them to preach. But the deacons of the church should take that matter in hand. They can arrange the preaching and not allow the pastor to do that. They can tell the visiting preachers to let the pastor preach unless there is a special reason why the other visiting preachers should preach.

Let preachers have their own appointments, and the people go to hear them, and then they will not be disappointed. If preachers cannot get others to hear them preach they have a lawful excuse to stop.

When preachers make appointments they should be prompt and careful to fill them. Punctuality is a great trait of character in any one, and preachers should set an example in good things.

Why do not more of our preachers go out in new fields? Who is doing the work of an evangelist? It is easy to go where there are churches already established, when one has those as hearers who believe as the preacher does. But to go out in an untried country

among such as are strangers is another matter. We should seek to preach and labor in regions that others may also hear the word if the Lord gives them a hearing ear. P. D. G.

OBITUARIES

MARTHA JANE SIMMONS.

Martha J. Simmons, daughter of F. L. Oakley and Judy, his wife, was born January 26, 1851, professed a hope in Christ her Savior and offered herself to Storie's Creek church for membership, I think, the fourth Sunday in October, 1866, with others and was received and baptized next morning by me, her father, with others in the same pond of water that me, her father, grandfather and grandmother were the third Sunday in February, 1855. I moved from Person county in February, 1867, to Caswell county when I and my daughter took our letters of dismission from Storie's Creek and joined Arbor by letter some years after. Martha and Sidney G. Simmons married; I think some time in the fall of 1871 and lived together as husband and wife should. To them were born thirteen children; only eight survive her; five deceased before their mother; two of them grown; the others younger. She adorned the profession she made, so as no charge was brought against her in the church while she lived I suppose. She was a dutiful wife, industrious and economical, set good examples before her children, gave them good advice. She was much afflicted towards the close of her stay on earth; had I suppose a complication of diseases. She bore her affliction patiently as could be expected less one day. We know she is no more with us. She has paid the debt we yet owe and must ere long pay. The husband is left without his wife, her children without their mother and her father without his daughter, but we hope she is taken from the evil to come, and though her earthly house is dissolved we hope she is gone to her house not made with hands eternal in

the heaven. Blessed are the dead that die in the Lord yea, saith the spirit, that they may rest from their labors, and their works do follow them.

Written by me, her father, at the request of her husband. F. L. OAKLEY.

MRS. NANCY JANE LEE.

The subject of this notice was a daughter of Mrs. Elizabeth and John Frazier. Born the 15th day of August, 1823, near Seven Miles church house, Johnston county, N. C. Her father and mother being members of that church or became members during her raising, the father being a deacon until his death, so she was reared by Primitive Baptist parentage. She was married to Mr. Z. J. Lee, of her vicinity, the 14th day of January, 1845. They reared a large family of children, some two or three dead. Husband and eight survive her, with a number of grandchildren. She professed a hope in Christ over twenty-seven years ago and joined the Primitive Baptist church at Fellowship meeting house the third day of May, 1879, and was Baptized by Elder J. A. T. Jones, where she lived a consistent member until death, which was the 15th day of September, 1906, making her stay on earth 83 years and one month. She bore her sickness with much patience and departed in full triumph of the faith and a bosom of overflowing love to God, hugging her husband and children, asking Him to bless them. It was the unworthy writer's privilege to be with her on Sunday evening before she died the Saturday following, and I sang some pieces for her as long as she could hear, being so weak and feeble. One was "Jerusalem, the (golden) that city bright and fair, Who's walls are all of Jasper. Oh! when shall I be there." She exclaimed: "Oh, how I long to go." What a glorious piece of timber. I do esteem her to be in that building not made with hands. I feel like if I could be a footstool for her it would be a great throne for me. Though she became too old and feeble to attend her church meetings. She was not forsaken by the brethren and a

host of friends, for to know her most was to love her better. She was blessed to be visited by the preaching brothers often in her last days. I went to see her often as I could, for it was meat and drink to hear her talk. On one occasion she asked me if I would make her burial dress. I told her yes, but I felt like it would be a solemn job. She related a dream she had of three angels coming after her during a spell of sickness she had a few years back. She said "they were dressed in white," and that they were the prettiest beings she ever saw and it had given her a mind to be dressed in white after she died. She remarked that she expected I would think she was silly for I had thought of being dressed in black until I had this dream, but now my mind is to have white, and has been since that dream of the angels. She requested me to help dress her after death, but I missed performing this request, to my regret, for I hope I felt willing to do all I could for her while living, and to perform my last regards to her, but being called to visit a sick stepdaughter, she passed away while I was gone, but I have a little hope of joining the love departed that rides on a three-fold cord that I dreamed I traveled on above this world.

Dear Elder Coats was at one end of it, which is much comfort to me, if it is only a dream. Well, I will say to her dutiful and loving children and grandchildren and dear husband, try to follow her footsteps, and the good admonition she gave you, and I think you will be enabled to overcome all the meanderings as you float down the stormy voyage of this life.

Written by one who loved and highly esteemed her.

DEACON JOHN HARRELL.

The subject of this notice was born in Martin county, N. C., October 10, 1825.

He was married to Charity Grimes of the same county December 31, 1855. And joined the church at Conoho on the third Saturday in June, 1870. He was afterwards ordained deacon of said church which office

he faithfully filled to the satisfaction of the church up to the time of his death, April 27, 1906. He was a faithful, honest and conscientious man and loved the cause and lived out the religion he professed. He loved to hear the gospel preached and Christ exalted and I have known him to walk fifteen or twenty miles to a union meeting and often walked six or seven. He would often exhort his brethren to obedience and steadfastness in the faith. We loved him for his many virtues and feel satisfied he is enjoying that rest to which he so earnestly looked forward. May his children receive divine consolation and be constrained by the Lord to walk in his footsteps.

Affectionately,

M. T. LAWRENCE.

MARY BUCKNER.

Brother John Buckner has lost his wife. She died January 28, 1907. After preparing supper for the family in about two hours she fell on sleep.

She has been a member at Big Meadow church a number of years. She and her husband were baptized together. I hope Brother Buckner may have grace to bear him up in his trouble.

W. C. JONES.

WADE SMITH.

Dear Brother Gold: I send you for publication an obituary notice of the death of Brother Wade Smith. He was born June 28, 1828, taken with a stroke of paralysis May 8th and died May 16, 1904, making his stay on earth 76 years, ten months and eighteen days, seeming to be perfectly reconciled when God called, telling his wife to not grieve, that this is God's will. He joined the Primitive Baptist church known as Old Kehukee in 1868, and was baptized by Elder Jack Stamper, and remained a submissive, obedient member until some dissatisfaction arrived, and he with a goodly number of colored members of said church went off and after staying one month, seeing his error he returned and begged his brethren pardon, which was granted, and he was restored to full fellowship, and re-

mained there until May 16, 1893 when Little Kehukee was organized, at which time he was chosen as deacon of said church and ordained by Elders A. J. Moore and W. B. Strickland, and a goodly company of witnesses. This office he filled promptly according to the best of his understanding, and the church misses him greatly, yet we feel that our loss is his eternal gain. He leaves to mourn their loss a wife and five children, two boys and three girls, and yet we submit that God's way is best.

Done by order conference.

ELDER THOMAS DICKENS,

Moderator and Writer.

EMMA N. MALONE.

On the morning of the 17th of October, 1906, my dear and precious mother departed from me—wife of S. L. Malone, daughter of I. R. and L. J. Nelson, aged 47 years. She was confined to her bed only three weeks. Tongue cannot tell what she suffered, but was wafted from the shores of time into eternity without a murmur, and we hope has entered that home not made with hands eternal in the heavens, there to dwell amid angels forever blest. She was no member of any church, but of strong belief in the Primitive Baptist. I stand with a bowed head and a broken heart. Silence seems most fitting and yet something seems to say, speak for a dutiful daughter, a devoted and fond wife and mother, a noble and affectionate sister, has fallen and hope she has crossed the shining river. Words are not sufficient to express my grief. She leaves a husband, one daughter, three sisters and two brothers; also many other relatives and friends to mourn their loss, but hope our loss may be her eternal gain. An aching heart steals over me when I look around for my sweet mother; to think she has gone from me forever; her voice is still and her seat vacant. But I hope I have a friend and a father who will aid, guide and protect me through this life, and when done on this earth will call me home to meet with my precious mother and be happy

once more. She spent her life in trying to make me happy and took such a pride in waiting on me and papa when we were sick. Her precious hands were always ready. She never seemed too tired to wait on me. Oh it seems so hard to give her up. I am so lonesome without her. Everywhere I go and look I miss her. I feel like I am left alone without a friend, but I hope when I am called to die and leave this troublesome world I may meet with mamma where I shall never have to part.

A dear and precious one from us has gone,
A voice is hushed and still;
A place is vacant in our home,
Which never can be filled.

Written by her lonely daughter,

NANNIE.

HENRY CASH.

Brother Henry Cash departed this life May 20, 1906. He was a consistent member of the Primitive Baptist church for several years. He dearly loved to go to preaching, and greatly rejoiced in salvation by grace. He remarked on his death bed that he felt he would be at rest after death. He was a hard-working, honest man, living peaceably with his wife and children.

During his stay on earth he when opportunity offered attended preaching. Therefore as we have opportunity let us do good following the Spirit of the Lord. This he loved to do. His funeral was preached by Elder J. J. Hall to a large and attentive congregation in the country where he lived for several years. He was well spoken of by his neighbors. He was married at the age of 21 to Miss Banie Cotherein, daughter of Wm. Cotherein. To them were born eleven children.

May the Lord remember them here in time, especially the bereaved companion, for her sorrow and sadness have no end in time. But she has hope of the heavenly Jerusalem.

J. J. HALL.

Dear Brother Gold: Please allow me to say through Zion's Landmark to any of your

readers who may think of coming west, that we have here one of the best localities I think. Have rich soil, free from stones and easy to cultivate, good roads, abundance of water and healthy country in which to live. Land yet reasonable in price and I think better opportunities are afforded to those of limited means than the east. Am no land agent and have no land for sale, but would like to see old Baptists locate in this country and if they will only come and see, they will be convinced.

Yours in love and hope,

W. S. CRAIG.

Cozard, Dawson County, Nebraska.

Wadesboro, N. C., Feb. 14, 1907.

Elder P. D. Gold, Wilson, N. C., Dear Brother: Will you please publish in the Landmark that we are building a church house at Wadesboro, N. C.

We have bought the lot and paid for it and have part of the material for building, but not near enough.

We have preaching here once a month. There is only one male member here and I would thank any brother or friend for any help, let it be little or much.

Such contributions will be greatly received by your brother in hope,

ADAM GREEN.

Danville, Va., R. F. D. No. 5.

Elder P. D. Gold, Dear Brother: Please give notice through the Landmark that the next Upper Country Line section meeting will be held with the church at Moon's Creek, beginning Friday before the fifth Sunday in March, 1907, and continuing three days. Elders W. M. Monsees, B. B. McKinney and T. W. Walker are appointed to be with us. We would be glad to have other brethren, ministers and friends with us. Church is in Caswell county, N. C., eight miles from Danville, Va.

J. W. NEAL, Clerk.

Elder P. D. Gold, Dear Brother: You will please have published in the Landmark that the Skewarkey Primitive Baptist Union

will be held, Lord's will, with the church at Bear Grass, Martin county, N. C., Friday, Saturday and fifth Sunday in March, 1907. Those that purpose to come by rail from the east will be met at Williamston, N. C., Friday or Saturday morning by writing to Brother C. B. Harrison, Williamston, N. C., Route No. 1, stating which day they will be there. Those coming from the west will be met at Everett's, N. C., Thursday or Friday evening by writing to Brother James S. Peele, Williamston, N. C., Route No. 2.

Yours in hope,

J. H. D. PEELE,

For the Church at Bear Grass.

Williamston, N. C., Feb. 8, 1907.

UNION MEETINGS.

The next session of the Staunton River Union is appointed to be held with the church at Old Union, Pitt county, Va., Friday, Saturday and fifth Sunday in March. Brethren are generally invited to attend.

Sandy Level depot, on the Southern Railway, is about four miles from the place.

Any one coming by rail can notify Brethren G. W. Barber, John Keesee, or James Hedrick, at Sandy Level, Va.

The next session of the Smithfield Union is to be held with the church at Bethany, near Pine Level on Saturday and fifth Sunday in March. Brethren, sisters and ministers especially are invited.

J. A. BATTEN, Union Clerk.

Brother W. H. Shields desires to state that those who have subscribed through him for the Landmark can send direct to me.

P. D. G.

Elder M. E. Lundy has republished some of the writings of Elder Joshua Lawrence. The work is a crushing exposure of the money loving, corrupt methods of modern money beggars in the name of religion. Price 50 cents per copy. Five copies to one address \$2.00. Address him, 312 Queen street, Wilmington, N. C.

APPOINTMENTS.

W. W. BARNES.

- Washington, March 15.
- Conoeta, 16.
- Sparta, 17.
- Autry's Creek, 18.
- Tyson's, 19.
- Farmville, 20.
- Meadow, 21.
- Mewborn's, 22
- Nahunta, 23.
- Aycock's, 24.
- Memorial, 25.
- Cross Roads, 26.
- Bethany, 27.
- Smithfield, 28.
- Beulah, 30 and 31.
- Upper Black Creek, April 1.
- Scott's, 2.
- Lower Black Creek, 3.
- Wilson, 4.

JOHN A. SHAW.

- Bungo Tuesday after 5th Sunday in March.
- North Creek, Wednesday.
- Bath, at night.
- White Plains, Thursday.
- Washington, at night.
- Galloway's, Saturday and first Sunday in April.
- Red Banks, Monday.
- Great Swamp, Tuesday.
- Hancock's Wednesday.
- Beaver Dam, Friday.
- Sand Hill, Saturday and second Sunday.
- Muddy Creek, Monday.
- Cypress Creek, Tuesday.
- Maple Hill, Wednesday.
- Southwest, Thursday.
- Bay, Friday.
- Stump Sound, Saturday and third Sunday.
- Yopp's, Monday.
- Wardsville, Tuesday.
- Northeast, Wednesday.
- Hadnot's Creek Thursday.
- White Oak, Saturday and fourth Sunday.
- Sheffield, Tuesday.

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Bethel, Wednesday.

Goose Creek Island, Thursday.

Sandy Grove, Saturday and first Sunday in May.

Will some one meet him at Pike Road on Monday evening after fifth Sunday?

Also will Elder C. C. Bland meet him at Ayden Tuesday evening after first Sunday in April?

L. H. HARDY.

Monday night, March 25th, LaGrange.

Tuesday, Sandy Bottom.

Wednesday, Beaver Dam.

Thursday, Haskin's Chapel.

At night, Kinston.

Saturday and fifth Sunday, Morehead City.

Sunday night, Wildwood.

Monday evening, at Brother D. S. Bell's.

Tuesday, Hadnot's Creek.

Wednesday, White Oak, Jones county.

Saturday and first Sunday in April, Sandy Grove.

Monday night, Beaufort.

Tuesday and Wednesday, North River.

Wednesday night, Straits.

Thursday night, Davis' Shore.

Friday, 2 o'clock p. m., Nelson's Bay.

Saturday and 2nd Sunday, Hunting Quarter.

Monday evening, Hog Island.

Tuesday, Cedar Island.

Thursday night, Clayton.

Saturday and third Sunday, Prospect Hill.

NOTICE.

For several years I have felt that the biographies of Primitive Baptist ministers of the United States should be preserved in substantial book form; and after prayerful consideration, I trust, and the endorsement of the idea by brethren I have concluded to undertake the collection for, and publication of, such a book.

It is my desire to compile and publish a work that will be correct, useful and interesting, and one that our denomination will be proud of; but I cannot do this without assistance. I therefore request our editors,

moderators and clerks of associations, and any others who will, to send me sketches of their own lives—if ministers—and the lives of other ministers of their acquaintance, together with the subject's photograph, when ever possible. Proper credit will be given for assistance rendered.

R. H. PITTMAN.

Luray, Va., Dec. 6, 1906.

Elder A. A. Ashburn has written a history of the Fisher's River Association giving a succinct account of its organization, churches, ministers, proceedings, etc., all of which is interesting. Price one dollar per copy. We will send a copy of this book and Zion's Landmark one year for two dollars.

Mr. Paul A. Lewis and Miss Mollie Carr were united in marriage by P. D. Gold, at bride's mother's residence, in Tarboro, N. C. December 12, 1907.

Elder Yancey Monk expects, the Lord willing to be at Tar River Saturday and fourth Sunday in February.

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P. G. LESTER, ASSOCIATE EDITOR, FLOYD, VA.

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Detail of
Wilson's
Landmark

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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, the Father, Jesus, the Mediator, and the Holy Spirit, the blessed Comforter.

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RURAL ROUTE NO. 5.

RALEIGH, N. C.

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS.

Reidsville, N. C., Jan. 17, 1907.

Dear Brother Gold: A brother or a sister at High Point, who withheld the name from me, has requested me to write for the Landmark on Luke 13: 32, 33 and 34. "And he said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures today and tomorrow, and the third day I shall be perfected. Nevertheless, I must walk today, and tomorrow, and the day following; for it cannot be that a prophet perish out of Jerusalem. O Jerusalem, Jerusalem, which killest the prophets and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not!"

Some of the preceding verses show that Herod had sent the Pharisees to tell the Lord to depart out of his territory. Herod was an Idumeian, that is of Esau's descendants, who had been appointed over Gallilee by the Romans. Our Lord was tutored up in that very province. He, like other Jews was in and out among them and attended their feasts and other worships according to the law of Moses.

John the Baptist had come preaching in the wilderness of Judea, had baptized our Lord and Herod had had him beheaded. Now our Lord had come forth preaching and working miracles and had come into Gallilee and even there he was manifesting the wonderful power of God. Herod heard of these things and he thought that John the Baptist had risen from the dead and

mighty works were being done by him. This caused Herod to desire him to depart out of his coast, but he was so sly and fox-like that he does not approach the Lord himself, but in his cunning he got the Pharisees to go and threaten him with Herod just as if the one did not hate him as badly as the other. "Herod will kill thee," was their word. That would have been just their wish, for they hated him, while Herod was afraid of him. Herod could not kill him. That was not in his power. Gallilee was looked upon by the Jews as a very low country of base people out of which no good thing could come but they could not kill a prophet. The Lord had not finished his work in Gallilee nor won the earth. Perhaps Herod and the Pharisees were like many are now who think a man can die before his appointed time and before his work is ended, but the Lord could not die that way. His time was appointed and his work must be finished. Devils must be cast out and cures had to be made, the opposition of Herod and the Pharisees notwithstanding. Their opposition and threats could not thwart God's purpose. "Behold I cast out devils and do cures." *I do them.* He asked no questions but did the work. The Arminian idea of the Lord's wishing to do and being willing to do, etc., is just like the idea of the Pharisees, but the Lord's work was without an escort. *I do, not try to do nor wish to do.* The time of the Lord was appointed and he was born unto a certain hour and he could not die until then. That was the

time that the prince of this world must show himself that he might be destroyed by him who came to destroy the works of the devil. Herod had no jurisdiction in Jerusalem and could not pass any sentence on the Lord. A prophet could not perish out of Jerusalem.

This was the city of the Jews and they must give the first sentence against the Lord. This they were willing to do as they proved on two occasions. At one time they took up stones to stone him and at another they would have thrown him from the top of a hill, but in neither of these ways was he appointed to die. He must die as the law required of a criminal who had been convicted of a capital offence. He made his grave with the wicked and the rich in his death. This had been said seven hundred years before and now it must be fulfilled for the time for the fulfillment of all prophesy had come.

All the atoning sacrifices by which the sinful Jews were redeemed and held in esteem by their very merciful God had been slain in Jerusalem. This last and almighty sacrifice for sin by whom the entire church before and after his coming in the flesh should be purged from all sin must also be slain in Jerusalem. "It cannot be that a prophet perish out of Jerusalem." Both as prophet and sacrifice he must die at Jerusalem, and as King he must reign in the heavenly Jerusalem where, as High Priest, he interceeds for the sins of his people.

Thus we see that the time, the place, the way and the means whereby all these should be brought together to do what God's hand and council before determined to be done were appointed of the Father and they all came just according to his divine heavenly will, the sneaking Herod and the hateful Jews all to the contrary notwithstanding.

Can I not say that even today every purpose of God shall come to pass just as he purposed it, and in the very time

and place? and that nothing takes place only as he will rule and overrule all to his glory? Are not all these the "All things that work together for good to them that love God, to them that are the called according to his purpose?"

Jerusalem was the great center of the Jewish government and was the place unto which the prophets were sent to prophesy and point out the way of their God. To their rulers the Lord had committed the keeping of his oracles with the promise that if they would walk in his ordinances and keep his commandments they should eat the good of the land but if they transgressed and rebelled he would visit them with famine pestilence and sword. The Jews were not chosen of God because of their greatness for they were the fewest of all people. Not because of their obedience for they were a stiff-necked and a rebellious people. However, the Lord had appointed that they should dwell in Jerusalem until the time appointed for the great atonement for the sins of His people in every nation, tongue and people on the whole earth.

Now, he speaks to them as his chosen and condemns their stubborn rebellions against his word which had been spoken to them through his prophets whom they had killed and whose blood the Lord would charge to that very generation who should cap the whole field of iniquity in the crucifixion of the Lord whose word they had rejected in all of their generations. Instead of addressing the gospel church he is condemning these very self-righteous Pharisees who had now joined with the fox, Herod, in trying to drive Him from the very land in which he had been reared, and he said, "O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee." This is the Jerusalem that Paul calls Hagar and Mt. Sinai and

says that she is in bondage with her children. The Holy City, the New Jerusalem which is from above is free and is the mother of us all, all who are born of that incorruptible seed by the word of God that liveth and abideth forever. Of these we are told that they are not under the law but under grace and if ye be risen with Christ seek those things which are above. If we be risen with Christ from under the law seek those things that are above the law, that is the things of love, mercy and peace which are so freely given to us in the gospel.

The Jews could not obey or do the things given to them in the law, they were too straight for them. The things of the law were good and the Jews were sinful. One said neither we nor our fathers were able to keep them, that is even the act of circumcising their male children at eight days old.

Notwithstanding their inability it was a requirement of the law and they were inexcusable.

But they did not stop at those things which they were unable to do for when the Lord sent his servants to rebuke them for their sins, and when he would gather them in the temple and before the Holy of Holies they stoned and put to death his servants, thus showing that their hearts were evil and that they had not the fear of God before their eyes. Therefore they had no mind to listen to the word of the Lord nor to serve him. This proves that their hearts were evil and uncircumcised so that when the Lord would gather them nationally in their capital city and in the lands which he had so graciously and so mysteriously given to them their minds and hearts were far from him and they would not be gathered. For this cause their house was left unto them desolate and they had the dreadful curse pronounced against them that they should remain in this state of blindness, "until the time came when

ye shall say, Blessed is he that cometh in the name of the Lord."

How blessed is this consolation! They shall say, "Blessed is he that cometh in the name of the Lord." Our Lord Jesus whom they hated and crucified shall be their Lord; our New Jerusalem shall be their home and they shall receive of its freedom instead of the old legal bondage of their old city wherein our Lord was crucified. Their Jerusalem is only as Sodom and Gomorrah, ours is eternal and cannot be destroyed.

How blessed is our God to thus provide for us and give us his everlasting mercies and to remember our sins and our iniquities against us no more forever.

The Lord bless us to live so as to show that we appreciate such glorious favors that are more precious to us than the blood of Abel (of the blood of his sacrifice) which was the first and pointing to all the others which were offered by faith in the Lord Jesus, our spiritual sacrifice, by whom we are purged from the dead works of the law and his name have all the praise forever. In hope and love.

L. H. HARDY.

Elder P. D. Gold: Please give your views through the Landmark on John 5:29, And shall come forth: they that have done good, unto the resurrection of life and they that have done evil unto the resurrection of damnation. Also on Corrinthians, 2:10. For we must all appear before the judgment seat of Christ: that every one may receive the things done in his body, according to that he has done, whether it be good or bad. My mind has been somewhat exercised of late, on the final judgment: and after reading this scripture some incidents of my childhood days are presented to my mind, specially some verses a play-mate of mine frequently sang.

And must I be to judgment brought,
 And answer in that day,
 For every vain and idle thought
 And every word I say?

Yes, every secret of my heart
 Must shortly be made known,
 And I receive my just deserts
 For all that I have done.

I was very fond of singing and often sang: but these lines were so condemning I could not enjoy singing them: for I was a disobedient, rude child, and the idea of giving an account of every word, thought and deed, was sad to think of: for something seemed to tell me they were wrong; but how to get right I knew not. What must I do? I surely must not die in that condition, for I would be lost, and I was afraid of torment. I don't know whether I feared God or not, but I was afraid of the devil and torment, and thought I must please God to escape them. I tried to pray as best I could, but to do good and not commit sin was too much for my wild nature. Try as I would I did wrong, yet I verily believed I must reach perfection to be saved. This gave me many serious thoughts and caused me to shed tears, and I often promised to do better, but my works were about the same. But still I felt constrained to try, hoping I might attain unto perfection some time. Many weary days and years have passed since that time (of which I shall not try to relate now), but the present finds me an afflicted care worn mother, probably on the verge of eternity, the same imperfect being still. What a consolation and comfort it would be, could I only review my past life, and with Paul exclaim: "I have fought a good fight, I have finished my course, I have kept the faith." But alas, I must say, all my days have been spent in folly and sin, and if there is any thing good in this

old flesh of mine, I have yet to find it. Hence you see Mr. Gold, I am in a miserable condition to give an account of. Why you know I would prove guilty, for my conscience tells me so. What an awful condition, to be judged and condemned, and hear the awful words, depart, and be banished from his presence forever. Miserable thought. Is this not the legal act, Mr. Gold? We are told that the law killeth, and surely, there is no life here for me, for my deeds are too vile. I must leave the law of works to find justification, for its demands are too great. It demands perfection. For thou shalt not come out thence till thou has paid the utmost farthing. And I a poor guilty sinner, ten thousands talents in debt and not one farthing to pay with. Surely I must leave the law, there is no life here for me. But, how can I get away? Surely judgment and justice too, demand me linger here. But oh, I shall perish here, so let me leave the law:

I can but perish if I go,
 I am resolved to try:
 For if I stay away I know
 I must forever die.

Then let me fly away to Calvary to the Cross, the blessed Cross, and find the Lamb for sinners slain. As I approach unto this scene these words are ushered into my mind:

What shame, what grief did he endure,
 To suffer, bleed and die,
 To make redemption safe—and sure
 For sinners such as I?

Holy Potentate: King of kings and Lord of lords, my only hope of eternal life. Surely this must be the way for he tells us in his word, I am the way, the truth and the life: and again we are told. For I even I am the Lord and besides me there is no Savior. So it must be by the grace of God, and not

by works. I am sure I can't save myself. No, indeed. And will Christ save? I'm sure I don't know. Oft it causes anxious thought. But all Israel will be saved with an everlasting salvation. Am I an Israelite? I am sure I can't tell. If I am it must be by promise, for it surely is not by goodness and obedience, for I have been a very disobedient servant. But whom did he come to seek and to save? The righteous? No, no. But sinners, of whom I am chief. And his blood cleanseth from all sin. What a good, merciful Redeemer. In all our sins, and all our transgressions, he remembers us in mercy. Surely his goodness and mercy have been with this poor sinner all the days of her life, for if left to my efforts to stand or fall, I should have fallen, and great would have been the fall.

In the dark and trying hours of affliction, and suffering, when all other means have failed, and death seemed inevitable, he was there, the great physician, with the needful balm. He makes no mistakes, for he knoweth all our infirmities, and healeth our diseases. Oh, that I could love, serve and adore him as I ought and my remnant of days be spent to his praise.

READER.

REMARKS:—I know not who our friend is by name seeing her name is secret or withheld from me: but I hope I know her in spirit. How much her thoughts have been as mine, but my life has been much viler it seems to me.

There shall be a resurrection both of the just and the unjust. For God hath appointed a day in which he will judge the world in righteousness by that man whom he hath ordained. Jesus Christ the righteous. Surely he is the just and proper one to judge. The just shall come forth in the resurrection unto glory, and the wicked unto shame and everlasting contempt. For the righteous shall be raised incorrup-

tible, or without sin in the likeness of the Lord Jesus. We must all appear before the judgment seat of Christ that every one may receive according to that which he hath done.

Who is this "we"? Is not our friend one who has been taught there is no hiding place in Sinai, no shelter in human works? She has been shown that the law kills. She has heard of the Father, and therefore she comes to Jesus for shelter as a sinner. She has received according to her works, and has felt the guilt of sin, and has no confidence in self. She has received of her works to her own shame. She has her evil things in this world. She is judged or chastened that she might not be condemned with the world. God's people are brought into judgment here, and know that there is no salvation but in Jesus who himself bare our sins in his own body on the tree, and was made a curse for us.

My friend, why do you not confess Jesus before men, and be baptized in his name, receiving the answer of a good conscience toward God by the resurrection of Jesus from the dead, and go on your way rejoicing, casting all your care on him? P. D. G.

Elders Gold and Lester, and the dear brothers and sisters who read the good old Land mark: At our association at Spray, N. C., in May, 1905, Elder Cole, from Floyd county, Va., preached a wonderful gospel sermon, and had a great deal to say about feeling so little, even less than nothing, and as I took company and had company until about night on Monday the last day of our association, I went with some brothers and sisters to Brother J. W. Redman's and talked with them until bed time, and on my way home the thought occurred to my mind very forcibly, that the Father, Son and Holy Ghost are three in one, and that we had just had three days' associa-

tion which was again three in one, and I begged the Lord in my prayer that in the next three nights I might be shown in a dream, if I was one of God's little ones, just how little anyone could feel to be, and yet be one of God's children, and on the third night I dreamed that I was on the seashore near Wilmington, N. C., picking up sea-shells, and among millions of beautiful shells I saw one that shined the brightest of anything that I ever saw, and I picked it up, and laid it in my hand, and all at once the shell opened, and in it was a little saint. The little atom was oh so small, but was perfect in form and feature. It seemed to be about one-half of an inch in length, and as small in proportion, and was so beautiful, and it seemed that it was trying to tell me something, but its little still, small voice I could not understand, and I held it up to my ear, then I could hear it distinctly. It told me that it was one of God's little ones, and that it was put in my hand for its keeping, and that it was to be fed on milk and honey, and one drop of milk and honey was sufficient, and, oh brothers and sisters in the Lord, I do believe that we had that milk and honey at that association, for we had the gospel of Christ preached in its purity, and thanks be to God we have been blessed with gospel food at our church ever since, and we have peace, love and fellowship among us, and it does do me so much good to hear the brethren tell how little they feel to be; for I can witness with them. Brethren visit us at Spray as often as you can.

Yours in bonds of love,

A. P. ROBERTSON.

Spray, N. C.

Elders Gold and Lester, and brethren generally: For some cause I feel impressed to write to the readers of the Landmark, yet fearing the impression is of the carnal mind I scarcely can

have courage for the task. Though if it be of the Lord it will accomplish that which he pleases. Baptists are judges in Israel, and can discern between that which is natural and that which is spiritual, by the same spirit that impresses a poor, trembling sinner to write.

Dear brethren and sisters, let us still love and praise him that has done so much for us. Yes, he quickened us even when we were dead in sins. He chose us in his Son before the world began. Then should we not praise him for his goodness and mercy to us poor vile sinners?

Pray for me that I may not fall, nor turn aside either to the right hand or the left; but that I may walk in the strait and narrow way to the heavenly Jerusalem. May the Lord help his little ones to strive to enter in through the strait gate into the city of our King, for without are many vile and evil things, for broad is the road that leads to death and many there be that go in thereat. Satan is ever watching for our halting. What would I do were it not for the love I have for my brethren and the cause of my heavenly Master. But how little I seem to prove it by my conduct.

A little sister, if one at all,

MARY A. STEGALL.

Marshville, N. C., Route 2.

Marines, N. C., Jan. 14.

Dear Brother Gold: The White Oak Association is appointed to be held at Ward's Will next October. We will be very glad to have you and as many others of the brethren with us as can come.

You come by railroad to Jacksonville, and from there down the New River by boat to my place where you will be taken care of, and conveyed to the Association, a distance of about three miles. Though we hope to build a meeting house in time for the Asso-

ciation which will be about a mile and a half from Marines.

I feel very much interested in building a meeting house, as we have none of our own. The one we have always used since my recollection is a free house, and is very much dilapidated. I am anxious to have a good house. Indeed I would be delighted to see not only the natural houses, but the spiritual houses in Zion everywhere built up.

I attended meeting at Ward's Will on Sunday, the 6th instant. Brother J. D. Armstrong preached from Psa. 23, "The Lord is my Shepherd. I shall not want," etc. I thought it was as good as I ever listened to. When preaching was over the church went into conference, and the door was opened for the reception of members, and one dear, heavy laden sister came forward and was received, and baptized that evening. I heard it said by some that it was the prettiest baptism they ever saw.

Brother Gold, come to see us at the Association if you can.

Pray for me and mine. May God bless you and enable you to declare his everlasting gospel for many years to come. Your brother in hope.

W. N. MARINE.

Wampee, S. S.

Elder P. D. Gold, Dear Brother in Christ: I here enclose three dollars to you on my subscription to Landmark. I am behind a year nearly. I ought to have sent it before now. I often think that I will not live to want it much longer, but I want it as long as I do live. Hope you are well. I am in good health at present time. Our churches in this section are all in peace. But they seem to be cold and careless, and this makes our duty a burden. But I know the work is all in God's own keeping, and he will rule for himself. I would love to meet you again if it be

God's will. I love your able writing; it is always a comfort to me to read your pieces.

Yours in hope of rest.

THOS. BELL.

Swan Quarter, N. C.

Dear kindred in Christ, I hope if not deceived: By the help of the Lord I will try to write my travail from nature to grace. I feel I have much to be thankful for, as I look back over my past life. Yes, I feel that God is merciful to spare my unprofitable life.

I was born April 16th, 1890. I was raised by a Baptist mother, but my father was a non-professor, though a well wisher to the Baptists.

I had serious thoughts when quite a child of death and eternity, and what would become of poor me if I was to die in that condition. I knew that I had not felt the power of God, but if I ever did it was in September, 1904. I had felt the burden growing more and more until the Lord saw fit to take the burden off, but I often doubt if its of the Lord or not. The deliverance was so light; but I must stand still and see the salvation of the Lord and know he is God and besides him there is no God. I was sick in bed: it was on Sunday when some one said you are going to die and you will go to destruction. If I ever tried to pray it was then. My pillow was wet with tears. Oh such agony no tongue can tell. To know I must die and be banished from the Lord forever. But I must think it was satan, yes, I feel to know it was he, but after awhile it seemed to me some one said, you shall live, and for me to get the Bible. I did and it opened to the 12th chapter of Hebrews. Oh, how it did comfort my poor heart—broken heart that was about to die under the burden. Yes, my heart leaped as a hart, I felt troubles were ended, but ah, my soul how mistaken

I was. I felt to be as light as the wind, my heart was filled with his praises for saving a sinner like me; yes, I praised his glorious name on high. But oh how soon it was before the tempter came. I had thought of joining the church, but how unworthy I did feel to be with such a good people. The tempter said that they will not fellowship you, for you are too young. They will think you are a hypocrite. But you see a stronger man came and overthrew his power and his goods were no longer in peace. Yes, the impressed thought followed me: if you love me keep my commandments, and I did feel I did love him; yes, I felt if God in love and mercy could save such a hell-deserving sinner as I felt to be I was willing to follow him in the watery grave. Yes, I felt I was willing to put the world behind me; but it was a hard battle for I was so young, and Satan was trying to keep me in this sinful world with all of its pride. But you see God says, come out of her my people. So you see we must obey if we do not we are beaten with many stripes. So you see that we have an easy conscience toward God, and we have a peace the world can't give nor take away. That is the way we can show to the world that we have no pleasure in it, yes, we are told to take up our cross and follow him, for the yoke is easy and the burden is light. Yes, in so doing we find a peace for our soul.

I feel we can all see eye to eye; yes we are a people that can experience one with another, and are taught by the same spirit. I feel to know that some have to suffer more than others, and that they have a much brighter evidence. I feel I did not suffer as much as I should, but I did have so much to suffer: but he gave me much as I should have, but I praise God for his tender mercy towards me. God be praised forever.

I had often gone to church with the intention of offering to the church, but it was not his will, and I feel he did keep me by his power ready to be revealed the last day. So in June, on Thursday, I went forward, but I could not speak. I was as a sheep dumb before its shears, opened not its mouth. The only thing I did was to cry; yes, I felt before I went I could speak, but my speech was taken from me.

I often feel that I did wrong, but the Lord works and none can hinder. But such trouble I did see, I did not find that sweet peace that I hoped to find. It was three days I did not see that the burden was lifted from my weary soul, but when the comforter did come what a feast I did find, but I felt I had taken up my cross. I was baptized by my pastor, Elder E. E. Lundy. I have so many ups and downs, and feel to be alone, no one to comfort. I had rather suffer in body; yes, than to suffer such agony in soul. I am made to cry out who shall deliver me from the body of this death? I feel that they know more, but I feel all can see and agree with me. May it be a comfort to some one, if so give all the praise to God. So farewell.

May God bless you all, is my prayer.

Pray for me as I feel to need the prayer of all of his dear ones.

From your sister, I hope in Christ.

EFFIE I. HARRIS.

Ayden, N. C.

Dear Brother Gold, and brethren and sisters of the household of faith: I have long had impressions to write what I hope the Lord has done for my poor soul; but postponed it from time to time, shrinking from the task. Still there seems to be something telling me to write. I will try, hoping it may be some comfort to some poor little one.

I was raised by pious parents, my father being a Primitive Baptist from

my earliest recollection. Mother never united with the church, but was a firm believer in salvation by grace.

I thought the Primitive Baptists were right, but the doctrine seemed so hard I could not understand it. I often thought of heaven and how much I would like to go there; and would sometimes dream of a beautiful place I imagined it to be like; but did not think there was any thing I could do to carry me there.

Being fond of preaching, I commenced when quite small to try to read the Bible and enjoyed the historical part of it. I went on in sin, thinking if I did not dance or commit any outward sin, there might be some chance for me to be saved when I was older.

I was married at twenty-two. My husband and most of his people being Free Will Baptists, I decided I had rather join that church in preference to any other: as I never liked to see husband and wife members of different denominations. I was prevented by some unknown power.

I dreamed I started to the altar to unite with them, when I heard my name called, I looked up, and it sounded like my father's voice, who died before I was married. He called me by name and told me not to go there. From that day I never had any more idea of being a Free Will. I was surprised that I had even thought of such a thing, because they believed in works and I did not think we could do anything to bring the Savior under any obligations to save us. What I learned from the scripture salvation was a free gift. I became troubled about my sins and grew tired of worldly amusements. I thought if I died in this condition I could not go where God and Christ were. I tried to pray for mercy, but it seemed to do no good; I got worse and worse. It seemed that die I must, and that without mercy.

It was plain to me that Christ died

to save his people, but was I among them? I could not see how such a just and holy being could save such a wretch as I. I went on like this for some time; would lie down at night thinking that would be the last day I should live. I would find some comfort from reading the scriptures, could sometimes find a little promise.

I read Bunyan's works, and found that gave me some consolation. I thought if there was a chance for so great a sinner as he, there might be some for me.

It seemed the plan of salvation was shown me, and I felt that God would be perfectly just to send my soul to torment. But I thought he was merciful and I would beg for mercy. Would sometimes feel better, but would soon be as bad as ever.

About the year 1874 or 1875, can't remember the exact date, but remember the time very well, I was in the dining room washing the breakfast dishes, when this scripture came in my mind with so much force I could not forget it: "There is, therefore, now, no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the spirit." 8th chapter of Paul's letter to the Romans.

When I read the next two verses I could see and feel that Christ Jesus had made me free from the law of sin and death; and that our righteousness was of him and not of ourselves. I walked out and everything seemed to praise God, the birds sang sweeter than ever before; the sun shone brighter. I felt so much lighter and happier, I did not think I could ever praise the Lord enough for what he had done for my poor soul. But, oh, I was soon down in the valley again. For a while I didn't think much about joining the church. The Primitive Baptist was the one I wished to join if I ever united with any, for they were the ones that gave God all the glory. I was go-

ing upstairs one day when this passage of scripture came to me (of course I had read it before, but did not take any notice of it): "Behold how good and how pleasant it is for brethren to dwell together in unity." I spoke to sister about it and she said it was scripture.

After this it would come in my mind that I ought to unite with the church. I would go to church and enjoy it, and loved the church, but felt so unworthy to be with the people. I would go home and wish I had offered to the church.

I went on in this condition for some time, wishing to be baptized, until my troubles became so great, I felt almost compelled to offer. Saturday before the first Sunday in June, 1881, I was made able to go before the conference at Galloway's and tell a portion of what I hoped the Lord had done for me. I was baptized next day by W. M. Jones. I felt almost happy for a few hours, but the tempter came and told me I was nothing and had deceived those good people. I still have doubts and fears about myself, but never about the Primitive Baptist church. I think I know that is the true church. Their doctrine will stand as long as the world does, for it is founded on the rock Christ Jesus.

Your sister in hope,
EMILY SMITH.

Winston, N. C., Feb. 26.

: Elder P. D. Gold, Dear Brother in tribulations and hope: I desire to write you the following dream which I had last Sunday night. In my slumber I was preaching at Winston-Salem. The house was full. I had exhausted my strength in telling the love, preservation and salvation of God, I felt so happy to feel that "God was with us." The people were filled with joy. The congregation arose in unison, all of one accord and began to sing a song which had never been written. They all knew

it. How strange, no books, no visible leader, no lining, yet all sang. The time was perfect, the music complete. How mysterious, sweet and glorious. I remember the last stanza. It ran thus:

"Then Jesus shed his blood for man.

We'll rend the vaulted skies,
And heaven shall echo with his name
Through all eternity."

I had never heard such, the organ, piano, orchestra and cornet band all fall into insignificance. Here was the spirit of music, the spirit of love, the spirit of unity and the spirit of praise all combined. Shall I ever see this fully realized? It seemed real then, but I awoke and found it all a dream.

Yours in hope,

J. A. ASHBURN.

REMARKS:—One never hears this music who has not the melody of the gospel in his own soul, awake or asleep.
P. D. G.

Bethel, N. C., R. F. D. No. 1.

Elder P. D. Gold, Dear Brother in a precious hope: By permission I will send you a letter from Sister Fannie Cob, hoping it will comfort some dear child of God. What would I do with these white-winged angels, they bring me good news from a far country. Yes, I prize them from on high, how I do wish I could have attended the Association this fall and heard the good preaching, and met with my dear kindred in Christ, and mingle my voice with theirs: but the Lord would not have it so: and I can only write. I did regret it so much, but the way was not open, and I want to be resigned to the Lord's will, for he is our elder brother, knowing what is best for us. Dear brother, I never have written to you concerning your picture. Why I have not I had one of yours before. I do appreciate them so much, they are so good of you. I prize them so much,

My dear brother, I fear you will get tired of me intruding on your valuable time.

MAGGIE A. STATON.

Hill N. C., Nov. 4, 1906.

My Dear Sister Maggie: If indeed I may be worthy of claiming such sweet relationship with Gods' people, especially such a true and tried Christian as I believe you are: I hope you will forgive my long delay in answering your comforting letter that I received several weeks ago. Procrastination is the thief of time, so it is in my case many times; but there is a time for all things, therefore I hope now is the time for me to write you, if 'tis an impression of the Lord. May he direct my mind and thoughts in the way of saying some words of comfort to his anointed one. How dependent we are, dear sister, having to wait upon God for everything even in writing or talking. Oh, if we could only wait upon him and trust him as we ought, our life's journey would not be so wearisome, for they that wait upon God shall soar above as an eagle's wings, they shall run and not be weary, walk and not faint.

I often think of you, and wish I was like you and others, who seem to be fully reconciled to God in all things here below; but dear sister, I feel to be entirely alone since mother was taken from me. I do miss her, oh! I miss her so much in all the ways of life. Will I ever be reconciled to her absence and home again? It is no more home to me without her, yet I know she is gone never more on earth to dwell. Oh! how sad: but such must be, we must all part sooner or later. God knew best and took her home to rest. I believe she and papa are now enjoying that sweet rest that remains for the people of God. They are gone from the evils to come, while I am left alone in grief and sorrow. You, my dear sister, can sympathize with those who are thus deprived of their all; having passed through this

sad ordeal of giving up father and mother.

My pathway in life seems so dark and dreary at times; but I desire and try to press onward, trusting alone in God who gave them to us and has taken them from us. I did hate to give them up never to see their face again; only one year and one month before we had to part with pa, having spent all of my days with and for them. I feel that I can not live without them. It seems more than I can bear, yet I must. Pray for me.

I am so burdened and can't help it. I do try to cast off my troubles, but it does seem that they will overwhelm me at last. I can find no comfort, my heart refuses to be comforted at times and is full of heaviness. Had I wings like a dove I would fly away and be at rest. Do you ever feel so? I am so despondent with a wretched, wondering mind, can't place my mind and thoughts upon heavenly things as I desire and feel to say, Behold, and see if there be any sorrow like unto my sorrow, where with the Lord hath afflicted me in the day of his fierce anger. All thy waves and thy billows have gone over me. If you ever travel in this dark alley I hope you will think of me, but prisons will palaces prove if Jesus would dwell with us there. We can't always feel his presence which causes us to walk in doubts and fears.

I feel that if I have ever known the Lord that I scarcely ever get a glimpse of his smiling face now, and he has at last forsaken me, while many of my years have been mixed with troubles and sorrows, while journeying along. I have at times been enabled to say, I know that my Redeemer liveth. Were it not for his mercies we could not live here.

I hope you will cast the mantle of charity over this poorly composed and broken letter, for I am so cast down in the valley that is where I stay most of

my time, especially since ma was called home. Oh I feel that I shall never come forth again. Few moments of peace I enjoy, and they are succeeded by pain. Oh! when will my suffering cease. The Lord knows. He has a purpose in all things. I do not want to murmur at my stay, nor wish my sufferings less. I had rather suffer afflictions with the people of God, for if we suffer with him we shall also reign with him. If indeed we are suffering for his sake we shall reap the reward in the end.

I spent last week in Saratoga with Sister Speight's family, which was a real pleasure to me. We went to Wilson to the Association, tongue nor pen can't express the sweet comfort and peace I enjoyed on my visit being with the Lord's people. There was a large attendance of preachers, seventeen, I believe, and good preaching.

May this find you well and enjoying the blessings from on high. Write to me soon. I will be glad to hear from you again.

With much love to you, I hope I am your true sister in Christ.

FANNIE COBB.

Tarboro, N. C.

Washington, Beaufort Co., N. C.

Dear Brother Gold: It has been some time since I've written anything for the Landmark and as my soul seems to be disquieted within me, I want to say a few words about what is troubling me. Oh! God guide my mind and pen, that I may write in the right spirit to the comfort and edification and the building up of poor and afflicted Zion is the language of my poor tempest tossed soul. I believe that God in his mercy has given me to see that darkness has overspread the earth, and gross darkness the people selfishness has deepened into dishonesty even among those claiming the name of the meek and holy Lamb of God. Breth-

ren, sisters and friends, don't you think it is high time for a day and even days of fasting and prayer to Almighty God. There are many who are now in carnal security, surrounded by all the luxuries of this life, given them by the God of all grace, who may say, why fast and pray, I see nor feel any need of it. Oh! God show us all how naked, empty, poor and dependent we are, and now there is this one thing I would like to say. The church of God, according to God's word, has fathers and mothers and children and will not the fathers and mothers in Israel say to all the churches composing the Kehukee Association, and all others in the United States, if they see fit, and let the children abide by what the fathers say. We will have, if the Lord will, a day of fasting and prayer. Let all the churches know the set time and whether all can meet at the houses of worship or not (for it seems that all can never meet at the same time), but all can keep the day if so minded. Let it be a day of solemn worship for such a one is greatly needed. My soul groans as I write. I do not mean in anywise to lord it over God's heritage, but there are watchmen to warn the flock.

Brother Gold, I do hope it will be the Lord's will for you to come and preach as wonderfully as you did when you were here last.

Love to sister Gold. Would love to have her come too.

In much love.

BETTIE Z. WHITLEY.

Danville, Va.

Brother Gold: I have just read the three wonderful dreams and do not doubt a word of it. There is nothing impossible with God. I want to tell you another wonderful case. My husband as you know, who is so much afflicted, was taken down the 30th of January with pneumonia, which was so very severe for one in his condition.

He began to hiccough Tuesday, February 5, almost constantly day and night, until the 12th after midnight with double hiccoughs. He would hiccough from five to ten times before getting any breath at all. On Saturday we gave him out thinking he would strangle to death. I had two doctors with him. The neighbors would say he can't live, but God knew best. He is setting up now, and getting on nicely. I cannot express my feelings for the last eighteen days. I don't feel like writing, have been setting up so much.

Pray for unworthy me.

MRS. J. J. SHIELDS.

Sharpsburg, N. C.

Dear Brother Gold: Enclosed are two good letters. One from our dear brother, J. F. Rentfrow, and one from our dear old brother H. G. Worsley. I feel, Brother Gold, lifted up from receiving letters from such good, honorable old soldiers of the cross as they are. It causes me to feel very humble, yet it makes me feel good too. I always loved old people, and had respect for them when I was a young girl. But as I grow older they seem nearer and dearer to me, and I love to know that they can see that love in me (if it be there), which there is no power can separate me from. You can do as you think best about these letters. They are very comforting ones to me, and I love to read them. I do not think they would object for you to print them. They both are dear old brethren to me, and are sound and firm in the doctrine of our Lord.

Remember me at a throne of grace.

Your sister, I hope, in Christ.

MATTIE LUPER.

Lucama, N. C.

My Dear Sister Luper: Yours received January 31st, which we enjoyed reading very much. My wife said tell you and little daughter

to come again. She and Senie were glad to meet you. My baby was not at home when you were here. She said she wanted to see you. Dear sister, any time you get the consent of your mind to come drop me notice. I will be more than glad to meet you and help you back. I'm never so busy but what I would take time to accommodate you. Your little stay was a source of pleasure to me, hoping soon you can see your way to come and spend several days with us at our little humble home. Yes, sister, you are blessed of the Lord in many ways, I'm glad you can realize it. You are a light to the church, have been able to keep his commandments, precepts and examples, you have the word in you to guide you through this world of sin and sorrow. You spoke of losing your folks. I am sorry for you and all that lose their mates. The Lord gives and he takes. We must be still in that matter, and know he is God.

Dear sister, if you know me as I do myself, you could not call me brother. I go without light. I'm ignorant and blind and seems to me get worse and worse every day I live, sometimes a little light, then I can say bless the Lord, oh, my soul.

Dear sister, I want to tell you of two dreams I had when I was young. I dreamed I was married to a woman I did not love. She was ugly and indecent was not honest nor truthful (how bad I did feel). Second dream: I was asked what church I believed in. I answered the old Primitive Baptist. The answer came back to me saying that was the true church.

Dear sister, at that time I had no love for the church at all. Time went on about thirty years, these dreams came to me with power. At that time I was in the Freewill church, my wife and four children. Oh, Sister Luper, I wish I had words to tell you what I saw, tears fill my eyes now as I try

to relate to you a little of my feeling, and what I saw. The woman was the church (the Freewill church). I had no love for it, had no confidence in what they preached. Then came in the other dream. Were you not asked what church you believed in? Yes. Did you not answer the Primitive? Yes. What are you here for? There I was with my wife and children. Oh sister, if I could tell you what I suffered. It seems to me I witness with the prodigal son. I would go and hear the old Baptists preach. It would fill my soul full and when I would hear the Freewills I would come home as empty as I went, and felt a great deal worse. They would boast on doing good and helping to save poor lost sinners. They all could have a nice time, while this poor sinful heart broken man was there tied to them like a poor woman tied to a drunkard and never comes to her sober. Dear sister, this is the third time I have written. I find so many mistakes I hate for you to see them. I now ask you to excuse all. I have done the very best I could.

Please remember me and mine when you pray that I may live as becoming the people of the most high God. Senie says tell you to come and see us. Please write often and long letters. I would if I could.

Your unworthy brother, I hope in Christ,
J. T. RENTFROW.

Rocky Mount, N. C.

Mrs. Mattie Luper, Dear Sister, I trust that I am prompted by the Spirit of the Lord this beautiful morning to drop you a few lines to relieve my mind, feeling my weakness and inability of addressing one that seems so perfect and so Christ-like. It seems, notwithstanding your afflictions and reverses you are ever at your post of duty, ever administering to the necessities of the needy, and your ears open to the cry of the poor, and the gospel

a sweet message to your soul. What a wonderful child of God. They shall receive their reward, a crown of righteousness which is prepared for those who walk by faith, braced up by hope, for it maketh not ashamed those that are in Christ anchored sure and steadfast, the hope of glory. I feel at times that I am drifting far from that precious light that once shone so bright to me, but I would do good, but evil is present; but the sweet consolation to my poor soul is it is not the righteousness which I have done, but our sins were imputed to Christ, and he bore them all. It is in Christ where our righteousness is. We being full of sin and in that corrupt state we could not keep the law, but Christ came in due time to fulfill the law, to give satisfaction to the Father. You know that Christ said, behold I come, in the volume of thy book written to do thy will oh God. You see he was the only one that could give perfect atonement for our sins, for he was the object of the Father's love. We understand that a voice came down from heaven saying, this is my beloved Son in whom I am well pleased, as good as to say what he does gives me perfect satisfaction. He was the mediator between God and men, as I might say the ladder whereby souls opened to heaven, for there is no other way whereby souls can be saved. My dear sister, I have given some few thoughts upon this subject, but feel to hope and believe that God will enable you to have a better understanding about this subject than I have. My dear sister, at present I am confined in the house, afflicted with pains in one foot and in my arm so that I can't get about out doors, and my sitting in with it, it seemed to me that I wanted to write to some good old Baptist, so I selected you for one to tell you about our afflictions. My wife has improved very much. She can sit up nearly all day. She has a little sore

throat today. Emma is not well. The rest are enjoying tolerably good health, hoping this may find you and family blest with good health. My dear sister, I hope you will look over this letter and forgive the mistakes, and I feel to offer my prayers to the God of all grace that he may preserve your health and protect you against all evils and strengthen your faith, that you may hold out faithful to the end, is my prayer for Christ's sake. I ask an interest in your prayers for my afflicted family. Your brother I hope for the cause of Christ. My wife sends her love and best regards to you and family.

H. G. WORSLEY.

Brother P. D. Gold: Please publish father's acrostic? He requested me to write it while he was living. I had written several and among them was Elder Hewitt's. He said that did well, George, why not write mine? It was some time before I wrote any more. I felt too unworthy. But the impression is such I must try.

Written February 2nd, 1907, by G. W. Smith, son of Job Smith.

Job Smith did believe in the thee, our God.

On earth he felt thy chastening rod.
Believing now he is gone above,
Sorrow will no more bar his love;
Many times he the gospel preached.
I know he did not care who it reached.
The eternal truth in Christ was his aim.

Happy be his spirit now where Christ doth reign.

Give this space in the Landmark;
Everything I write is from the heart:
Oh, you ought to know father was a good guide.

Remember he believed Christ had but one bride.

Give one more thing a little space:

Every time he preached it was free grace.

When in conversation about Sunday school,

Said they are not authorized as a Bible rule.

Many times he spoke of Free Mason meetings,

In the Bible he said you will not find such proceedings.

Polkton, N. C.

Dear Brother Gold: It seems to me that you know exactly when to write to me (I think you must be directed by a higher power), for it to do me the most good. Many times when I am sad and lonely I think if I could just get a word from you it would cheer me so much, but now I feel that your letters come at the very right time.

I have been shut in with grippe for more than a week—am now just so I can sit up part of the time. So when my sister brought your letter in to me Saturday night you may imagine what a comfort it was to me; what an oasis of joy in this desert through which I am traveling.

Yes, Brother Gold, I have for some time been traveling, and feel that I am now truly in the midst of the desert; but one of the little "waste places" have been made glad. You know if a poor, weary traveler has too far to go in a desert land, he will faint in the way.

But our God is so "merciful to our unrighteousness" that he has provided (and he has promised that he will provide) here and there an oasis, that his little ones may receive new strength and courage to be able to keep on their journey. And the one where I am, at present resting, I find to be so life-giving and invigorating, the water is so pure and cleansing; and no matter how many weary travelers drink here and quench their raging thirst, it does not become defiled, because the fountain-

head from whence it originates is so pure; and then too there is, standing in the midst and on either side of it the tree of life whose leaves are for the healing of the nation—the redeemed of the Lord.

Brother Gold, the little oasis which I started out, and thought I could at least describe it to you, has magnified until it is so many times larger than when I first viewed it, that it now appears to be "a river" which has "streams," and I can't tell how many; and not only one weary traveller is refreshed, but the "City of God" is made glad by them.

This is enough to make all the "waste-places" glad, and even the desert to blossom as the rose." Then it is not any wonder, and yet it is a wonder, that those who drink of this water shall never die. These "streams" by which the children of God are made glad, knit them together and make them to love each other. But then what has gotten the matter when they begin to "fall out by the way," and to back-bite and devour each other, and to speak evil, one of another? Has some evil physician, to carry out his satanic motives, given then a hypodermic of poison, and put a spasmodic fit upon them which has so completely paralyzed them that they are insensible of what they are doing?

Many thanks for your kind remembrance. Would copy this but I could not at present make it look much better. Hope you and yours are well.

In love and affection, I remain,

LOUISA A. EDWARDS.

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ZION'S LANDMARK

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

P. G. LESTER - - - Floyd, Va

"Remove not the Ancient Landmark
which thy Fathers have set"

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EDITORIAL

Friend W. J. Pate, of Arkansas, requests my view of Amos 8:11-4.

Amos was threatened by Amaziah, the priest of Bethel, because he prophesied against that wicked altar, and that oppressive administration of the affairs of the kingdom of Israel.

Then Amos answered, "I was no prophet, neither was I a prophet's son: but I was an herdman, and a gatherer of sycomore fruit.

And the Lord took me as I followed the flock unto my people Israel."

He was not a self-constituted prophet, nor a man-made one either. Could wicked men terrorize him, or tell him what to prophesy, or what not to prophesy? He told this priest his wife should be a harlot in the city, his sons and daughters should fall by the sword, and he should die in a polluted land; and Israel should surely go into captivity. Surely the true prophet, or a true preacher of the gospel, or any true servant of the Lord will not preach to please men, but he is God's servant. Men that are right-minded will approve the preaching of God's servants, however. The fear of man is a snare that has entrapped many vain men. While the fear of the Lord is a tower of strength into which the righteous run and are safe.

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

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

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

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

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

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

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

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ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS.

THE PARABLE OF THE TEN VIRGINS.

Brother A. N. Surratt, of Ritchfield, N. C., has requested me to write for the Lanmark on this parable.

I can only write such things as I see in this, and in doing so I don't wish to try to set at naught anything that any other brother may believe.

"Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them. But the wise took oil in their vessels with their lamps.

While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made: Behold, the bridegroom cometh; go ye out to meet him.

Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise: Give us of your oil, for our lamps are gone (margin, are going) out. But the wise answered, saying, (Not so), lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.

And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying: Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not.

Watch, therefore, for ye know

neither the day nor the hour wherein the Son of Man cometh." Matt. 25: 1-13.

The kingdom of heaven is divided into two parts: the legal and the spiritual. This was so from the beginning, for under the law there were those who worshipped simply from duty or because the law required it. The outward form was good but the heart was far from the Lord. Then there was another class who saw, by faith, something in their worship. They served God because they loved his service. They loved his service because his law was written in their hearts and on his law they continually meditated. Joshua was of this class. The first were law worshippers only, but the second, while just as strictly law worshippers, were grace worshippers also.

This is just as true today and will be until the final separation in the end of the world. There are those who are professedly Christians because they feel it their duty to be and are in the outward form. They are very careful to maintain good works and live up to duty. Then there is another class of professors who really love the work of the Christian and are zealous in such work, not simply because it is a duty, but, for the love they have for the work, they esteem it as a very high privilege to engage in the work of the Lord and, with all their hearts, they desire to continue in it unto the end.

Here are the two classes, the wise and the foolish virgins. They have been in every age of the world and

will be here in the end of the world.

You may read and read again, but you will not find any difference in the thing that those virgins were doing. To my mind this explodes the idea that one class were obedient and the other were disobedient Christians or children of God. If the wise had been up watching for the coming of the Lord of the feast and the foolish had been sleeping it might be said that their wisdom and folly were practical, but this was not so. They all took their lamps and went forth to meet the bridegroom: While he tarried, they all slumbered and slept: when the cry was made, "Behold, the bridegroom cometh: go ye out to meet him," they all arose and trimmed their lamps. Where is the difference in their works? Was not one just as good as the other from the standpoints of obedience?

The word "wise" does not come from an original word meaning *practical wisdom*, but the original word means *sagacious, discreet. A cautious character*. It is the wisdom of the heart which causes one to act from the love he has for the service he is rendering. Therefore he works from the standpoint of love and performs his duty which is made a sweet privilege to him.

Christianity is not a mere profession to such an one, but a very high privilege, a high and holy calling. This wisdom separates this professor from the other who is only a nominal professor and a duty worshipper.

The works we do are not the oil that makes the light, but they are the light which is produced by the oil. By these we make our faith known.

The grace of God is the oil that pours forth from the vessel (regenerated heart) into the lamp (profession) and produces the light (good works) which shines to all that are in the house.

The wise had these vessels but not

one word is mentioned of it if the foolish had them. Here is the difference. Legalism shined just as brightly in the Old Testament service as the worship of faith. No one could tell any difference in those who came up to do the service of the temple, but when the Lord came there was a difference and some were ready to go in with him to the feast, but others who, before had shined just as brightly, were the natural branches of the tame olive tree who were broken off. There are those today who are just as diligent in good works as the true child of God, thinking to bring God under obligation to save them, and they stand ready to sit upon the judgment seat and call him unjust if he does not do so. They are a religious people and are (in their judgments) doing many wonderful things for the Lord, and, in his name, all that they profess to do. They draw nigh unto him with their lips while the heart is far from him. This will be so always. Here are the foolish virgins.

But why call them virgins? Because they are just as honest, just as chaste in what they are doing as the true worshipper is. Saul of Tarsus thought that he ought to do many things contrary to the name of Jesus of Nazareth. He was honest in it. Was he better or more honest than others of the same stripe? We have no right to believe that he was. There be some in the land among us (as Judas was) who are devils and hypocrites, but these are not virgins in either place.

We are by nature the children of wrath even as others. There is nothing in ourselves of which we can boast over our next neighbor. None but a self-conceited, bigoted Pharisee can do this. He thanks God (or rather himself) that he is not as other men. Hypocrite that he is. Yet there is a difference between the wise virgins and the foolish. What is it? The wise

have been born again, born of God, born from above, of an incorruptible seed which liveth and abideth forever. This prepares them with oil (grace) in their vessels (the regenerated heart) to go out with their lamps (professions) burning (in good works, the works of faith) to meet the bridegroom. These enter in *with him*, (not before him nor behind him), into the feast of the marriage of the Kin's Son, and the door was shut. These were in, the others were shut out at the same time and by the same door.

The others came asking admittance but they were strangers at that door. "I know you not," is the expression of the Lord's voice from within.

The wise who were shut in were not disturbed by this voice. They were now full of joy. They were with the bridegroom and that was their fulness.

Those on the outside are tormented with their dissatisfaction and they try to acquain the Lord with themselves. They begin to put their good works in the scales and to remind the Lord of their associations with him, but to no avail. They say, "Lord, Lord, have we not professed in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?" Then will he profess unto them, "I never knew you." And he will speak to them that awful word, "Depart from me, ye that work iniquity." Matt. 7:22-23. Then will the foolish virgins hear that awful sentence and go away into everlasting punishment, but the wise virgins into life eternal. How GLORIOUS.

The Lord has never said to one of his: "I know you not, "I never knew you." He knows them in life and in death, in darkness and in light, in the land or in the sea, here or if they make their bed in hell.

They are never shut out into outer darkness but are always blessed with a little hope in Jesus Christ. This is

light in the house of the Lord. Not one of them shall ever be shut out. They were shut in in the glorious covenant of God, are now manifested in the covenant of mercy. They were shut in in the redemption on the tree of the cross and are now manifested in the election. They are now called and justified and will be fully revealed, glorified with the glory of the Father and *they shall be satisfied. Amen, Lord Jesus. Do thou come quickly.*

Your brother in this blessed hope, and looking for this glorious appearing.

L. H. HARDY.

Reidsville, N. C.

Southampton, Pa.

Elder P. D. Gold, Dear brother in a precious hope: In reading the Landmark of February 15th I found each article of interest as I usually do. But in this number some were especially so. One of these told of "three wonderful dreams" of a suffering sister, and of her remarkable recovery by an unseen power. It seems, indeed incredible, yet we cannot doubt it, as Brother Lester is personally acquainted with this sister, and heard the touching experience from her own lips. In reading such things we exclaim, in thought, "Great and marvellous are thy works, Lord God Almighty, just and true are thy ways, thou King of saints." Surely "his pathway is in the sea, and his footsteps are not known."

One letter that touched me most tenderly was from sister Azubah Lee. She certainly is in the "furnace of affliction." While reading of her suffering in both mind and body, I wanted to fly to her and do something for her relief. But I am as powerless as she. How hard to be hungry and not able to satisfy that hunger and also to thirst for human sympathy and affection, and no one to satisfy this longing. Her case indeed seems pitiful. But the most affliction of all is the famine of

heavenly food.

When the sky is covered with dark clouds, so that the clear sky cannot be seen, and the cheering rays from the sun of righteousness be felt, then it is we deeply feel that our own sins have caused this desolation and hid from our sight "him, who is the chief among ten thousand and the one altogether lovely."

It is then the thought goes out in supplication, with David, "Create in me a clean heart, O Lord, and renew a right spirit within me." And out of the depths the bitter cry goes up, "Lead me to the Rock that is higher than I," and the merciful Father will hear the prayer of the destitute and will not despise their prayer.

I trust it will be a comfort to Sister Lee when she remembers that "the Lord loveth whom he chasteneth, and scourgeth every one whom he receiveth." After the storm comes the rainbow, and the darker the cloud, the brighter the colors. How good to be reminded that "The Lord maketh the clouds his chariot," wherein he will carry every poor needy one.

I trust the Lord will bless the sweet refreshing letter of Sister Louise Edwards to the comfort of this suffering one, for it surely was indited by the Spirit of Christ, and came from a heart of tenderness and love. "There is a balm in Gilead and a physician there." He is able to heal all of our maladies, and cure all our diseases. I trust, in his own good time, he will bind up the broken heart of this burdened sister, and when she is tried she will come forth as gold."

My heart often responds to messages in the Landmark, and other messengers of truth, as they come from many sources and from those I have never met, and it sometimes seems we are together, talking of the things of the kingdom of Christ.

Elder Gold, it must be a satisfaction

to you in your labor of love that the Lord guides your pen to trace words of comfort and encouragement to those who are walking in the path of "great tribulation," and I trust that in your own soul, some of the same comfort returns to you that you impart to others.

Sometimes in reading the exercises of the scattered flock of the great shepherd, or in listening to under shepherds as they unfold the word of truth, we forget our surroundings, and seem transported into the general assembly and church of the first born, listening to the varied tones of the harps of God sounding his praises to the ends of the earth, and far off to the islands of the sea, and the echo comes reverberating back to us in most harmonious strains.

It now comes to my mind a sermon I once heard you preach at Hopewell. I never could forget the sweet exaltation at that time.

I wish that you and Sister Gold could come and see us again. We all did enjoy your visit so much. My brother and Sister Clarice have been quite ill with gripe, but are now in their usual health. They with each one of our family would join in love to you both, and with kind remembrance to each of your household.

Unworthily your sister,
BESSIE DURAND.

Plymouth, N. C.

Elder P. D. Gold, Dear Brother: You will find enclosed \$1.50 which you will please place to my credit on the Landmark. I would have sent it to you sooner but sickness in my family for the last eight months has caused this long delay. The year of 1906 was one of sore trials to me. My wife was greatly afflicted last August with a general breaking down of the nervous system, and for more than five months was confined to her bed the most of the time. I had several doctors to

treat her case which baffled their skill. At last she was advised to try a remedy calle Vitae Ore, which through divine mercy of the dear Lord in blessing the medicine to her relief, her general health is now better than she has been in a year or more, and has gained very much in flesh in the last two months, for which I so much desire to feel thankful to the Dear Lord of Heaven. For we read in his word that every good and perfect gift comes down from above. I have fully realized in the last few months that all our help must come from God; for trials make the promise sweet, trials bring new life to prayer, trials bring us to his feet, lay us low and keep us there. or he says in his holy word that sorrow may endure for a night, but joy cometh in the morning; and that joy is unspeakable and full of undying glory. I do so much desire to be resigned to his blessed will in every sore trial or affliction for he has promised to never put more upon us than we are able to bear, and with every temptation make a way for our escape. For Job says when I have been tried I shall come forth as gold. The Psalmist David says though I walk through the valley and shadow of death I will fear no evil. And this is the way I seem to be walking the most of my time in this dark valley, and sometimes without a ray of light, and so often think can I be a servant of the Most High? I see so much sin and corruption in myself that I am made to wonder what am I? Not worthy to be called his son or seek a servant's place. But I learn by experience daily the religion of Jesus is a cross-bearing religion, and that all sorrows, afflictions and temptations we have to bear Jesus has borne them all for us that we might be heirs of his kingdom. I have received many comforting letters from the dear brethren and sisters in the last few months in the sore affliction of my family, but

the dear Lord alone is the only healer of all our diseases, for he can afflict and make whole. So may I ever be found watching and waiting at his feet as did Mary listening at his words, saying, son or daughter be of good cheer, for our light afflictions which are but for a moment work for us a far more exceeding and eternal weight of glory, while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal, but the things which are not seen are eternal. For we know that if our earthly house of this tabernacle were dissolved we have a building of God, an house not made with hands eternal in the heaven. So Brother Gold, you can publish this in the Landmark if you deem it worthy, trusting that you and your dear family are well. You will find enclosed some letters I have received from Sister Maggie Staton of late, which have been of great comfort to me, and I feel that they would be to others. I would be glad for you to publish them for I feel that she is one of the Lord's little ones so gifted in letter writing. Pray for me and mine.

Yours in Christian love,

A. L. HARRISON.

REMARKS:—It appears to me that the Lord's people have their afflictions here in this world. In some way, or in some other way, they are oppressed and taught this is not their home, and they are warned not to trust in things that are seen. Also they are instructed not to despair if all things that are seen are against them, for all things that are seen are temporal and therefore shall perish.

If the Lord's people have no other trial they believe and contend for that doctrine which the world cannot love. Ye shall be hated of all men for my name's sake, said Jesus. It is so much more congenial to the flesh to hold and practice that which everybody loves

and is popular. But to hold that which no natural man does love, and which is contrary to one's own flesh is a cross.

But all our sorrows, sickness, losses and cross are measured by Jesus who knows our frame and remembers we are dust. We know that all things work together for good to them that love God, and are the called according to his purpose. P. D. G.

Bethel, N. C.,

R. F. D. No. 1, Oct. 23, 1906.

Elder A. L. Harrison, Dear Pastor: It is on my mind to write and let you know that I received your postal and to learn that Cousin Hattie was better, but I had heard before receiving it that she was better. I also received a letter from Brother Rowe telling me the same. I hope she will continue to improve, but I was sure she would get well. The Lord alone can save, he is the one to trust in for he is our all in all, and without him we can do nothing; and blessed are all those that trust in him, for he will never leave nor forsake them, for he is the same yesterday, today and forever, and changes not. We never get so low but what our Savior went lower, his arm is ever underneath raising us up day by day. The lower we get the more strength we receive from the strong arm of Jehovah, more out of self and nearer to Christ. So let us trust in him, for in him is everlasting strength. The more weakness one feels the stronger they are in Jesus, then how good it is to be strong in the Lord, strong in his might. Our Apostle Paul says, when I am weak I am strong. Our strength is made perfect in weakness. How gently our Savior leads each one of his children along, draws us by the chords of his love. Every stroke is sent in love, more weight, more love, even loved us when we were dead in trespasses and

in sin. Does not he now love us more than we love him, because he first loved us, and laid his life down for us that we might live. Greater love hath no man than this, that a man lay down his life for his friends. He was a man of sorrow and acquainted with grief, was shamefully spit upon, nailed to the cross. He hears all of our cries begging to him for mercy, bottles up all of our tears, and pours in the healing oil. It is then we can run and not be weary, walk and not faint. As a father pities his children so the Lord pities them that fear him, and no good thing will he withhold from them that walk uprightly. David says, I once was young but now am old. I have never seen the righteous forsaken nor his seed begging bread. Yes I received a letter from Brother Rowe, and was so glad to hear from him. He wrote me while on the boat going over to the association. How glad I was to know that I was remembered by him while crossing the deep waters on his way to the association.

I often think of the night that you and Cousin Hattie spent with us: won't it soon be time for you to come again I hope she can come with you again.

Your sister in hope of eternal life,
MAGGIE A. STATON.

Saturday Morning,

December 15, 1906.

Elder A. L. Harrison, Dear Pastor: Please write and let me know how Cousin Hattie, and all, are getting along. I am anxious to hear. I regretted not asking you to let me hear but it slipped my memory. If I could get about well I would go and wait on her, if necessary, but people ought not to go if they have to be made company of, and if I was able I would take all the expenses off of you; yes, pay them all for you, but the Lord is able and will provide. Look what Job

went through, and his last days were his best. All things are working for your good and to the glory of God. It is a trial of your faith which is much more precious than gold. The Lord loves you dearly, gave his own Son for you, then you are rich in faith, heir and joint heir with him, to reign in glory. O my dear brother, the Lord presented this to you when he called you to the ministry. So be of good cheer. Christ says I have overcome the world. Yes, I believe yours and Cousin Hattie's afflictions are working for your good. Whom the Lord loveth he chasteneth, and no chastening for the present seemeth to be joyous, but grievous. Afterwards it yields the peaceable fruits of righteousness to them that are exercised thereby. We see through a glass darkly here, but Jesus is ever with you, and will never leave nor forsake you. You are traveling in the footsteps of our Savior, the meek and lowly Lamb of God that taketh away the sin of all his people. Ah you are a useful member and the Lord is teaching you to be made wise unto salvation, and O what a bright crown there is laid up for you both in glory. This is the will of our Father, his Son came to do his will, and learned obedience by the things he suffered. So do his servants, so you are traveling in his footsteps, suffering for his sake. He was a man of sorrow and acquainted with grief. Yes, my dear brother and sister, he Christ, is going to heal all of our wounds by pouring in the healing balm of Gilead. Then why should we doubt; mark the perfect man, and behold the upright, for the end of that man is peace, and as thy days thy strength shall be. So let us trust in the Lord for in the Lord Jehovah is everlasting strength; so let us press on with courage: behind a frowning providence he hides his smiling face. O the deep waters that I have to pass

through, no tongue can tell; but Jesus brought me out and landed me safe over the deep. Yes, the Sun of righteousness will again rise with healing in his wings, and will shine brighter than ever. We are in deep sympathy with you all. I have been made to shed tears since I have been writing this letter. I commend you to our covenant keeping God, who is rich in mercy, and is a very present help in every time of trouble, and supplies all of our needs in due time. Mollie joins me in much love to you all. I herewith enclose some stamps for you, trust to hear from you soon. I remain as ever your sister amidst afflictions, but trust in the strong arm of Jesus.

MAGGIE A. STATON.

Bethel, N. C., R. F. D. No. 1,

January 6, 1907.

Elder A. L. Harrison, my beloved Pastor, through the love and suffering of our crucified Redeemer: I received your good letter and was indeed glad to hear from you, but was made to shed tears while reading it. How my heart did go out in sympathy for you all with an aching void. I heard Cousin Hattie had gotten worse. I do hope she is better ere this; but what a glory in suffering for Jesus. This world is not our home, we have a home whose maker and builder is God. My dear brother, you are standing on a solid foundation, and when you are tried you shall come forth as gold. How bright gold shines. You will be a shining star in glory. Twelve long toilsome days and wearisome nights did I spend tossed to and fro; no hand to pity me, but the Lord was with me. Job was made to despise the the day that he was borne, so was I. He felt that all of his friends were against him, so did I. All he had was taken from him, so it was with me; but when he was tried he came forth as gold, and his last days were his best. My dear

brother, you are traveling right along in Job's footsteps. Job was a great comforter, that is what the Lord is preparing you for, my dear brother. It is for your good and to the glory of his dear people. One star differeth from another star in glory. Those that shine brighter he has more use for. It is to build up the waste places in Jerusalem. I am shedding tears as I write this to you. So be of good cheer Christ will be with you, and will not let you suffer. You will have a threefold more blessing: when you are tried you shall come forth as gold. O my dear brother, I went down till I struck our dear Savior's everlasting arm underneath. Just before I struck it I told my people I could not stand it. I knew I could not without a change. Jesus knew I had as much on me as I could bear, and he began to raise me and to give me strength. So he will you. May he bear you up in your trials and give you strength, he knows how much we can bear, and when to give strength. I have been made to realize that I had to go beneath the people of God to raise them from their distress. O I hope no self is in this, but all of God. We have nothing to boast of but the glory and the fullness thereof is God's. Our faith has to be tried in many ways, but Jesus was tempted in all points as we, and when you are tried you shall come forth as gold, and gold does not canker. O if we can fill our cup of suffering here all will be well in the end. Mark the perfect man and behold the upright, for the end of that man is peace. Why I have not written before I waited until after preaching to let you hear. I was blessed to attend Brother Shaw's appointment. He preached a good sermon, his text was, All things are yours, ye are Christ's and Christ is God's. This is a comfort to me. I hope you all enjoyed Christmas; but the scriptures do not tell us to hear

the guns shooting in every direction. I was made to wonder, did they celebrate Christ's birthday that way? O what a solemn feeling came over me. Mollie sends love to you all and a heart full of sympathy, mine also. Give my love to Cousin Hattie, and tell her I hope she will soon be well. May God's richest blessings abide with you and yours, is my wish.

I am your sister in tribulation.
MAGGIE A. STATON.

Comanche, Tex., Feb. 22, 1907.

Elder P. D. Gold, Dear Brother in Christ: I feel it my duty to thank you in giving your views on Job 26: 13, as requested. I see you spelt my name Brooks in stead of Burks, however I am satisfied it was intended for Burks. I am pleased at your views on the subject. I have given that subject much study, and wanted to know your views on it, knowing your views were generally correct. I believe serpent, satan, devil, dragon and Leviathan are synonymous terms, and generally mean the same thing, Isaiah 27: 10. In that day the Lord with his sore, and great, and strong sword, shall punish Leviathan, the piercing serpent, even Leviathan that crooked serpent, and he shall slay the dragon that is in the sea." Now, evidently the sword alluded to above is Christ the Son of God. "He was set for the fall and rising again of many in Israel. I believe the church fell in the lap of sovereign mercy, and is manifested to them by the Holy Spirit in this life, that they are the heirs of promise. I believe the crooked serpent in a figure, represents the carnal mind, and I believe when God made man he made him a perfect man, with all the reasoning faculties we have today, and that carnal mind was developed in the transgression of God's law given to Adam and Eve. In my opinion there had to be a fall before there could be a raising up or resurrec-

tion. In this we see the great beauty, mercy and wisdom of God's way of salvation. By man came sin, and by man came the resurrection. God did not cause or restrain Adam in the violation of his law. I believe that Adam violated God's law willingly in order to get with his bride. Here is a beautiful figure of Christ and his church. Christ quit the shining courts of heaven, came down on this low ground of sorrow, took upon himself the seed of Abraham, was born of a woman, born under the law that he could measure arms with the law, and satisfy divine justice, that he could, and did, redeem his bride from the curse of that law we poor sinful creatures fell under.

Rev. 12:9: "And the dragon was cast out, that old serpent called the devil and satan;" Rev. 20:2, "And he laid hold on the dragon, that old serpent, which is the devil and satan."

Brother Gold, I have seen the grandest and most glorious beauty on this line of scriptures. It seems that it puts man in the lowest pit of slime, filth and sin, and exalts God to the highest elevation that mind could imagine. Because man has put himself there, and it takes God's power, goodness and mercy to extricate him.

Hoping I am your brother in Christ, from that deplorable condition.

T. J. BURKS.

Tarboro, N. C.

Elder P. D. Gold, Dear Brother: I received a letter from a friend of mine a few weeks ago telling me one of her dreams, and in the letter she asked me to show it to you and ask you your views on it, and as I don't know when I will see you I will send you the letter to read, and you can publish it in the Landmark if you wish to, and give her your views on it. She is very anxious for you to interpret it for her. She is a good woman and a child of God, I

believe. This word child of God makes me stop and wonder if I am one of his or not. Brother Gold, the dear Landmark is one of the greatest comforts I have on this earth. It revives me so much when I can read of the deep waters that the children of God have to wade through. It then makes me know I am not all the one that has these trials to undergo. This much, I believe, it takes these afflictions and trials and crosses to bring us near to Jesus, and help us to depend on him alone, for he is all and in all. I think he has taught me that, and has also taught me how weak the arm of man is. Brother Gold, we had no one to preach for us Sunday. Oh how sad it seemed to me. We were sheep without a shepherd. I will write no more now. Your unworthy sister,

ELLA COKER.

Battleboro, N. C.

Dear Mrs. Coker: I will write you a few lines this morning to tell you what I want to talk with you about. I want to tell you my dream that I dreamed two or three months ago. I dreamed I went to your house, you met me at the door, laid your arms around me and said to me, come in, for I am so glad to see you, and you said, Mrs. Mears, I am so glad to see you. I don't know what to do, for I saw you baptized in the river, and the brightest light I ever saw shined down on me. You asked me in. I sat down in a chair, and had not been sitting there very long before a poor pitiful looking woman was laid before me on the floor. A man was standing at my shoulder and said to me, have you ever seen yourself? I said to him no. He said to me, this is yourself that will rise in the day of judgment and rise forever. I thought myself was made known to me, that was the part that was saved. I thought my natural body was sitting in the chair talking to myself. I said to my-

self and to my husband, arn't I a poor looking thing. It was made known to me that was my spiritual body. When I awoke next morning I thought it was a sign of my death. I want to see you and tell you, and see what you think of it, see if you don't think it is the sign of my death. In short, I could not see to tell you. I thought I would write to you and tell you the best I could, hope you will not think hard of me for writing to you. Mrs. Coker, I have thought for twenty-five years I had a hope. I became dissatisfied and feared that I was fooled and had no hope. I prayed to the Lord to show me if I am one of his or not, and I have written you what I dreamed. Would you think you were one of his or not if it were you? See Mr. Gold and show it to him, see what he thinks of it, see if he will give me his views on it.

I remain your true friend,

BETTIE MEARS.

REMARKS:—It seems to me that our friend has been shown in a dream or vision the nature of vile self, and the beauty and glory of the new man, the hidden man of the heart, born of incorruptible seed by the word of God that liveth and abideth forever. There are not two things perhaps more diverse than that which is natural and that which is spiritual. These are contrary the one to the other. There is no fellowship between them. While under the power of the spiritual we loathe self. When we are walking after the flesh we die to the joys of the spiritual.

Instead of this view being a sign that you will die soon, it is proof you are dead—dead with Jesus, crucified with him, and are risen with him. If we be risen with him let our affection be on things above where Christ sitteth on the right-hand of God.

Why not be buried with Christ in the watery grave, showing and proclaiming your faith in Jesus who is risen from the dead, and walk in

newness of life?

In the resurrection Jesus shall change our vile body and fashion it like unto his glorious body. Then oh! what love, joy and peace when the Canaanite shall be no more in the land, and we shall be filled with heaven's joy.

P. D. G.

Gauley Bridge W. Va.

Very Dear Brother Gold: In reading the Landmark I see that some of the churches in your country have trouble, so do we have in the Pocatalico Association. I was an active member of that body for many years. My membership was with the Zoar church. Old Brother William Martin was pastor of it. He died and the members one by one passed away, and moved away until there is only one left, that one is myself. I moved to Gauley Bridge, a distance of about 40 miles. Hopewell church wants me to attach my membership to that church, but I never have got the consent of my mind to do so. When I joined the church Hopewell was the most convenient for me to attend, but at that time Hopewell church had a great trouble in it, and once and awhile they have a little trouble. I have a little fear to be attached to it, and I am a very humble man and peace I love, and I do not want trouble. I have written to some of the members of that church advising what to do, not to take every strange preacher that comes along, wait and see what he is. I read in the Bible that they would deceive the very elect, and the angels in heaven, if possible. I believe the greater part of the divisions that have taken place amongst the Old School Baptists have arisen through brethren in the ministry who unguardedly have taken exceptions to some words or ideas made use of by some brother preacher, and therefore publicly make the attempt to expose what he thinks the error, and in so doing makes use

of words which he ought not against him who is a servant of the church for Jesus' sake: but should ever bear in mind that the spirit of the prophets is subject to the prophet, instead of attempting to rule over others. Now Brother Gold, my view of this matter may be wrong, I have been a close observer of church discipline since 1865 or 1866, when God opened my blind eyes, and showed me the dark road I was traveling in my weakness. I try to get the people to look to God and not the preacher, or the so-called preacher, for I fear man and I am more afraid of my self than anything else in this world. I have many things that if I could see you would love to talk over. I am now getting old, many trying scenes I have passed through; yes, when I was a Confederate soldier, and men fell on each side of me, and God spared my life for some cause unknown to me. I am a way off in the mountains of west West Virginia, but often my mind is directed to you and family. Receive my love and respects as a brother in the Spirit, I do hope, and that is all I have, a little hope, sometimes almost gone, and then renewed, I will say no more. I hope to meet you on the other shore where trouble will be no more.

J. M. THOMAS.

Goldsboro, N. C.

Dear Brethren and Sisters in the Lord: I feel that I want to write a few words to you this morning in praise to my Redeemer. This is our meeting day at this place. We expect Brother Gold to preach, and always try to fill my seat each time, but I have been sick all the past week, and am not able to go out today. I hope you all will remember me at a throne of grace, for I feel the need of prayer from you that are strong in faith. I feel so weak myself. I know the blessed Lord is ever willing and all powerful, but I am so

unworthy of the least of his blessings, still I know he is a merciful Saviour blessing all who come to him with humble faith, trusting alone in the merits of the atoning blood of our Lord, and Saviour Jesus Christ, but he alone knows them that are his, and there will be none of them lost. No, not one, for he is a whole Saviour, does nothing by halves, and needs no help in saving his people. But he tells his servants to stand on the walls of Zion and cry "aloud, and spare not; and again, comfort ye, comfort ye, my people, speak peaceably to Zion. Oh that I may be one of that blest number that is to be comforted in his name, that I may stand on his right-hand at the last day, and hear the welcome sound, come yet blest of my Father, inherit the kingdom prepared for you from the foundation of the world. Fear not little flock, it is the Father's good pleasure to give you the kingdom. Then why need we fear? It is because we are so prone to evil we feel our nothingness, feeling thus we cry oh Lord, undertake for us, forsake us not in time of temptation. I often feel to say with the poet: I cannot go alone. Father, take my hand, lead on, lead on to that blest land, where there is no more sickness, neither pain, nor sighing, and God shall wipe all tears from their eyes.

MRS. O. E. HINTON.

Robersonville, N. C.

Elder P. D. Gold, Dear Brother: I want to tell you of a dream or vision I had tonight was a week ago. It does not seem like I was asleep, but my mind was taken from the things of this world. It appeared to me that I was dying and all my children were standing around my bed weeping. I called them to me and told them good by I thought that Brother George D. Roberson was sitting in a chair by my bed, and Brother M. P. Smith was

standing at the foot of my bed looking very sorrowful. I looked at Brother Roberson and said: I want you to pray to the Lord to cause a revolution in the church at Flat-Swamp, so all the members can come together in one accord and take that godly man back in the church, for I thought that he was a good man. I thought the doctor was trying to put medicine in my side. I told him not to do that for I was dying and he knew it, and I did not want him to try to bring me back, for I was not in any pain at all and felt happy. I asked Brother Roberson to sing Jerusalem, my Happy Home, Oh, How I long for Thee, then I looked up and saw the most beautiful place I ever saw; it glittered like silver in the sun. I slapped my hands, said Sweet, sweet Home. Oh, how I would long to go. I felt so happy. But just before I was going to bring my last breath I came to myself.

I was so astonished I did not know what to think of it, but after a little while I thought probably it was a token of my death, and if it can be the blessed Lord's will, when my days are spent on earth, that I can feel as happy and be as willing to go as I thought I was then, I feel like it would be a great blessing for me a poor sinful being as I am. Brother Gold, I would not write this to you but I can not keep it off my mind day or night when awake.

Dear brother, I ask you to pray for me, for I feel to be the least of all if one at all.

Please tell me what you think of what I have written, and Brother Gold if you think this is worthy of a place in the Landmark you can publish it, but if not all will be well.

Your little sister in hope,

JULIA F. ROBERTSON.

REMARKS:—The hearts and lives of God's people are in his hand. He can teach us whether awake or asleep. Surely to teach and show us we should pray

for peace in Jerusalem, and that all hardness be removed, and Zion be brought into one in peace, is the glorious work of the Lord.

There is nothing scarcely sweeter and better than for brethren to dwell together in peace and love.

When a child of God is cast off he is much afflicted. When the healing comes and he is restored whole, and the brethren dwell together in unity behold how good and pleasant it is. May the Lord bring our hearts into one, melting us into sweet peace and fellowship.

P. D. G.

Elder P. D. Gold, Wilson, N. C.: Please give your views in the columns of the Landmark on the contents of the 12th and 13th chapter of Revelation, and also please request Elder Hardy to give us his views also on same scripture. Hope the Lord will give you both a mind and light on above chapters and that you may be enabled by the same to enlighten others. Certainly all our help must come from the Lord. Yours in love and fellowship,

J. W. JONES

Marshville, N. C.

The next session of the Mayo Primitive Baptist Association is to be held, if the Lord will, with the church at Big Creek, Stokes county, N. C., beginning on Saturday before the third Sunday in May.

Those coming by rail from Greensboro or Winston will stop at Pilot Mountain, Friday noon and be conveyed to place, provided they write to me ten days before stating their intention of coming.

H. D. MICKEY, Moderator.

Pinnacle, N. C., Route 2.

MARRIED MARCH 6, 1907.

Mr. D. W. Horton and Miss Georgia A. Farthing, at Durham, N. C., by P. D. Gold.

Mr. James M. Davis and Miss Georgia Cannady, March 12, 1907, at Durham, N. C., by P. D. Gold.

ZION'S LANDMARK

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

P. G. LESTER - - - Floyd, Va

"Remove not the Ancient Landmark
which thy Fathers have set"

VOLUME XL - - - NO 10

WILSON, N. C., APRIL 1, 1907.

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E D I T O R I A L

LAW OF SIN.

Brother J. W. Turner, of Virginia, requests my view of the law of sin, and how the flesh serves the law of sin, Rom. 7:25, 'So then with the mind I myself serve the law of God; but with the flesh the law of sin.'

There are two minds named in this matter. The spiritual mind or mind of Christ, and the carnal mind. To be spiritually minded is life and peace; but to be carnally minded is death. I delight in the law of God after the inward man. The carnal mind is not subject to the law of God, nor can it be, because it is enmity against God. With the mind I myself serve the law of God, love it, delight in it, but with the flesh I serve the law of sin.

This division or warfare in one is never felt or developed before he is quickened from the dead, for before that there is nothing in him that loves the law of God, or delights therein. It is alone in the inner man, or with that mind that one delights in the law of God.

Persecuting Saul of Tarsus never was conscious of enmity in his nature against the law of God. But when the commandment came into his conscience—which until then he considered he was fulfilling—then sin revived which

he did not know until then. But on the entrance of God's holy law into his conscience sin slew him by the law. For the strength of sin is the law. That is where there is no law there is no sin. For by the law is the knowledge of sin. The motions or workings of sin in the flesh or carnal nature are all contrary to the law. Nor can the law excuse a single one of them. Whatever the law commands the flesh opposes. Whatever and all that the law condemns the flesh desires to do. This is contrary to the law of God, and is called the law of sin in the members. . . Lust when it conceives brings forth sin. That is its law. It never brings forth any thing else. I had not known sin unless the law had said thou shalt not covet. The flesh is full of opposition to the law. Hence sin slays me by the law and becomes exceeding sinful. This law of sin in the members lusts against the spirit. The opposition or enmity of the flesh against the law of God constitutes that law of sin in the members. If one hates a just man the very memory of that man and his righteous ways provokes the enmity in the one that hates the just man. If they meet face to face every principle or passion of his hatred is inflamed against the just man. Hence the workings or motions of his hatred work in his members against the just man, and the presence of the just man stirs up and calls forth the power of this hatred. It is a law of sin. It is the master ruling in this one that hates justice. Nor is there any thing in the nature of this enmity that could love justice. The very things that justice says should be done are the things this other man hates the most. All this hatred slumbering in him until the presence of the just one. When justice shines in the soul, and sets our secret sins in the light of God's countenance death follows. There can be no worse hell than for one to have to appear in the presence of a holy God in his sins. He

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would cry for the rocks and mountains to fall on him and hide him from the wrath of the holy God. That wicked nature is in him before, but when justice comes is aroused.

In the gospel mercy rejoices against judgment, and grace reigns through righteousness unto eternal life by Jesus Christ our Lord, and the law of the spirit of life in Christ Jesus makes this one free from the law of sin and death. For there is no condemnation now to him that walks not after the flesh, but after the Spirit. For Jesus has done what the law could not do through the flesh. Jesus has condemned sin in the flesh which is its strong hold. Here is the life of faith where there is no sin because we are dead to the law by the body of Christ, and every precept of God's law is good. The law is fulfilled in Jesus, and when Jesus is in us the law is fulfilled in us. Hence there is now no condemnation to them that walk not after the flesh, but that walk after the Spirit; for when Jesus makes you free you are from sin.

P. D. G.

IT IS FINISHED.

It is the nature of the heart of man to believe falsehood, and to flatter itself that something will turn up for good without having any foundation for this to rest upon.

What more will ever be done than has been done for the salvation of sinners? God hath already in these last days spoken unto us by his Son who is the appointed heir of all things. There will never be any other Saviour. These are the last days. This is the day of salvation. Nothing further will ever be done in the way of obtaining eternal redemption for that is already obtained.

There remains no more and no further sacrifice for sin than the unspeakable gift of Jesus. What more could be done? The work is finished. He that believeth that Jesus Christ is come

in the flesh is born of God. He that does not believe this is yet in his sins. Every one that denies this is anti-Christ or against Christ.

Every requisition of law that came by Moses is fulfilled, is honored, is magnified. The Father is well pleased. The devil is cast out into the earth. Every prophecy is verified and accomplished.

John Baptist in his imprisonment sent two of his disciples to Jesus saying, art thou he that should come, or look we for another? In that hour Jesus displayed his glorious power, and said, go show John again the lepers are cleansed, the blind see, the lame walk, the dead are raised up, the poor have the gospel preached to them, and blessed is he whosoever is not offended in me. This was before Jesus was crucified and risen from the dead. Such proof and such evidence of the divine sonship of Jesus can not be rejected without manifesting the greatest wickedness in men, or that they are dead in trespasses and in sins. Jesus said except ye believe that I am He ye shall die in your sins. Every soul that will not hear that prophet shall be cut off from among the people. There is not another name under heaven given among men whereby we must be saved, neither is there salvation in any other.

Jesus said, if I had not come and spoken unto them they had not had sin; but now they have no cloke for their sin.

The work of redemption is complete. You need not expect any other Saviour than Jesus 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 us in Christ Jesus before world began. He was delivered for our offences, and raised again for our justification; and by him all that believe are justified from all things from which they could not be justified by the law

of Moses. This is finished. Shall we look for another? Jesus said blessed is he whosoever is not offended in me.

Every one that hath heard and learned of the Father comes to Jesus. To hear and learn of the Father is to believe the law of Moses, or to realize the guilt of sin, and the just condemnation of every one under the law, and therefore to feel the need of a Saviour. Such are weary and heavy laden, and they are drawn to Jesus. They believe He came down from heaven to do the will of God in earth, and believing they have life through his name. They trust in him and of his fulness receive and grace for grace. Those that come to Jesus renounce every false way, are humbled, hate themselves, and hate sin, and hunger and thirst after righteousness.

He that is not for Christ is against him. No man can serve two masters. Do you feel as Peter said, Lord to whom shall we go? There is no other Saviour. Jesus has the words of eternal life. There will never be any other Saviour than Jesus. If you do not believe in him it proves that you are under the power and dominion of sin, and that you are without God and without hope in the world. He that believeth not that Jesus is the Christ has made God a liar because he believes not the record that God has given of his Son.

Observe, Jesus does not say that you must believe that you are saved, but he that believes that Jesus is the Christ. You need not fear about your being saved if you believe that Jesus Christ is the Son of God. To believe that holds and contains all that is needful to save a sinner. P. D. G.

Monroe, N. C.

Elder P. D. Gold: I want to ask you some question that I want you to publish in the Landmark.

1st. Where did the marriage supper of the Lamb take place, in heaven or

on earth?

2nd. Were those that were bidden God's people or the non-elect?

3rd. Why did the servants gather the bad as well as the good?

4th. Where was the King before he came in to see the guests?

5th. If the marriage took place in heaven, how did the man get in without a wedding garment?

6th. If the wedding garment is the new birth, why did Jesus call the man his friend?

Where is the outer darkness that he was cast into?

8th. What is the difference in this outer darkness and the outer darkness that the one talent man was cast into, and what is the difference in that outer darkness and the 8th chapter of Matt. and 12th verse? Where were those children? Were they God's children? Where were they cast into?

9th. Where was the rich man before he was cast into eternal burning?

I consider every one a fit subject for hell till he is redeemed from under the curse of the law.

S. C. JONES.

1st. Where did the marriage supper of the Lamb take place? See Rev. 19:7. In the beginning of this chapter a great voice of much people in heaven is heard. Then that marriage is in heaven.

2nd. Were those that were bidden God's people or the non-elect? Bidden to what? See Matt. 22nd chapter. It is wise to consider the scripture and what is expressed in the connection. Many of the parables of Jesus have reference to the Jewish nation which were the Lord's people in the sense he came unto his own, and his own received him not; but as many as received him to them he gave power to become the sons of God. The apostles preached the gospel first to the Jews, but seeing they were unworthy, putting

the kingdom of God far from them they said, Lo we turn to the Gentiles.

Nationally these were the Lord's people, or they were Jews, but all are not Israel which are of Israel: but in Isaac shall thy seed be called.

3rd. I am not able to give reasons why such and things were done. The word said the servants gathered the bad as well as the good, but the bad were cast away, and the good were saved. It was the custom in the olden time for the King, the ruler or the father, when his son was married, to invite guests, and to furnish wedding garments for the guests. After the guests were gathered he would visit them and see who were the proper guests. Coming in and finding one without the wedding garment he said, friend, how camest thou in not having on a wedding garment? There appeared no enmity in the ruler as he addressed this man as a friend. But the man had no excuse for he was speechless. Many claim they are ready to serve the Lord, yet they make excuses—one to his merchandise, land, etc., thus proving they do not desire the kingdom of God above all else. Also it is shown that the man without the wedding garment was not a true servant of the Lord, but only by profession.

Many are called, but few are chosen. Many were called to that feast, but only the halt and maimed or poor came to that feast showing that there is something needed beside the letter of the word, or external operations to bring men to Jesus Christ in truth, though some will appear to come that are not good.

What is it to be cast into outer darkness? It is to be cast out of the place where there is light or favor. The Jews as a nation had favor, but when they rejected Jesus they were cast off as a nation, and cast into outer darkness or away from the privileges and

blessings of such as Abraham, Isaac and Jacob had. Where are the Jews now? Is there any blessing they are enjoying, such as Paul and other believers enjoyed? There is weeping and gnashing of teeth outside of the love of God in Jesus.

The rich man represents the Jewish nation clothed in self-righteousness, and faring sumptuously every day; while the afflicted sinner represents the people of God that have their evil things here. After death is the judgment or final disposition of mankind according to the principles of righteousness.

Where is the King before he comes to judge the world in righteousness by Jesus Christ. He is gone into heaven or the heavens must receive him until the restitution of all things which God has promised by his holy prophets since the world began.

Reading the scriptures carefully and searching them as faithful testimony concerning Jesus Christ and the kingdom of heaven will convince us that the Bible is full of mysteries, but these things are written that we might believe, and that believing we might have life through his name, and thus be manifested as God's children. Curiosity to find what shall become of John was not the thing for Peter to be concerned about, but to follow Jesus was the most important thing for him.

P. D. G.

In a late issue of the Landmark some remarks were made concerning a statement made by a writer, who did not sign his name, asking whether it is proper for a preacher to marry a woman and take her away from her people, and leave her for weeks with nothing to eat.

I do not know the writer's name. He did not name any preacher, and I do not know whom he meant. The question arising in my mind was, is it right for a preacher to leave his wife unpro-

vided with food or fuel for weeks. Is it not the duty of a man to provide for his wife? He that provides not for his own household has denied the faith and is worse than an infidel. I do not know of any preacher who is doing that way. I am very sure none in our country are doing that way.

Preachers have a hard lot, and their wives also have because their husbands are away from home so much.

There are destitute churches. If preachers visited them of course the brethren will minister to them of their carnal things, remembering their wives who are left at home.

We are not like the Catholics. They do not allow their preachers to marry. We say if our preachers do marry they have an obligation towards their wives. I know that a preacher's wife has a hard lot often, and so do many other married women. We should all seek to help and relieve each other.

Many of our people desire preachers to visit them and preach. When they go the brethren should, especially if they invite them, not only pay their travelling expenses, but give them something for their wives and children.

Sometimes one or more people will insist on a preacher visiting and preaching for them, he going some distance at his own charges, yet not giving that preacher a cent. If you urge or request him to come is it not right that you should minister to him, and help him along?

I am glad we have preachers that travel and preach; but when one goes who is not helped any, and whose family is suffering at home for food and raiment, what evidence has that preacher that he benefits the brethren?

P. D. G.

My view is requested of Rev. 19:7, "Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made

herself ready."

Just preceding this glorious event it is declared that mystery Babylon, the great whore, the mother of harlots and abominations of the earth is fallen. This great whore and mother of harlots or false denominations, holds and practices the false principles that men have the right to worship in any way they please, and ignore the word of God, and that the right or power is given unto men to set up their notions as faith. Hence so many different sects in the world, or so many harlots and abominations of the earth.

According to Bible authority and example no servant of God has any right to question God's authority about any thing, nor to change, either by adding to or taking from, any thing he has commanded. The people of God have always walked by this faith and given no heed to doctrines of men or devils. As they received the Lord Jesus so have they walked in him. Hence they follow him and therefore they walk in white. But they suffered much persecution from the great whore. But when all these enemies are slain then the true bride of Christ appears in linen clean and white, or in pure garments, and the marriage supper of the Lamb is come. His wife hath made herself ready. By following Jesus in all things, and enduring unto the end she hath made herself ready. She thus proves her love to Jesus and his commandments, and that she loves him above all others.

The great objection the other denominations have against the Old or Primitive Baptists is because they will not join with them in their worldly institutions. It is to the honor of God's servants that they follow the Lamb whithersoever he goeth, or they worship, fear, and love God. They worship God in the Spirit, rejoice in Christ Jesus, and have no confidence in the flesh.

P. D. G.

Brother H. T. Cox requests my view of Matt. 12:20, "A bruised reed shall he not break, and smoking flax shall he not quench until he send forth judgment unto victory?"

If I write any of the meaning of this scripture it will be of Jesus and concerning him. For it speaks of him and of no other. It cannot mean any mere man, be he pope, bishop, preacher or any other man whose breath is in his nostrils, and is blown out as a vapor or candle.

This relates to this blessed one who cannot fail nor be discouraged. He has the Spirit of the Lord God upon him, and is the fulness of the godhead bodily. He is anointed to preach good tidings to the meek. He shall show judgment to the Gentiles.

He shall not strive—or seek to do a thing and fail because the people did not help him, nor accept the opportunity. He shall not cry because of any disappointment or failure. He shall not lift up his voice in the street calling for the help of man. No. There is no failure in him, and he is the only one of whom it can be said there is no failure in him. He shall handle the subject of grace so completely that he will not break the bruised reed, nor hurt it. He shall so gently lead those burdened and heavy laden that he will strengthen and heal them. He will bind up the broken hearted. One feeling so small and helpless as a bruised reed shall not be despised, nor neglected, nor cast off by him. His healing shall be so complete and his handling so perfect that no sign, scar, sin, blemish or defect shall appear.

The smoking flax shall he not quench. Flax is easily burnt and while burning it seems it will be quickly consumed. One in the fire and feeling as easily to be consumed as flax could not hope or expect any preservation.

The people of God among the Jews when Jesus appeared on earth were

ready to be consumed. There was no comfort or peace in that land for them. Fire was the emblem of destruction Jesus should set as a refiner's fire. Under the old world dispensation water was the element of destruction as in Noah's day. But now fire is the consuming power. The children of the Kingdom should be baptized with the Holy Ghost and with fire, and the chaff should be burnt with unquenchable fire. For in the end all things are to be tried so as by fire.

When Jesus came his people appeared as the poor and halt ready to be consumed. There was in them though the light of fire by which they saw the glory of God shining, and felt their own bitterness of spirit. That dimly burning light in the flax emblematic of God's people Jesus would not quench or destroy. The very least hungering and thirsting after righteousness in these thirsty ones Jesus would own and preserve. The heat or life shining in these vessels he would nourish until he sent forth judgment unto victory or to truth. Jesus will never ignore or suffer to perish the glimmering hope of any brand plucked from the burning, or the least one of these that show the faintest spark of life and hope in them. For he is come to seek and to save that which was lost. So that all that are bruised as a weak reed, and suffering because of their distress, and all that are as flax burning under the fiery law, and ready to be consumed as a vapor he will nourish and preserve, and judgment shall appear in their behalf and defense, and truth shall rejoice against and over iniquity as Jesus turns the victory to the gate in triumph for all the oppressed.

Also 31st and 32nd verses of same chapter.

A charge was made by the Pharisees against Jesus that he cast out devils through Beelzebub the prince of devils, or that he was in collusion or partner-

ship with the devil in casting out devils. Jesus reasoned that a house divided against itself could not stand, or that satan is not divided against himself.

The malice of this accusation can hardly be conceived. Jesus said, if I by the finger of God cast out devils then is the Kingdom of God come among you. There could not therefore be a greater sin, nor one showing more malice than to charge the Spirit of God by whom devils are cast out to the work of satan. Jesus said all manner of sin and blasphemy shall be forgiven unto men, but the blasphemy against the Holy Ghost shall never be forgiven unto men. This is what is called the unpardonable sin. The malice that embitters men to charge the work of the Holy Ghost in the revelation of divine power in casting out devils as being the work of satan can not be forgiven. That is the highest and most glorious work of the Spirit of God. If one is so corrupt as to ascribe that glorious work to satan it shows such wickedness of heart as precludes all hope of mercy or forgiveness. All the vessels of mercy that feel they are broken at the fountain, and can hold no water are kept from this blasphemous sin against the Holy Ghost. P. D. G.

OBITUARIES

MRS. HOPIE A. POINDEXTER.

Our dearly beloved Sister Poindexter was born in Franklin county, Va., April the 28th, 1853, and died February the 15th, 1907, at her home in Roanoke, Va., making her stay on earth 53 years, 9 months and 15 days. She was a Miss Newbill, and married E. H. Poindexter December the 15th, 1870. He died some time in the spring of 1904. He was also a member of the Primitive Baptist church here in Roanoke, and was highly esteemed by all the members of the church.

Sister Poindexter was the mother of seven children, five sons and two daughters, one son having preceded her to the grave while in infancy. Six children, of whom she was such a kind and loving mother, are left to mourn their loss. To the dear and bereaved ones I would say, do not grieve for her, your loss is her eternal gain, for it is said "Blessed are the dead that die in the Lord." She is now resting from all the toils and sorrows of earth and earthly things. Jesus can raise her body and cause her to sing in glory around the throne of God, where Jesus says: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." May the good Lord, if it is his will, prepare the bereaved ones to meet her where no farewell tears are shed.

This lovely sister had been a member of the Primitive Baptist church for more than thirty years, having united with the church at Old Bethel, in Franklin county, Va., where she remained till she, together with her family, moved to Roanoke seventeen years ago. She then brought her letter and put it in with the Primitive Baptist church at Roanoke.

We all looked upon her as being one of the bright jewels of God's mercy. We feel that too much can hardly be said of her good qualities, orderly walk, and godly conversation. She left full and complete evidence of a good hope in the dear Savior through his grace and mercy. Oh how we miss her at church! Her seat is vacant, which she filled always when able to do so. We miss her at her home, where she always gave us such a hearty welcome. Only two weeks before she was buried, fourteen of the brethren and sisters, together with her pastor, by her persuasion, went home with her on Sunday for dinner. She said while preparing the dinner, she wished her table was large enough to seat every member of this church. She was then in her usual health, and was so cheerful, and firm in the faith once delivered to the saints. This was the last time the writer had the pleasure of seeing her alive. She was

taken seriously ill of pneumonia on Tuesday night and lived only ten days. The doctors did not allow any one to see her. All their skill and the aid of trained nurses and kind and loving children could not keep her a day longer than her appointed time. Her funeral was preached at the church by Elder Sam N. Hurst, in the presence of a large congregation of sorrowing friends, after which the remains were taken to Fairview cemetery and laid beside her husband, to peacefully abide the pleasure and purpose of God, to whom we look for salvation and redemption, and who will change our vile bodies and fashion them like unto the glorious body of his Son Jesus. When we see him we shall be like him.

Then happy time, oh joyful hope,
 When death's cold wave has past,
 Then we shall greet those gone before,
 Where songs of praise will last.
 Written by one who loved her.

MRS. G. W. SPARKS,
 Roanoke, Va.

DEACON JOSHUA MEWBORN.

Deacon Joshua Mewborn was the son of Elder Parrott and Mary Mewborn, was born April 18, 1827, and fell asleep on the morning of January 29th, 1907, making his stay here on earth four score years, less two months and nineteen days. Physically he was always delicate, not knowing what health was as many do.

He was united in marriage to Miss Winnefred Wooten on the 11th day of October 1853, and of this union there were born eight living children, three sons and five daughters, one daughter died in infancy. He lived to see all the rest grown, and all married to good loving companions, except one, the youngest. Three of them were members of the same church he was, and all preceded him to the grave save two, a son and a daughter.

He with his brother, George, united with the church on the 23rd day of September, 1850, at Mewborn's meeting house, Greene county, N. C., and lived a faithful member

until called to go home above, never missing a meeting unless prevented by sickness. There was not a scratch against him. He let no worldly matters come in between him and his church duties. He was a hard student for the truth laid down in the Bible. I have often found him all alone with his Bible in silent meditation of the revealed things of God. He was as well versed in the scriptures as most any one I knew of and loved to talk of them. He was chosen deacon of the church in September, 1865, said office he filled satisfactorily to the church and honor to himself. He was not only a deacon in name but a deacon in word and truth.

At the September meeting, 1873, he was chosen clerk of the church and filled that office satisfactorily until 1884. He then resigned and this writer was chosen to succeed him.

He leaves to mourn, two children, twenty-one grandchildren, fifteen great-grandchildren, two brothers, one sister, the church and a host of friends, and no enemies.

At his request his grandsons, viz: William, Eurastus and Herbert Herring, J. Thomas Whitted, Noah and Litus Mewborn were chosen pall-bearers.

A large gathering of friends and neighbors assembled at the family burying place to pay their last sad respects to him. Just before he passed away he raised his hands and spoke as though he was speaking to some one and exclaimed, Jesus. He then laid his hands gently down, closed his eyes and fell gently to sleep so quickly and easy that those not looking at him could not tell it.

None will miss his wise council more than the writer. I esteemed him a wise and noble councilor in church affairs. Surely a father in Israel is gone, he greatly desired to go and be with Jesus. He said this world had no attractions to him. He was always thankful it was as well with him as it was, and while he greatly desired to go, he was willing to abide the Lord's time. He had been confined to the house for a year or more.

There was in his family beside himself, one deacon, a preacher, a magistrate, a lawyer, a doctor and four school teachers.

He was a faithful soldier in the late civil war. I feel much more might be written of his noble qualities and the half not told.

Read in conference, Saturday before the second Sunday in March, 1907, and ordered to be placed upon the church record and a copy sent to the Landmark for publication.

T. B. LANCASTER, Moderator.

LEVI J. H. MEWBORN, Clerk.

Brother Gold, I have received the following pieces or articles of my father's writing, viz:

"Experience," published in Primitive Baptist, vol 18., No. 17, 1854.

"Washing the Sain't Feet," vol. 20, No. 23, 1856.

"Wonders in Heaven," vol. 21, 1857. 1857.

"A Piece of Crust," vol. 26, No. 6, 1864.

I would like to get the following articles which were published in the Primitive Baptist, viz: One in 18th vol., No. 11; third in 18th vol., No. 22; fourth in 20th vol., No. 15, 1856. Some of these are continued in several numbers. I am confident some Baptists have them if they only would take the time to look them up.

There may be others that I do not have any record of, if so I would be thankful for those also.

Yours affectionately,

L. J. H. MEWBORN.

Snow Hill, N. C.

MRS. ELLA JONES.

Mrs. Ella Jones, wife of Ephraim Jones and daughter of G. P. and Nancy L. Thomas, was born September 7, 1881, and died February 5, 1905, at the age of 23 years, 4 months and 28 days. She was married to Ephraim Jones September 12, 1901, and one child was born unto them. She leaves a husband, father, mother, four sisters, three brothers and many friends to mourn her death. She was always an obedient child, an affectionate sister and a loving companion. It always seemed to be her desire to lead a

true, upright, honest life, and to walk in the paths of virtue. Whenever her health would permit, she loved to go to the church, but for several months before her death she was never heard to murmur or complain. Some time during the first of her sickness she wrote the following piece, which was found by her mother after her death:

"When ever I die, I want my baby to be well treated. I know I will not be a long liver, without a great change. I do not crave to live always. I do not feel worthy of being with anybody. I feel that everybody hates me. Oh, what would I give if I could get this trouble off my mind. I feel that the devil has a rope around my neck pulling me, and I have to go. It seems to me every day is my last one, and I have to burn for my sins. Oh! how often have I cried and tried to pray, but could not be heard by any one. I have so often cried at night till my pillow would be met with tears, while others were sleeping so sweetly, like they were sure to go to heaven. The more I study the worse I get. I do pray, Lord, have mercy on me in this world of sin. I do believe I will go crazy. Good by my loved ones that have forsaken me."

During the last of her sickness she seemed to be satisfied and perfectly willing to go. One night, about a month before she died, she said that Jesus came to her and told her that she would not be lost. This made her so happy that she jumped up and prayed as loud as she could. After this she dreamed that she was baptized by Elder Joseph Turner, and that she came up out of the water singing: "I praise the Lord for what he has done, and has done so much for me."

She also dreamed that she and her mother went to heaven and there was just one man there. He set out two chairs for them and told them to sit down, that he wasn't quite ready for them. She said the bottoms of the chairs were covered with plush and fringed with gold; and that it was the prettiest place she was ever in.

Just three days before she died, she told her mother that her little sister who died in

infancy, came to her and rang a little bell three times, and told her she must come. On being asked if she thought she would meet her little sister in heaven, she said, yes; as quick as the breath leaves my body I'll be with her." She told her mother just before she died that she believed she was one of God's little angels, that she just felt like she was. She called all of her relatives and friends who were present to her bedside and told them good-bye, asking them to meet her in heaven. Then clapping her hands and smiling, she passed peacefully away. Weep not dear friends, for we have every reason to believe that her soul is now resting with God.

Written by PEARL KING.
Pizarro, Va.

This obituary copied from the Messenger of Truth. Please publish in Zion's Landmark.

And oblige,
HARRIET C. MORAN.

JAMES.

The little son of J. M. and M. B. Williams was born July the 3, 1905, and was taken away June 3, 1906, making* his stay on earth 11 months. He was sick two weeks, and suffered greatly during that time; but bore his suffering with the most patience I ever saw a child.

It seemed that he was the pride of the whole family. Oh it was so hard for us to give him up, one that we loved and cherished so much. I know that we can never see his smiling face again while in this sinful world; but it is my prayer that the whole family may be gathered together with our darling babe around the throne to praise and adore him that doeth all things right. The Lord giveth and the Lord taketh away, and blessed be his holy name.

Brother Gold, I know the Lord did right in taking my baby, but I can't be submissive to save my life. Oh that I could be submissive to the will of the Lord.

Oh how thankful we ought to be when our families are unbroken. Little James was the first to be taken of the family. His

place is vacant, and can never be filled, but while we miss him we could not wish him back again, but say dear babe with God remain.

Brother Gold, I will relate a vision or dream I saw just a few days before my baby was taken away from me. I lay down to rest, and it didn't seem that I had been asleep when it seemed that I was holding a needle between my fingers and thumb, the needle broke in two pieces, the point flying upward while I held to the other piece. I immediately thought that my child was going to die, and when the last breath was gone, its spirit would fly upward to God who gave it. While I would hold to its earthly form as long as the Lord would permit me to do so.

Written by its heart-broken mother,
M. B. WILLIAMS.
Linwood, N. C., Route 2.

SALLIE LEONA BAKER.

Little Sallie Leona Baker, the infant child of Mr. and Mrs. Mack Baker, aged three years, died Friday morning about 3 o'clock with pneumonia. She had been confined to her bed just a week. She leaves a father, mother and three sisters and three brothers to mourn her loss. She was a bright child, and loved by all who knew her. We hope to meet her on that bright immortal shore where we shall meet to part no more.

Written by her friend,
BETTIE FORBES.

A P P O I N T M E N T S .

J. A. MONSEES.

Storie's Creek, April 1.
Durham, 2, at night.
Raleigh, 3.
Clayton, 4.
Salem, 5.
Healthy Plains, 6.
Sandy Grove, 7.
Sappony, 8.
Falls, 9.
Pleasant Hill, 10.
Upper Town Creek, 11.

Wilson, 12.
 Lower Black Creek, 13.
 Memorial, 14.
 Cross Roads, 15.
 Bethany, 16.
 Smithfield, 17.
 Little Creek, 18.
 Rehoboth, 19.
 Clement, 20.
 Four Oaks, 21.
 Benson, 22.
 Bethsaida, 23.
 Dunn, 24.
 Good Hope, 25.
 Sandy Grove, 26.
 Middle Creek, 27.
 Oak Grove, 28.
 Durham, 29, at night.
 Greensboro, 30.

L. H. HARDY.

Saturday and first Sunday in April, Sandy Grove.

Monday night, Beaufort.

Tuesday and Wednesday, North River.

Wednesday night, Straits.

Thursday night, Davis' Shore.

Friday, 2 o'clock p. m., Nelson's Bay.

Saturday and 2nd Sunday, Hunting Quarter.

Monday evening, Hog Island.

Tuesday, Cedar Island.

Thursday night, Clayton.

Saturday and third Sunday, Prospect Hill.

J. E. ADAMS.

South Quay, first Sunday in April.

Elizabeth City, Monday night and Tuesday.

Flatty Creek, Wednesday and at night.

Elim (Powell's Point), Friday and Saturday.

Kitty Hawk Banks (Providence) second Sunday.

East Lake Tuesday and Wednesday.

North Lake Friday before third Sunday.

Mason's Point, Saturday.

Tiny Oaks, third Sunday.

Rose Bay, Tuesday.

Beulah, Wednesday and Thursday.

Goose Creek Island, Saturday and fourth Sunday.

Thence to Cedar Island. Brethren arrange appointments, would like to go to Portsmouth.

Cedar Island church Saturday and first Sunday in May.

Hunting Quarter, Monday and Tuesday after first Sunday.

Nelson's Bay, Tuesday at 3 p. m.

Davis Shore Wednesday and at night.

Straits, Thursday and Friday.

North River, Saturday and second Sunday.

Beaufort, Monday night.

Morehead City, Tuesday and at night.

Wildwood, Wednesday.

Newport, Saturday and third Sunday.

LaGrange, Tuesday and at night.

Goldsboro, Wednesday night.

JOHN A. SHAW.

Galloway's, Saturday and first Sunday in April.

Red Banks, Monday.

Great Swamp, Tuesday.

Hancock's Wednesday.

Beaver Dam, Friday.

Sand Hill, Saturday and second Sunday.

Muddy Creek, Monday.

Cypress Creek, Tuesday.

Maple Hill, Wednesday.

Southwest, Thursday.

Bay, Friday.

Stump Sound, Saturday and third Sunday.

Yopp's, Monday.

Wardsville, Tuesday.

Northeast, Wednesday.

G. BRYAN.

Bethany, April 9.

Union, 10.

Smithfield, 11.

Clement, 12.

Four Oaks, 13.

Oak Forest, 14.

Corinth, 15.

Hickory Grove, 16.

Reedy Prong, 17.

Seven Mile, 18.

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Hornett, 19.
 Mingo, 20.
 Black River, 21.
 Benson, 22.
 Bethsaida, 23.
 New Hope, 24.
 Bethel, 25.
 Fellowship, 26.
 Sandy Grove, 27.
 Willow Spring, 28.
 Oak Grove, 29.
 Durham (night), 30.

W. M. MONSEES.

Moon's Creek, Saturday and fifth Sunday
 in March.

Danville, Sunday night.

Dan River, April 1.

Wolf Island, 2.

Reidsville, at night.

Greensboro (Brother Tilman's house),
 Wednesday night.

High Point, Thursday night.

Brother John Snider's, near Thomasville,
 Friday night.

Pierce's Chapel, Saturday and first Sun-
 day.

E. E. LUNDY.

Goose Creek Island (union meeting), Fri-
 day, Saturday and fifth Sunday in March.

Bethel, Saturday and first Sunday in
 April.

Sheffield, Sunday night.

Morehead City, Monday night.

North River, Thursday and Friday.

Straits, Saturday and second Sunday.

Davis' Shore, Monday night.

Hunting Quarter, Wednesday.

Portsmouth, Thursday and Friday.

Cedar Island, Saturday and third Sunday.

White Oak, Saturday and fourth Sunday.

Tiny Oak, Thursday night.

North Lake, Saturday and first Sunday in
 May.

East Lake, Saturday and second Sunday.

Elder W. W. Barnes' appointment are
 called in. He wrote me that he is sick.

P. D. G.

Elder A. A. Ashburn has written a his-
 tory of the Fisher's River Association giving
 a succinct account of its organization,
 churches, ministers, proceedings, etc., all of
 which is interesting. Price one dollar per
 copy. We will send a copy of this book and
 Zion's Landmark one year for two dollars.

Elder M. E. Lundy has republished some
 of the writings of Elder Joshua Lawrence.
 The work is a crushing exposure of the
 money loving, corrupt methods of modern
 money beggars in the name of religion.
 Price 50 cents per copy. Five copies to one
 address \$2.00. Address him, 312 Queen
 street, Wilmington, N. C.

Some members and friends desire to read
 the Landmark that are unable to pay for it.
 If any brethren or friends desire to help
 such and will send me the money I will be
 glad to apply it to them and publish the
 names of those so helped. P. D. G.

Brother W. H. Shields desires to state
 that those who have subscribed through
 him for the Landmark can send direct to
 me. P. D. G.

PRICE REDUCED.

The price of Durand and Lester's
 Hymn and Tune Book is reduced to
 \$6 per dozen, sent at expense of the
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 book, sent by mail postpaid.

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 ing the kind of notes desired—round
 or shape.

A booklet containing rudiments of
 music will be sent, without additional
 cost, with each book when requested.

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P. G. LESTER, ASSOCIATE EDITOR, FLOYD, VA.

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G.W. Griffin

1907

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, 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.

SUBSCRIPTION PRICE OF ZION'S LANDMARK.

The Price of Zion's Landmark is \$1.50 per year for less than clubs of ten.

Clubs of ten or more can have the Landmark at one dollar each for cash in advance.

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

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All brethren and friends are requested to act as agents.

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RURAL ROUTE NO. 5.

RALEIGH, N. C.

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS.

Reidsville, N. C., March 13, 1907.

Dear Brother Gold: I have written so much of late that I am almost ashamed to write more, but how can I help it? My heart is enlarged before the Lord and I feel that my tongue is loosed. The children of the kingdom are my people and I must speak to them in love.

I have been completely shut in from all the churches for four weeks and am just out of a bed of terrible sufferings. I have been in the ministry 33 years and do not remember now that I have ever before been kept out of our own meetings more than one Sunday at a time by reason of afflictions of my own person. Now the Lord has raised me up so that I can sit here and record something of my thankfulness to God for his goodness to me. Now I have hope that I shall soon meet his children again in the garden of the Lord and be blessed of him to speak some word of praise to his holy name and to comfort some of his poor mourning little ones, and to confirm those in the way and say to them be strong, yes be strong in the Lord and in the power of his might.

Here is the strength of the Lord's children.

The world trusts in their own arm for salvation, but the children of the kingdom trust in the strong arm of their God, for they know that there is salvation in no other.

To read the life and character of Jesus Christ is moralizing to any one and leads the feet of the little ones in

the path of righteousness and peace. No child can pattern after Him and go wrong, for he always walked in lowliness of mind and meekness of heart, doing the will of his Father.

The trashy human literature of this present day is deceptive and full of corruption, leading astray the simple minded, leading them from home, from father, mother and all that is lovely. Leading them to seek through the channels of corruption for the sinful pleasures of this life.

Some years ago I read in a newspaper the account of the capture of a very noted train robber on the Erie Railroad in New York. The article stated that this robber, when a mere boy, got his ideas which led him into these evils from reading the life of Jesse James, the great thief and murderer of the West. Some years ago a banker and a very honorable man was killed at Aurora, Beaufort county, N. C., by some young men. They got their ideas upon which they organized from reading the book of Jesse James. Recently two boys were apprehended at or near Greensboro, who had started at or near Greensboro upon the same kind of Mission and they got their ideas from reading that same book.

There was a strong effort made in the Legislature which has just adjourned to establish a reformatory for the criminal youth of the State, but not one word did we hear about stopping the ungodly and corrupt literature that is doing so much to lead our

boys and girls into these criminal thoughts and habits. We build the foundation for crime in the very tender hearts of our children and then think it strange that the children have strayed so far from the path of his father. Often we hear the scriptures contradicted which say: "Train up a child in the way he should go and when he is old he will not depart therefrom." and "Bring up your children in the nurture and admonition of the Lord," etc. It is said that those scriptures will not hold good in our day, when the case may be that that very father or mother has paid for some corrupt book and given the poison to his or her children to draw his or her mind away from all home teachings of morality and truth. Instead of reforming the criminal, why not try to cut off the channels through which these criminal waters flow into our homes and poison the minds of our children?

The so-called temperance people of our State lay around every Legislature and preach and lecture every nook and corner of our land with their favorite text: "No drunkard shall enter the kingdom of heaven." They forget (or may be they never knew) the text, 1st Cor. 6:9-10. "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor absurers of themselves with man kind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God." Why do they exclude all of these other evils and see nothing but whiskey drinking? Many go out lecturing on temperance, for which they receive a good paying salary and would not go without the salary. Is he covetous? then he shall not inherit the kingdom of God. Is there not as much need of repentance in him as there is in the drunkard? Oh

consistency!

Profanity and vulgarity are two of the greatest evils in our land today. Men engage in these things in the very presence of the youth and boys of our land.

Boys get to thinking that they cannot be men until they can manage to double and twist a lot of wicked oaths, squirt out a lot of tobacco juice, have cigarettes and pipes sticking out of their mouths; and, too see ladies passing by, to speak some nastly vulgar words about them, and refer to their father and mother as "The old man, or the old woman." Yet these are young gentlemen (?) who strut about and cut the "dandy," and they are very often the parlor birds of the very girls about whom they had used the vulgar language.

I may be a crank on these things but if these things are fit to be in the world unrebuked I am blind and cannot see afar off.

I do not believe that any man can swear an oath without sacrificing his manhood to do so. And to use vulgar language is base in the extreme.

We are told to let no evil communications proceed out of our mouth, that they corrupt good manners, to let our words be yea, yea, nay, nay, for whatsoever is more than this cometh of evil. God alone can curse, and it is he who blesses. The words of man are vain and foolish.

Primitive Baptists, ye are not of the world for God hath called you out of the world and the world hateth you. Make no compromises with evil, stand aloof from these evil things and teach your children to do so too. If they are not respected in the high societies of the world because of their chaste lives it shows the evil of the societies and it should be an honor to them and to you. Teach them to be men and women and brave against this tide of evil which is flowing so strong now in this

fast world.

Not many months ago an honorable young man of this town told me: "Oh, Mr. Hardy, you cannot imagine the evil that there is in the 'upper ten society of our own town.'" I said, from what I have heard it is very bad. He said: "You cannot know anything about it, you have never been in it, but I *know*. I have been there." Just think of children being raised as Primitive Baptist children should be and then to remain in and go in and out in such corruption. Oh, it is too bad! too bad! I would pass from these cess pools of corruption into that which is holy.

God has called us out of the world and we are risen with Christ. Let us seek those things which are above. Above the law, above the world in the kingdom of God. All that we have and all that we are belongs to the kingdom of God. We should elevate our lives to our families in their necessary comforts and to the church of the living God, which is the pillar and ground of the truth. These things shall never fail us. These other things must perish with the using. If we have wealth, or honors, or titles they must fail. For these things the world seeks after. The kingdom of God is hated by the world and we need not think that the world will love us. We should stand aloof from the world and make no compromises with the unfruitful works of darkness. What they did in the green tree they will also do in the dry tree.

What people think of us, or do to us, or say about us does not hurt us. If we keep ourselves unspotted from the world the world cannot spot us. No, we have one judge, even God and all other judgments must be counted off before him.

We are the salt of the earth, the light of the world. Then let us live so that our lives may be worthy to be fol-

lowed and those who see and know our lives may say, truly they have been with Jesus. Let our speech and our walk betray us and let us not deny him.

The little ones by the fold desire a home in the house of God. They want peace. They are looking for Jerusalem, a quiet habitation, and if they see us living after the flesh what right have they to believe that we have been called out of the world? But if we through the spirit do mortify the deeds of the body then their love will be unto us. Thus the door of entrance will be made before them and the door of strong desire for gospel fellowship with the church will force them forward and we will not need any protracted meetings nor other worldly inducements to build up the church for it will rise up in the name of our Lord Jesus Christ and shine forth as the sun and the bride will appear before the Lord fully adorned for her husband.

Oh that the Lord may so dwell in our hearts that we may turn away from the world and turn unto the Lord with our whole hearts, and serve him in our bodies and spirits which are his, and his name be praised forever. Amen.

Your brother in a lively hope in Jesus Christ the Lord.

L. H. HARDY.

Rocky Mount, N. C.

Elders Gold and Lester, Dear Brethren: I am not feeling well enough this beautiful morning to go to preaching, and am in my room, thinking upon some scripture which rested upon my mind a great portion of last night, and want to express my feeling to those with whom I cannot meet today, and if my heavenly guide and teacher will instruct me and lead me in the path of truth, I will make the effort to do so, though it is in much weakness I at-

tempt it.

The scripture referred to is the 25th verse in the first chapter of James. And reads as follows: But whoso looketh into the perfect law of liberty and continueth therein, he being not a forgetful hearer, but a doer of the work. This man shall be blessed in his deed. The 23rd verse: For if any be a hearer of the word and not a doer, he is like a man beholding his natural face in the glass; 24th verse: For he beholdeth himself and goeth his way and straitway forgetteth what manner of man he was. To be a hearer of the word and not a doer is not of any lasting benefit any way. For as the man beholdeth his natural face he straightway forgets what manner of man he was, even so while hearing the word such a man may feel that he is hearing the truth as the speaker tells him how he should observe and look into the perfect law of liberty and mark out to him his disobedience. And he thinks as he sees himself rebellious and negligent as a doer of the work that he knows he is hearing the truth and may feel drawn out to him who is the word and also to him through whom it is spoken. So much so that he will speak encouraging words to the speaker, or if so be, the preacher who may be the pastor of the church to which said one belongs, and thus inspire in his pastor a hope to see him become a doer of the work as well as a hearer; and if after the preacher has been thus made to hope for good fruits, he sees such a one altogether or in a great part, depart and forget straitway what manner of man he was; and instead of looking into the perfect law of liberty and continuing therein, he departs therefrom and may not be reminded what manner of man he was until the glass is held up before him again, and deceives himself and disappoints his pastor and hopeful brethren who are so anxious to see their negli-

gent brethren be faithful doers of the work, and for whom they oftentimes are praying for their welfare.

But whoso looketh into the perfect law of liberty and continueth therein, he being not a forgetful hearer, but a doer of the work, is the man that is blessed in his deeds.

This law is a law of love, a law of freedom, law of life, law of peace, a holy righteous God-given law. Not like the law from which Jesus freed us, that could not give life, and from which the poor sinner could never obtain deliverance. But this is that blessed law Christ Jesus our Redeemer gave us together with his own precious self, freeing us from the law of sin and death and giving us this law of life and peace. And to obey this law, and be a doer of the work is altogether spiritual, and can be done only by those who have the spirit of God and whom he works in both to will and to do of his own good pleasure. And since we are under this law the law of sin and death hath no dominion, power nor authority over us. For the law of the spirit of life in Christ Jesus has made us free from the law of sin and death. But dear brethren, because we are not under that fiery law shall we become forgetful hearers? God forbid. We should always so speak and so do as they that shall be judged by the law of liberty. And according to the word of Him who cannot lie we shall be blessed in our deeds; and the blessing comes to us from the Lord, not from the mere act of performing them, as some may suppose, for without faith in him who blesses, a performance would be hypocrisy (even were it possible for us to do it without faith), and of course it would not be attended with the blessing. For to be a doer of the work, it is God working in us both to will and to do of his own good pleasure, which work was created in Christ Jesus before the

world was, and is being made manifest in us in time, and the blessing in the deed is the salvation that was also in him. All of him and for us. So all the glory, honor, power and performance is of him and we should glorify him for it, and not us at all. And all who are not forgetful hearers do ascribe all glory, honor, dominion and sovereignty to our God. It seems to me that this glorious law is to the child of God the greatest act of freedom, for if we be in the right spirit we want to do nothing but what this blessed law not only allows but commands us to do, and in that case when we are under the influence and power of the spirit, can do just what we want to do, and so doing always do that which is right and the proper thing to do. Surely it is a law of liberty, when it liberates the meek, humble child of God to do just what it seems good to him to do, and so doing he offends, injures nor hurts any creature or thing in the world, but on the other hand shows himself a friend to all righteousness and goodness for which he will never be ashamed or suffer. For the Lord tells us, no good thing will he withhold from them who walk uprightly.

Your brother in hope,

M. B. WILLIFORD.

Archer, N. C., Route No. 1.

Elders P. D. Gold and P. G. Lester,
Dear Brethren: If I could feel worthy to so call you: but trusting that our worthiness is in the Redeemer to give thanks to one who is able to receive and bestow for our flesh is of the spirit man Adam, and through him we are dead, but in Jesus we are made a live: but is not this indwelling of the spirit the glory of Christ given to his poor people? But who is able to speak of the unsearchable riches of Christ the one whom he reveals himself to. I have some few things on

my mind that I wish to pen to you, but don't know how to approach you with them as my education is so small and weak. I fear that I am not able to utter words to explain my feelings to you as I wish to: but I trust that you can bear with me in my poor, ignorant manner of expressing it to you. I have been pondering of late over some dreams that I have had for the last four years. First was shown by my companion being stolen from me in the beauties of baptism (in a dream) and carried to the water and baptized by Bro. Wm. Woodard, and saw the water drip from her hair to her shoulders clear as chrystal. Next I knew she came to me smiling and said, I've been baptized. In 1905 I had a dream that the Bible was handed down from above, and fell on my lap open, and it seemed that I saw those words: In thee O Lord do I put my trust. Never let me be ashamed: deliver me in thy righteousness. Going on with a deep impression of love and sorrows resting upon me both day and night, and feeling my unworthiness in this old body of flesh, until I fell in a slumber one day at noon, and there I saw a bright young lady come and take a seat with Bible open, and then I said, let us read, but don't remember where I read. The next day at noon I was at the same place, and fell in a slumber, and I saw a married lady come and take a seat by me with Bible open in her hand. She gave it to me and told me to read, but can't remember at this writing where I read.

On the last of July, 1905, in a vision of night, I went to a Baptist association and drove a blue horse, and when I went to hitch my horse I found that I was tying to an olive tree, and it seemed that I made the third trial before I could consent in my mind to tie there (but did), then looking over the congregation I saw one face that I knew and it was a boy in the pulpit,

then I started to the stand, and met a dark complexioned man with black moustache. When he grasped my hand and said, if we had known you were going to be with us we would not have let him consume so much time. I told him I had just got there. He turned to my right, then I saw several others, one behind the other, like a drove of sheep. Then I passed on the stand, and as I went in the stand I saw the place was brighter than the sun of day. Then this boy passed out on the other side. Turning my face to the west I viewed a large tree in the shape of an oxheart cabbage, with its leaves glittering with honey dew, and under this tree I saw a large congregaiton; then I began to tell them something; it appeared to me I forgot where I was. When I found myself I saw several tears (that I saw natural when I went to the church). Some time ago I dreamed that the lightning struck a tree just in front of me, and one flash seemed to strike the left side of my nose, then flashed to my heart but did not injure me; then those words were presented to my mind, the word of God is quick and sharper than any two-edge sword.

A few days ago I was talking with a neighbor of whoremongers. It seemed that he thought it was but little sin. I asked him if he would have to kill but one man before he would be considered a murderer. Answer was no. I told him I looked at his question in the same light, and could not see it any other way. Then I saw the word whore down in large letters. After talking with him and with the old serpent crawling over the sheet of paper (in a dream) that proved to my mind I had instructed him right- Should we not thank God for the right way, to be blessed with wisdom, to teach all such weakness, to refrain from such

things upheld by the devil.

Your borother in Christ, I hope,
A. W. THOMPSON.

"As thy days so shall thy strength be," Deut. 33:25. This is one of the great, and important promises of our God to poor halting and limping Israel, that is so often unperceived by them. How often we conclude with poor old Jacob that "all things are against us," and with David, the Lord has forgotten to be gracious," and another of David, "surely the Lord is clean gone forever," and again we coincide with Solomon's expression, "Where is he whom my soul loveth?" This great and noble man of God, who had more wisdom than any of his contemporaries; or any that antedated him; or any that has ever succeeded him, save Christ alone; getting in such lonesome and solitary places, we need not be surprised if such at times be our unhappy fate. Another consoling expression of this man of wisdom, to the weary, which says, "When on my bed at night I sought him whom my soul loveth." This means a great deal. "On my bed at night," while prostrate (on bed), "at night" (in the dark and lonely) "I caught him," by praying and mourning, crying over my dejected and lonely condition, there I longed for his divine presence, and approving smiles, to encourage me in this warfare here below. O that I might feel the sweet and comforting influence of his Holy Spirit! But alas, alas! it all seems to be darkness. My soul is frozen as it were into one hard congealed mass, but as I grope in darkness I am "seeking him whom my soul loveth." While we are thus encouched in darkness, and despairing almost of hope, we cannot then understand that, "as our day our strength shall be." These troubles are only preparing us for his services, and for the upbuilding of his glorious kingdom

here upon earth. These trials are to learn us to cry, and beg him for mercy, and in this we also learn that we are helpless. We must learn the necessity of grace to fortify against despair and darkness, it is the only support for the Christian, and he must certainly feel the need of it to appreciate it, and it equally follows, that he must learn the necessity of grace, through tribulations. David says: "They wandered in the wilderness, and in the solitary way; they found no city to dwell in. Hungry and thirsty, their souls fainted within them. Then they cried unto the Lord in their trouble, and he delivered them out of their distress." (Psa. 107:4-7). So wonderfully, graciously and kindly he protects us through all of our "down sittings," and engulfed darkness and distresses, ere long causing the "Son of righteousness to arise with healings in his wings" and to break radiant through the thick clouds of darkness, expelling all of our sorrow and seemingly our impending doom of never ending sorrows, has been turned into extatic joy, "unspeakable and full of glory," and again we feel to adopt David's language, "praise the Lord, O my soul, and all that's within me bless his Holy name." And again, "He is my shepherd, and I shall not want. He maketh me to lie down in green pastures. He leadeth me beside the still waters; He restoreth my soul, and I shall dwell in the house of the Lord forever." (Psa. 23:1-2-3. While it is evident that we must have trouble while we sojourn here in this unfriendly world, it is also equally true that his grace is more than a match for all of our conflicts. It does not make a particle of difference, how distressing the nature or character of our troubles. If it is as Job's from the loss of property; loss of children; loss of health being afflicted with sore boils. Or as Jacob with the sad and appalling news "that

Joseph is slain or some evil beast has devoured him, or as that of poor heart-broken Peter when his blessed Savior in dying agonies looked upon him after denying him the third time, "remembering what Jesus had said, he went out and wept bitterly," the underlying arm of the Most High, or efficacious grace of God is able to turn your captivity, and to "make you more than conqueror through him that loved you, and gave himself for you." As when he turned the captivity of Job, giving him his children, his health and double the amount of property. Poor old Jacob brooding over a lost son for lo these many years was wonderfully surprised. When he was informed and evidenced that "his son was yet alive," and he says, "I will go to see him before I die." Instead of him being devoured by some wild beast, he was a ruler of that great country where there was corn to sell. (But was not sold to Joseph's brethren), but it was given to them. There is our third witness, poor Peter, heart-broken and sad, goes a fishing, Jesus appearing on the bank, and divulges the great secret of the resurrection from the dead, because they durst not ask him who he is, knowing that it was the Lord," and they of course knew that he had risen from the dead. He then assures Peter that he must "feed his sheep," which certainly is an evident token that he was not forgotten by his gracious Redeemer. We are sometimes discouraged because we cannot see our way, in the dark, dismal and unknown future, and our plans and future appointments are so often frustrated. But "as our days our strength shall be." We cannot look through the dark beclouded future time, with these dark, beclouded natural eyes, and see God's providences which are hid deep down in his own wisdom and economy, and as time hasten, God continues to dispense his blessings to the poor and

needy. We can see that demonstrated in Paul's case when he "sought the Lord thrice to remove the thorn that was given him in the flesh." But each time he received the answer, "My grace is sufficient for you." Isn't that all we could ask or wish? It seems to me like that if he will kindly afford us grace in time of trouble, help in time of need, salvation when lost, that will be all that's necessary for our comfort, and happiness. Then let the weary take courage, the mourner raise his head, "for the voice of the turtle is heard in our land and the lame man is made to leap as an hart, and the dumb made to speak plain." We have proven beyond a peradventure that God's people have trouble in this world, but kind reader they are only blessings to you in disguise, you must first know what truth's opposite is before you can love truth, thereby learning the plagues of evil, and being made to hate it. And it is equally so with the joys of heaven you must learn something about the horrors and tortures of darkness! before you can appreciate the glorious light of heaven.

J. A. MONSEES.

Dear Brother Gold: Having been requested I will try in my feeble way to relate something the good Lord has done for me. I know the Lord has been good to me.

When in my greatest trouble he lifted me out of that deep pit, for I felt like I was pressed down low in one.

When I was about 22 years old I saw myself a great sinner. I tried to pray to the Lord to let me die, so I would be out of so much trouble, but I knew I would be a poor, ruined lost sinner.

I saw so much trouble I went to bed many nights and would cry myself to sleep. I would not tell any one of my troubles, for I did not want anybody

to know it. I tried to be lively and have my fun like I always did to keep anybody from knowing I was in trouble. I remember one day I came to the house from the field and sat down to eat dinner, and father asked me what was the matter. I told him nothing, and got up from the table and went to my room. As I passed through father's room I picked up the Testament and opened it at the 14th chapter of St. John, "Let not your heart be troubled, ye believe in God believe also in me." I felt better that evening, but when night came it seemed that my burden was greater. I went to bed trying to ask the Lord to forgive me, but was no better the next day, and thought I would tell my step-mother of my troubles, and said to her: "I have more trouble than any poor girl in the world," and she said, Why child you don't know what trouble is. I thought if I didn't know what trouble was then I didn't want to know; but I did not tell her what my trouble was. I thought I would try to come through by the help of the Lord, and the good Lord is the one that helped me through. I was in this great trouble about two years during which time I married, thinking when I married I would get rid of that heavy burden but did not at first. I had been married over a year when one evening I thought this was my last day on earth. I sat and looked at my dear old grand mother (whom I was living with) and my little babe, and thought what would become of them, when this thought came to my mind, as if some one had spoken it, why the Lord will take care of them. About that time my husband came home from town. As he came in I went to crying. I got up and laid my little baby on the bed, and went down below the house and tried to pray to the Lord to forgive me. All in the world I could say was, Lord have mercy on me a

poor sinner. So I went to bed that night never to see day again, and lay there awhile thinking every breath would be my last. I rose up in the bed and asked my husband and grand mother to raise the baby, and grand-mother told me I'd better get up and read some but I did not; but lay down to wait for the last, I thought. But instead of it being the last it was the new life, the good Lord saw fit to give me that night. Some time in the night I found myself singing—

“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.”

My husband woke up and came and shook me. He thought I was asleep. The house was dark, but it seemed to me for a few minutes that the whole house looked as silver. My Savior appeared to me. I thought I would never have any more trials and troubles, but the next trouble was to go to the church. My desire was to live with the Primitive Baptists, for I felt that they were God's people, and I loved them as I had loved no other people; but I stayed away about fourteen years from the time the Lord blessed me with a little yet precious hope, and I tell you I had to suffer for it. The Lord struck me down on the bed of affliction. While on the bed very sick the Lord appeared to me and he seemed to be stoning me for my disobedience. I saw it so plain that I spoke aloud and said, Oh Lord, what wilt thou have me to do? He spoke to me and said, go and do your duty. I said to my grandmother, if the Lord spares me to get well I will go to the church. That was in the year of 1895. I made up my mind to go in September that year, but grandmother was taken sick and died the 5th of that month. So I stayed out 11 years longer. I suffered

for it too, the Lord chastened me.

While I was lamenting over going to the church the Lord showed me one night in a dream how rough and hard the path was. I saw the broad way, but my way was stony and rugged. I tried to go the strait rough path, and thought my father and aunt were traveling that path. I said to them that I could not go; but they said to me, come on for this is the way. I thought we went on higher and higher, but the way was rough and stony. We got to the top and I saw the prettiest white broad way, it was covered with people. I thought they were having a good time. I thought I said to my aunt, they all seem to be enjoying themselves. She said to me, if you want to walk a Christian life you have to walk that rough path.

But I can't walk that path, I can't live the life I desire to live. I try to trust in the Lord to lead me in the right path, for I know he has all power in heaven and earth and if I am saved from this sinful world it will be through him, not any thing I can do to be saved.

I went to meeting the first Saturday in June, 1906, and went up and offered myself to the church before I realized what I was doing, and told a part of what I have written and was received into the church, was baptized the next day by our pastor, Elder John F. Almand, with my husband and four other dear brethren and sisters. When I came up out of the water I felt like shouting and praising the blessed Lord forever. I could not tell any one how I felt, my tongue could not express how happy I was, but it seems that temptations are greater now than ever, and I am more prone to sin than before. I wish I could live the life I desire to, but we are not to be perfect in the flesh. I some times feel like I am not worthy of a place in the church, but when I am full of the spirit and

can praise the Lord I am happy in him, and would not be back in the old path for anything, for I have been whipped by my blessed Savior on every side and every way. My advice to all that have got a little hope in Christ is to go to the church, don't stay away and be stoned like I was. It is a great pleasure to me to attend our meetings and hear the gospel preached. The Lord has been good and merciful to me, yet I deserve so little of his blessings. I want you all to pray for me, for I need the prayers of many.

By request I send this for publication, and if by chance any one who has travelled this rugged path should derive a word of comfort from this may they be enabled to give God the glory, for I feel that it is in and through his love and mercy that I am spared to pen a few lines telling of my little hope. May love, joy and peace ever be in the household of faith.

With love for all God's children, I am your sister in hope, saved by grace if saved at all.

I hope when these few lines come to hand you may be enjoying the sunshine of God's eternal love so much that you can bear with one poor weak and way-faring worm of the dust, for I feel that I am no more than a poor worm of the dust.

For without God we can't move or utter one word from our lips. Dear beloved ones, this scripture has been on my mind several days. We find it in the 3rd chapter of John, 14 and 15 verses, Where Moses lifted up the serpent in the wilderness. I think that has shown forth the lifting up of Jesus Christ in crucifixion, that whosoever believed in him shall not perish but have eternal life. It was in the wilderness that Moses lifted up the serpent. Many Israelites were dying in consequence of being bitten by fiery serpents, which were sent among them because of their murmuring against

Moses and against God. Why had the Lord brought them into that wilderness to die? Their souls loathed manna, and there was no water. They wanted nature's plenty and ease, they said their souls loathed that light bread. It was in consequence of their rebellion against God they were bitten in many different ways. The Lord chastises us for our rebellion against him. This shows the depravity of our hearts. But when they cried to God he sent relief in a strange way. He commanded Moses to make a serpent of brass. This looked like the one that bit them, yet it contained no poison, but was a remedy, healing all that beheld it. I believe that God's children are lifted out of that wilderness, for I feel like I was lifted out when I was quickened into life. Some times I think if I had it back I'd try to see how it went, but you all know we get in the dark and before we realize anything the windows of heaven open, and we are praising the blessed Lord. I try to praise him every day of my life, for he has been good to me. Every one who has been quickened into divine life is commanded to walk as a child of light. As ye have received Christ Jesus the Lord so walk ye in him. Like our dear and humble Lord we have to endure many persecutions within and without: yet we should rejoice that he will be with us, and make a way for our escape.

My dearest loved ones, in conclusion I will say, may the good Lord guide us by his Spirit in our hearts, teach each one of us to be more loving, more watchful and more prayerful toward each other for good.

Jesus my Lord, to thee I cry,
 Unless thou help me I must die,
 Oh bring thy free salvation nigh.
 Helpless I am and full of guilt,
 But yet for me thy blood was spilt,
 And thou canst make me what thou wilt;

No preparation can I make,
 My best resolve I only break.
 Behold me Savior at thy feet,
 Deal with me as thou seest meet,
 Thy work begin, thy work complete.
 Your unworthy sister, if one at all.
 MRS. JOHN W. STREET.
 Social Circle, Ga.

The following letter was addressed to the editor of the Biblical Recorder, according to my impression, and sent to that paper and not published. The writer was then a Missionary Baptist.

Since then he has been received among the Primitive Baptists and is preaching among them acceptably the doctrine we hold dearer than life.

P. D. G.

Mr. Editor: I desire to say amen and amen to Brother Harrell's sermon in the Biblical Recorder of January 31, 1906. When I read it, I felt like young David, coming up from the brook, flushed with the sight of Israel's host in battle array. I felt like I wanted to lift up my voice and raise a glad shout in Zion, for these very doctrines are dearer to my soul than life itself. These doctrines are dearer and precious to my soul, because, in the first place, I am profoundly convinced that they are the doctrines of God's holy and inspired word. Secondly, because the propagating and contending for these truths, cost Jesus, the Apostles, and many of the elders their own life's blood; and, thirdly, because, I have, and now am, suffering for these same truths. For these truths I am called upon to face shame, reproach, persecution, hardships and poverty itself; howbeit, despite these things, I am not cast down; but, rather glory in being counted worthy to suffer such things for Jesus' sake. These things are what we expect for, we are expressly told in God's unerring word, that those that live godly in Christ Jesus shall suffer persecution. Brother

Harrell's article has the right ring—the joyful sound—and blessed are the people that know this sound. It is a bugle blast, with no uncertain sound, and he who reads and appreciates it, can truly say: God is our refuge, and a very present help in time of trouble. He who is established in these present truths is on the firm foundation, and cannot be shaken, though the serried host of Apolyon oppose him. I said to my wife, on reading this sermon Saturday morning, I want to shake hands with Harrell, and I do, and do thus salute him. Not only do I want to shake hands with you brother, but will join you in solid conflict for *these precious doctrines*. Moreover, my heart's desire and prayer to Israel's God is that he will raise up more men to blow the gospel trumpet with no uncertain sound, as Harrell has done. These precious doctrines need being proclaimed from the house top, throughout this broad land; for they are the only panacea for these jelly-fish, degenerate times. The doctrines, particular election, particular redemption, total depravity, irresistible grace, and final perseverance of saints, are the rock-ribbed truths and will ultimately overthrow all thing else. Surely, we have fallen upon evil times, when men, claiming to be God-called, will not stand up and stand out, for these things, because these truths are not popular in this high, fantastic age. O ye time serving preachers, throw off those golden, silver, and iron muzzles, which churchianity, filthy lucre and worldly glory have fastened upon you, and stand free and untrammelled in God, and cry, this old gospel of the book, aloud and spare not; whether they will hear, or forbear. Get out of the band-box, those soft kid gloves, and patent leathers, and get down among men, and preach this much despised truth. The times are loudly calling for Jeremiahs to proclaim, in

trumpet tones, not science, morality, philosophy or worldly wisdom, but the doctrine of salvation by grace alone. All Christendom is shot through and through with false doctrines, viz: Pelagianism, semi-pelagianism, Arminianism, of the false, fatal theory of salvation because of works. These times will not endure sound doctrine, but are more concerned about costly, stylish churches, fashionable preachers and sermons, wealth, show, and all such trumpery, than they are the faith once, for once and all, delivered to the saints. This faith is relegated to the rear in this evil day, and crammed off in a corner, and the man that dares stand for it, is ostracized socially, religiously, and every other way. It is considered uncharitable to dogmatize nowadays! You must not preach doctrine! Ah, never, never! Madam, modern religion says: "Confederate with us, have one purse—all things common"—but at the direful expense of the truth. O brethren, is this not a trick of that old serpent, the devil? I am sure it is. There can be no union at the expense of the truth. One ounce of truth is worth a whole ton of monkish charity. Shall we smother the truth in the feather bed of flabby, soft, false charity? God forbid; for the charity which is God-given rejoices alone in the truth. Popular, modern preaching prates much about love, union, works of man, and what not; but tramples the doctrine of grace beneath its fastidious feet. It exalts vain, sinful man, and inflates him with his own self-importance, rather than show him his nothingness, before the holy God. It virtually tells him: "You are a good fellow, keep on doing good, and you will get gooder and eventually pan into the limbo of the gods." In fine, it says: "Do thus and so, and you will become gods—the very suggestion the devil injected into the mind of Eve, whereas

the true gospel note is, not as the Pelagians and Arminians teach: "Do good and keep good and you will be saved," but rather the faithful saying, worthy of all acceptance, viz: Christ Jesus came into the world to save sinful, guilty, corrupt men. While the conditionalist makes salvation impossible to the sinner and shuts the gates of mercy on mankind by preaching his false system of salvation by works, this unworthy scribe will be content to proclaim to poor, fallen sinners a present, full, complete salvation, because of the free, sovereign and Almighty grace of God—given to whom he pleaseth. Well, I must write "finis" to this somewhat vehement lecture. I have already covered too much space I fear. My apology is this: My heart and life are wrapped up in this matter, and the spiritual condition of the times is low and godless. The times demand severe treatment. Deep seated and long-standing diseases demand drastic remedies. Oh, the idolatry, formality and churchianity of the times! Christendom is a boiling seething cauldron of spiritual wickedness in high and low places. Behold, how wealth, worldly glory, rationalism, show, fashion and extravagance have taken possession of the so-called churches of the day! Can we discern the signs of the times? Is the world getting better? Not much. We are nearing a great catastrophe. Perhaps, the greatest in history. The rocks upon which Babylon will spit are arrogance, or pride, mammon-worship, corruption, false religion, etc. A great and mighty revolution, social, political, moral and spiritual is sure to come—which revolution will sweep away every vestige of sin and usher the redeemed of God into the new heaven and new earth, wherein dwelleth righteousness. The great apostle to the Gentiles admonished Timothy as to these perilous times that should come to the New Testament or gospel churches, in

these last days, saying, that men should be lovers of self, proud, heady, high-minded, lovers of pleasure more than lovers of God, having a form of godliness, but denying the power thereof. Have we not come to those days long since? I trow we have. Sound doctrine is not endured by the proud Pharisees and Sadducees of these piping times of peace. Behold, how it is hated, shunned, stamped under foot by the religionists of this very pious day. Oh, the faith, the faith of God's elect is the most precious heritage of God's true, tried, loyal people! They glory in this blood-stained, battle-scarred faith as expressed and incased in the Ark of the Covenant, or Covenant of Grace. This covenant contains the complete law, both for the individual Israelite and true churches of Christ. This is the standard. Sift it up, ye preachers. Don't be afraid though ye are hatel, despised of all men for his name's sake. Mr. Emerson, I think it was, said: "Young man, hitch your wagon to a star." His meaning, I ween is, Get a right lofty aim; get the pole star in your eye, and steer accordingly. Prohphet, priest, people of the living God, the New Testament is our pole star, right lofty aim. Hitch your soul, life to it and your ship will safely anchor in haven of rest. What I have written, I have written for the glory of God and his people.

Amen and amen.

JOHN A. SHAW, R. R.

Fremont, N. C., March 18, 1907.

Dear Brother Gold: I am still down here in Onslow county and I cannot tell how much longer I shall be here.

We have started a nice church house down here on my place, and we want to have it ready for the association. This church house is in the place of the Ward's Will house. I gave the church three acres of land to build the house

on, and I hope you will come and preach for these good brethren and sisters and we be blest with a good gathering down here. If I could only think that I am as these dear brethren. But you know that I think I am the worst of all, for I am so wilful and rebellious to my Lord. If I did not have faith in what I know the Lord has done for my poor soul I would give up| But I know that I am a changed man, and know that the Lord changed me, and I now that what he does is done and not half done. Faith is the whole thing. If I have faith then I am all right and I know that I have faith because the Lord put faith in my heart and mind. But to do as I desire is hard, for when I would do good evil is present always.

This is a hard place for me. If I only could see that I am as good as the rest or as part of the Lord's people I would feel all right. But I think I am the least of all. I do not know what to do, but the good Lord will lead if I am the least of all, for man cannot do me any good.

I wish to see you some time and tell my thoughts. Perhaps you can give me some consolation. I do not think you can imagine what I have gone through the last two years. Sometimes I think I will leave and not tell any one where I am; then I think the same trouble will be there. But all things will come right at the appointed time. The same God that changed me can change me again, and at his appointed time he will deliver me. For he is God and does all his pleasure. I am the one that is wrong. I think I am the worst of all sinners. I am guilty of all sins and the vilest one on earth. It seems that way to me.

I wish you all to pray for me.

Z. D. MUMFORD.

Union Ridge N. C.

Elder P. D. Gold, Dear Sir; I was

looking in the Bible this evening and came across some of my mother's writing of some years ago. I asked her if I could send it to you for publication. She replied, I could if I wanted to do so, saying it might be interesting to some little child to read it. She said she aimed to finish it when she began to write, but she never did.

YOUR LITTLE FRIEND.

My Dear Friends: It has been on my mind much of late to write some more of my changes. You recollect I wrote some in the date 1890. It was published in the Landmark November the first.

Same date, I think, my mind is running back to my childhood days when I then a poor little child would be alone and there would sit and plead with my dear Saviour, as I then thought and now hope I did. Although I was a poor little child I felt strange like one alone, while other children seemed to enjoy themselves. I felt desolate. There seemed to be something on my mind weighting me down. I could not tell what. I loved amusement as good as any I suppose, but when I would get to myself, I studied much about dying and what would become of me after death. Would I go to that awful place I heard spoken of, or to the place of rest. I greatly desired to go to rest, and could not bear the thought of being separated from my dear mother and father. I believed they were Christians—both belonged to the Primitive Baptist church. I thought they were good and would go to rest, while I would be left behind them. Father died before I could remember much. I believe he is at rest tonight, while I am suffering here. I had a great desire to go where Jesus is. I had heard of him some way. I could not tell how. I wanted to meet him in peace, yet I didn't know what to do. I wanted to do good: it seemed I could not, and thought much about

judgment or the end of time. What an awful time that would be with all that were wicked. I thought so much about it I often dreamed of seeing the world on fire and mother and myself caught up above the world, or were taken up just before the fire consumed the world. When I awoke how glad I was. I told mother this dream. She said you did, and looked at me right straight for awhile and said no more. Now I thought much about this dream, and how mother looked at me, and do till yet. I would watch the sun, moon and stars, and everything to see if I could see the sign of the day coming. This was all in my childish way of thinking, and how my heart would ache when everything didn't look right as I thought. The black man I was awfully afraid of. This is what mother told me about. I was afraid he would catch me.

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Brother W. H. Shields desires to state that those who have subscribed through him for the Landmark can send direct to me.

P. D. G.

ZION'S LANDMARK

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

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

"Remove not the Ancient Landmark
which thy Fathers have set"

VOLUME XL - - - NO 11

WILSON, N. C., APRIL 15, 1907

Entered at the Post Office at Wilson, N. C., as second Class matter.

EDITORIAL

Friend G. W. Chamblee, of Georgia, requests my view of Hab. 3:2-5. Here is the prayer of a prophet of God upon Shigionoth or set to psalmody or praise, according to the music of Zion. For Zion has her music and her joys and her praise to God.

The prophet has heard God's speech. One cannot prophesy in the name of the Lord until he receives the word of God. This prophet is embraced in God's covenant of love and peace. For the name Habakuk means embraced.

The revelation of God's character to and in one begets in that one a trembling a calling on God for help—a seeking for the things of God. For the fear of God produces a trembling in the soul that God would revive his own work in the midst of the years of languishing. It is the hunger of the quickened spirit for God's work to be revived in the midst of languishing and decay. For when God appears for us we desire that he would still revive and keep alive his own work, for from that time forth we, when in our right mind, have no desire for any other work. In the midst of wrath—in the midst of devouring fire and the consumption decreed of all man's work—we desire that the Lord would remember his own mercy to us.

"God came from Teman." Some wish to know what that means. Let it be remembered that God is without beginning of days or end of time. In the beginning he created the heavens and the earth. That was not in his beginning. For he is from everlasting or had no beginning. But when in the six days' work he created the heavens and the earth it was the beginning of the visible heavens and the earth and all things contained in them. God was the same uncreated, self existent, infinite being before he began the creation of things visible that he is today. Who by searching can find out God? There is no power in mortal, finite man to comprehend the eternal glorious God.

What does it mean when it says He came from Teman? The President of the United States, we will say, came from Washington City today. But he was President before he came from that place. In the 33rd chapter of Deut. it is declared that God came from Sinai, and rose up from Mt. Seir. He shined forth from Mount Paran. Now Sinai, Seir and Paran are names of mountains or literal localities on this earth where God appeared and made fearful and solemn displays of his power in revealing his character and condemnation of wickedness, and his commandments and judgments to Israel his chosen people; and he led forth his people from these places in consuming power against the enemies of righteousness. His glory covered the heavens and the earth was full of his praise. When God appeared on Mt. Sinai it was in devouring fire that Israel could not behold. The Mountain shook and the earth trembled men's hearts fainted in them, and they besought that Moses might speak to them—a man of their kindred—for they could not behold the face or glory of God and live. When God led Israel his chosen people through the great and

dreadful wilderness the earth trembled. The tents of Midian were in affliction. The Canaanitish nations were in great distress and melted away. Every enemy was found a liar unto Israel who trod upon their high places. None among the heathen could stand before Israel. God made all things fight for Israel's safety. The glorious brightness and power of God's strength appeared in Israel's behalf. No other nation had ever received such favors and mercies as were given to Israel.

Likewise in the personal individual experience of each child of God as the fiery law from Sinai is applied to his conscience, and he is brought into judgment is unable to stand before this consuming, heart-searching power of God's holy law but cries out for one clothed in flesh and filled with justice and mercy, the child born unto us, and the Son given, who is the everlasting Father, God manifest in the flesh, yet who was afflicted in all our affliction, tried in every way as we are, and therefore can have compassion upon the ignorant and guilty, and the cry is heard and Jesus rises up from Sinai a gracious deliverer, and leads us forth by the right way that we may go to a city that hath foundations whose builder and maker is God: and on eagle's wings he bears us through the great and dreadful wilderness of this world, clothes, feeds and upholds us by his everlasting arm underneath and brings us into the precious promises of God, and leads us forth by the right way that we may go to a city of habitation whose builder and maker is God.

I have often wondered at and admired the lofty and sublime utterances of this chapter of inspiration. What can be grander in conception, more perfect in utterance, truer in grace or sweeter to the soul than the revelation and fulfillment of these things in the hearts of the redeemed of God.

Faith born of God and guiding the

soul will cause us to trust in the Lord when all natural signs are cut off, when the prophets are dead, when the temple at Jerusalem is leveled in the dust, and the Jewish nation is scattered to the four corners of the earth sitting in sackcloth. Although the fig tree has no fruit but is withered, and the olive yields no oil, and the flocks are scattered and the fields yield no food, yet in God will I trust. He is my portion and I shall live is the language of the man of God. To whom is the glory due for all this? It is ascribed to, dedicated to, tuned to the Chief Singer, the Sweet Singer in Israel our Spiritual King David, the Lord Jesus who sits upon the throne of his father David, and performs gloriously in Israel, who plays upon an instrument of ten strings and fills the law with the music of praise.

P. D. G.

REFLECTIONS.

I have just read Elder Durand's good letter in January 15th issue and am much edified and comforted, not so much because the adverse things of which he speaks so much abound in him, and seem to so prevent him from doing the good things that he would, and so mar those things in which he would exercise as of things which are spiritual, and thus seem to so despoil him of the comforts which one professing to worship God might reasonably desire—if not expect; but because it is so truly thus with me, coupled with the abiding assurance in my heart that he is one truly experienced in things spiritual. I am not so pleased because these things are in him, nor because they are so adverse, which adverseness is so fraught with evil and evil tendencies but because he is given to feel these things and to know that they have for their lair his mortal flesh, the natural man of him, the man whose name is Jacob, because of which he is given to cry out unto the living God.

I find in me, that is in my flesh, there dwelleth no good thing, but all manner of evil things which seem to so prevent me that I cannot do the things that I would because of which I am given to trust that I have truly called upon the name of the Lord. I would not accredit any comfort to the fact that we are alike simply in that we are similarly affected by things in themselves evil nor that things evil have in themselves qualities to edification, but in the assurance according to the mutual faith of each that the knowledge of the presence of evil things is only revealed by the presence of things in themselves good and only good. My fellowship for and confidence in him are not because I see in him these evil things of which he speaks, but in myself I see these things and seeing in him the better things, and being assured by him that the evil things which I see in myself are in him I am made to trust that it is in the light of the good things in him that I am given to see the evil things in myself. Thus in the light of the better things which I have been given to see in him, and of which he is at times sweetly assured by the faith which is in him, and the assurances in my heart that he is chosen of God to this exercise, I am built up and there is maintained in my heart assurances of a blessed hope for the final and infinite prevailing in me, and in my behalf of the better things of which he so beautifully and assuringly speaks.

But why should the every-day working together of all things, especially things in themselves evil, be necessary to keep up and maintain the experience, confidence and fellowship of the people of God, even according to the mutual faith of each. The working of good things readily suggests in themselves what as readily seems to us to be consistent but the consistency of things which are only evil and of evil

tendencies, either in themselves or as they stand related to good things, does not so readily appear. In the divine order of things both seem to be equally essential or determined to bring about a certain development and the source of each is the same in our knowledge of them. The existence of things is not consequent upon our knowledge of them, but our knowledge is rather consequent upon their existence. Experience is a matter of knowledge. There is nothing but is revealed whether it be of sin unto death or of righteousness unto life. The knowledge that one is a sinner is no more inherent in him than is the knowledge of his righteousness. The experience of God's people consists in a vital exercise in the knowledge of good and evil. Not as of good in themselves and evil in the world, but as of both in themselves. This knowledge comes through commandment and the commandment comes by law. No commandment is of any virtue or force without law. Paul says: I was alive once without the law but when the commandment came sin revived and I died; and the commandment which was ordained unto life I found to be unto death. The first conception of good and evil came by the law through the first command given to man. Not however through any fault in either the commandment or the law, for the law was holy and the commandment was holy and just and good. All we know of the things in this connection is by experience and therefore these things must be and are fulfilled in our experience, and must be treated and understood in the light of experience. Jesus came in the letter of the New Testament and died that he might come again in the revelation of the Spirit and live. To live under the law was to lay down his life and to live in the gospel is to take it again. He learned obedience by the things which

he suffered. Is there a different and better way for his people to learn it? Adam lacked that which Jesus learned. Jesus did not learn this for himself, but for Adam. It seems not to have been in Adam to obey but rather to disobey therefore disobedience prevailed in and by him while obedience prevailed in and by Christ. By the disobedience of one (Adam) many were made (to be) sinners, even so by the obedience of one (Christ) many were made (to be) righteous. It seems to me that disobedience was no less certain in one than obedience was in the other, and that the development of the one was as necessary in the divine economy of salvation by grace as was the development of the other. It seems to me that the disobedience of the one and the obedience of the other embrace the entire life and work of these two headships, that it never was in Adam to obey the divine commands, nor was it ever in Christ to disobey them and that the purpose of the law of sin and death was to demonstrate the one, and the law of the spirit of life to demonstrate the other; and that this was no less true in their lives respectively than they are true in the experience of the child of God collectively. The child of God learns in the one experience what Paul meant when he said: The first man—Adam—was of the earth earthy and that the second man was the Lord from heaven, a quickening spirit. We as a people serving the living God claim, and truly so—that we know nothing except by experience. Therefore if we know anything about the disobedience of Adam, or the obedience of Christ we know it in that way—that is by receiving in ourselves that which was perfected in them whether of sin unto death, or of righteousness unto life. The creation and formation of the heaven and the earth and their generations are, to my mind, typical of the

creation and formation of the new heaven and the new earth and their generation. As the will of God is done in earth as it is done in heaven, the creation and foundation of each earth and heaven respectively, and the bringing forth and development of their respective generations must be, thorough mysteriously so, to the fulness and finality of that which was infinitely designed in the divine mind.

We are not informed that Adam knew anything of himself, nor that he did anything, nor was he prohibited from doing anything until the Lord gave commandment as to what he might do and what he might not and should not do. If we take the commandment here given to man literally and logically it would seem that the Lord was willing that man should eat of the tree of life and live forever, but that he should not know anything, for he was forbidden to eat of the tree of the knowledge of good and evil, and it would seem that the aggregation of the good things and evil things would embrace all things and therefore man could know nothing of anything either good or evil. This was not the tree of good and evil, but the tree of the knowledge of good and evil. Man knew nothing of either good or evil until he partook of this tree—and as the knowledge of these was in this tree it was not possible that he could obtain it except of this tree, and it seems that it might not have come therefrom otherwise than according to the order here set forth. It seems to me that these things have their fulfilment in the Christian experience. Man in his natural estate has no real knowledge of the true character of his environments, knows nothing truly of good nor of Evil, and it is not possible for him to know except through the entering of the law by the commandment. By the law is the knowledge of sin, and the law entered that the offence might

abound, but where sin abounded grace did much more abound, that as sin had reigned unto death even so might grace reign through righteousness unto eternal life. The convicted sinner is convinced of sin in himself and of righteousness in Christ at the same time, but he does not see that his sins sustain any relation to Christ, nor that the righteousness of Christ sustains any relation to him, but it comes into his heart that the Lord he is God, and that there shall be no other gods before him, but there comes also into his heart a kind of an assurance that he must have gods to go before him, and he goes to work and shapes them up only to bring upon him the realization of the destruction of his gods and the breaking of the tables upon which the commandment was written together with the vengeance of his Creator which moves to destroy him from the face of the earth, but Moses throws himself into the breach—the blessed promise comes to the rescue. The seed of the woman shall bruise the serpent's head, while the serpent shall bruise his heel. And with this promise he is sent forth to engage in the battle of life—to receive in himself the working together of all things for good to them that love God to them who are the called according to his purpose and to sometimes feel the blessed assurance in his heart that was in the heart of Paul when he said: Who loved me, and gave himself for me.

The commandment comes into the heart of the new created and formed one as it is written: "Be still, and know that I am God" in the keeping of which is his strength, but it also comes to him that by his own effort he should know and maintain his rightful relation to God, and the way to this seems to be at hand, and he puts forth his hand or power to that end and thereby violates the commandment of his Creator and to his shame and confus-

ion he finds the only thing which he has learned is that he is naked, and is in no condition whatever to claim or to maintain any relation to his Creator except utter exclusion from his presence, and he hides himself but to no avail, for he hears the voice of the Lord God walking and calling for him, by which he is searched out and receives in himself the execution of the law—"dying thou shalt die," and thus he remains during his stay in this life, even all his appointed time until his change comes. P. G. L.

ELIJAH AND ELISHA.

Perhaps no two prophets ever lived that were more closely knit together than were Elijah and Elisha. During the days of Elijah's great distress, when he fled from Jezebel who threatened to kill him, and fled to escape from her threat to kill, he prayed that he might die but was commanded to anoint Elisha to be prophet in his stead. Surely it was matter of great thanksgiving that God should tell him to anoint his successor to be in his stead. There was no jealousy on the part of Elijah, and Elisha instead of being envious desired a double portion of the spirit of Elijah because he loved him so much. Elisha poured water on the hands of Elijah ministering to him. The word of the Lord was with Elisha though it seems that he began the wonderful display of his prophetic gift after Elijah had been taken to heaven.

When the Lord would take up Elijah by a whirlwind into heaven it seems that Elisha knew it, and the sons of the prophets knew it. Elijah does not tell it nor seem anxious that it shall be known. Nor does Elisha encourage the sons of the prophets to talk about it. Elisha loved Elijah greatly and honored him, and hence did not want to see his head taken away. The profoundest feeling of the ma-

jesty of the Lord God in the solemn taking away of Elijah his head and master must have seized hold of Elisha. His great love for Elijah is shown in the fact that he must and would follow Elijah. His eye was constantly upon him. From Gilgal to Bethel he follows him, and from Bethel to Jericho and from Jericho to Jordan. Though Elijah said to him tarry here I pray thee, for the Lord hath sent me to Bethel. Elisha said as the Lord liveth, and as thy soul liveth I will not leave thee. What a solemn affirmation. He loved Elijah and clave unto him. As they leave Bethel Elijah said, tarry here for the Lord hath sent me to Jericho. If he had hearkened to the letter or literal command to tarry there how could his love have been shown so well? He repeats what he had affirmed before. Again Elijah said to him, tarry I pray thee here for the Lord hath sent me to Jordan. Again Elisha gives the same answer. Three times Elijah asks him to tarry. Three times he affirms I will not leave thee.

Elijah smote the waters of Jordan and they were divided hither and thither, and they two went over on dry ground. Surely Elisha is following him almost to the gate of heaven, for Jordan is divided. Elijah now says to him, ask what shall I do for thee before I am taken away from thee. Are they not both greatly in the power of the Spirit of God? Elisha was in flames of love when he said, Let a double portion of thy Spirit be upon me. Here was most wonderful love and spiritual desire. Elijah said to him, Thou hast asked a hard thing, nevertheless if thou see me when I am taken from thee it shall be so unto thee! but if not it shall not be so. What could have diverted Elisha from following and watching Elijah? Faith in God, love for Elijah, spiritual and glorious expectation of the fulfillment of God's purpose filled his soul.

They still went on and talked. Must not their hearts have burned as thus they talked. Were they talking of the trifles of earth? Elisha felt this was his final talk with his dear father in the Lord's service, his head and master. As such souls draw near to the throne things of earth as dross are melted out. Instantly there appears a chariot of fire and horses of fire. Surely Elijah had dealt much with it. He had shut out the rain of heaven and the earth had become parched and crisp as if scorched. He had called for fire from heaven, and it had consumed the offering, the altar, its stones, the water and the dust. He had called for fire from heaven that had consumed two captains of fifty each with their men. Now a chariot of fire and horsemen of fire appeared and parted them both asunder, and Elijah went up by a whirlwind into heaven. Elisha can follow no further. But in rapturous wonder he cries My father, my father, the chariot of Israel and the horsemen thereof. He sees what no other man has ever seen. He sees a prophet pass out of time into heaven. He sees the chariot of Israel and the horsemen thereof—men as fleet and strong as horses of fire that fly in mid air and mount to heaven. Does he doubt the existence of a heavenly state or the Lord's power to translate his people into heaven.

The mantle of Elijah falls. There is no need of any thing used on earth in heaven Elisha picks up this token of prophetic power and gift. Though seeing his master no more he tears his own clothes and with the mantle of Elijah he smote the waters of Jordan shouting where is the Lord God of Elijah. The waters obeyed and parted and Elisha went over Jordan.

How dear that mantle must have been to him. How dear the gifts of the Lord should be to us, and how should we seek to use them to the glory of God.

A double portion of Elijah's spirit rests on Elisha. What is the character of their service, and what is the difference. Elijah had much to do in casting down false worship, and bringing offenders to justice. It was the removal of what was wrong. Elisha's labor was more in the building up of the glories of the true worship, or showing the healing resurrection power. Jesus did all in its perfection. Elijah as John the Baptist condemned false worship. Elisha showing the gospel or double blessings set forth the healing, risen life, the fruitful life of prosperity and plenty. In causing iron to swim we see resurrection power. In healing the barren waters of Jericho, in setting on the great pot and feeding all the prophets, in cleasing Naaman, the Syrian, of his leprosy in predicting such great plenty in the famine at Samaria, in multiplying the widow's oil so that she paid her debts and lived of the balance, in raising the widow's son after lying upon him putting his face upon the dead man's face, as if taking his place, showing by type that Jesus should surely take our place of guilt and sin and live and die the just one for the unjust and rise from the dead, and when he dies and is buried and the corpse of another is put in Elisha's grave and touches Elisha's bones and springs to life, resurrection power is set forth.

P. D. G.

ANSWER TO "A SINNER."

An unknown writer with the signature "A Sinner" desires my view of 1st Cor. 14:2, "For he that speaketh in an unknown tongue speaketh not unto men but unto God: for no man understands him: howbeit in the spirit he speaketh mysteries." Also what does one mean when he speaks of a person being changed from nature to grace. Language as used by one desirous to declare the truth and not to mislead or deceive, is the sincere and

simple expression of one's views or feelings. One that aims to deceive or mislead another will veil his meaning under cover of deception. If the speaker aims to deceive or make some false impression he will resort to ambiguity. If one has clear view of a matter he will use simple speech that the hearer may receive the benefit of his instruction. Paul said in the church he would rather speak five words with his understanding that by his voice he might teach others also, than ten thousand words in an unknown tongue. Then his desire was to teach and instruct the hearer.

An Unknown tongue is one the hearer does not understand. Then of course he cannot be benefitted. Understandest thou what thou readest is a very pertinent question. When you hear one say I could not understand that speaker you know that person is not benefitted by what was spoken. When one says that speaker spoke so plain I could understand every word he spoke, then you know there was a hearer.

Paul would rather prophesy than to speak with tongues, for he that prophesies speaks unto men to edification, and exhortation, and comfort. First he edifies or builds up and establishes, then he exhorts or encourages the hearer to reap of the harvest crop. This will bring comfort or satisfaction, for he that believes enters into rest. This is the use of preaching or prophesying. That is he speaks to men to their profit. But he that speaks in an unknown tongue speaks to God and not to men, though in the spirit he speaks the mystery of godliness. If one that speaks with tongues interprets to the church what he speaks in this interpretation he speaks by revelation, or by knowledge, or by prophesying or by doctrine.

By revelation is declaring what God has revealed or shown unto him, or

by such knowledge as he has received from the scriptures; or by foretelling or prophesying according to the proportion of faith; or by doctrine—that is the system of salvation by grace. In all of these teachings there is instruction for the hearer who is benefitted.

When a preacher speaks in a known tongue the secrets of the heart of the hearer are declared to that hearer so that he falls down and worships God, and proclaims of a truth God is in that preacher. It is the province of preaching the gospel in demonstration of the spirit and with power to set up in the heart of the gospel hearer the judgment seat of truth showing man what he is, and exalting the Lord alone in that day. Thus man takes his proper place in the dust, and the Lord reigns in glory. The Lord Jesus the sun of righteousness shines in this subject of grace as King of day, and each one appears in Zion walking in the light, for true preaching presents every man perfect in Christ Jesus.

What is it to be changed from nature to grace? The expression is not a scriptural one. For nature still remains in the subject of grace. When one is born again flesh or this corrupt nature is not changed into spirit. But then two manner of people are manifested. Corrupt nature instead of being changed into grace is made far more hateful than it ever seemed to be before. A warfare begins. The good I would I do not: the evil that I would not that I do. It is the one born of God that knows he is a corrupt creature, and this one has no confidence in the flesh.

Naturally we think that a Christian never does wrong. When one therefore has some hope that he is born again, but after this finds a hateful, corrupt nature about him he is ready to conclude he is not a Christian, but has been deceived. What does Paul mean when he writes near the end of

his life that he is the chief of sinners? What but grace or the light of God shining in one could cause him to know that he is a sinner still? Does the light of truth shining in one change the character or nature of that one? Does the literal light of the sun shining on a snake convert it into a lamb?

Jesus shall change our vile body in the resurrection, and fashion it like unto his glorious body: then we shall be like him and satisfied. P. D. G.

OBITUARIES

MRS. MILES.

It is with a sad and heavy heart that I attempt to write the death of my dear mother, I don't feel competent and fear I can't write it as it should be.

Mother was the daughter of William and Eliza Stubblefield, born December 30, 1836, was married to William Miles, March 10, 1859 and died October 14, 1906.

We feel confident it was to her a final relief from her troubles and suffering for she gave evidence in her life that she was a child of God and he had prepared her for her final release from earth and its toils and cares. She loved the cause and doctrine of the Primitive Baptist and went to their meetings as often as she could. She was a member of the church over 25 years.

The morning she died she was going to visit her niece who was come for her. She made all preparations the day before to go, and on Sunday morning when she awoke she seemed as well as usual, she went on in the cook room and in a few minutes we heard her fall. We got to her as soon as possible and she was lying on the floor. I asked her if she was hurt—and she said no. In a little while she said she was dying. Then I asked her if she didn't know God would do right with her, she replied, "yes, and I will soon see William." (William was her youngest son who has been dead for several years, and she never got over his death). Then she looked

at us and said: "Children, you need have no remorse of conscience, you have been good children to me," and she said to her sons-in-law. "You have been good to me, and be good to my children." With these words she fell dead.

There was never a better mother or kinder neighbor than she was. She often said she had much rather wait on her children than have us wait on her. Oh, how I miss her, no one now to give me advice nor wait on me when I am sick.

She was so good about waiting on a sick neighbor, they would sometimes send for her during the dead hours of the night, and she would willingly go and stay three or four days at a time and get so much pleasure out of doing this.

She often said if it was not for her two children she wouldn't care to live. God has taken her to dwell with him in that land of unclouded day; we miss her presence here but we believe she is with Jesus in that beautiful land beyond the skies where there will be no more parting, sin or sorrow and where God will wipe all tears from our eyes. How sweet it will be to meet with our loved ones after this sinful life is over and to dwell with Jesus forever in that beautiful city whose maker is God. May he prepare us for a better world when we are called to die and we can sing songs of praise to him forever who doeth all things well.

My mother has had a lot of trouble, she lost a father, mother, four brothers, three sisters, a kind good husband and seven children, but she had this sweet promise through many trials and troubles. "You shall enter the kingdom of heaven."

While we are left so sad we believe she is happy, being done with all the troubles here that we will have to pass through. We know she can't come to us but God being our helper we will go to her.

Mr. Gold, please pray for two almost heart-broken children that they may be submissive to the will of God.

God sent an angel down to us
Who knocked upon the door,

And took away our mother dear
To bring her back no more.
Oh tell me not that she is dead,
She has only gone before.

SALLIE MILES.

JOANNA C. CLAYTON.

Elders Gold and Lester: It is with a sad heart I attempt to write a few lines in memory of our dear mother, Mrs. Joanna C. Clayton, who departed this life the 29th of July, 1905. Mother was born October 21, 1835. She was married to Calvin C. Clayton January 9, 1856. She leaves four children and ten grandchildren. She was a good, loving, Christian mother. She united with the Primitive Baptist church at Storie's Creek more than thirty years ago, and was baptized by Elder A. N. Hall. It was a joy to her to hear the gospel preached, and for this purpose she would go far and near. Mother was well known and would visit the sick more than any one I ever knew. She had many friends. Pen cannot praise her enough for what she has done for her family and friends. Her advice was always good.

We cannot tell what was the disease that carried her away. She was going about Friday night, and the last word we heard her say was, I believe I will retire to bed, and perhaps I will be better in the morning. I found her dead next morning. How it shocked me. Perhaps she was stricken with paralysis. She had some strokes previously.

The Lord giveth and the Lord taketh away. Blessed be the name of the Lord.

Remember me in your prayers. Written by her son.

S. B. CLAYTON

Roxboro, N. C., Route 3, Box 57.

Elder A. A. Ashburn has written a history of the Fisher's River Association giving a succinct account of its organization, churches, ministers, proceedings, etc., all of which is interesting. Price one dollar per copy. We will send a copy of this book and Zion's Landmark one year for two dollars.

A P P O I N T M E N T S .

T. W. WALKER.

Winston-Salem, first Sunday in May.
 Ridgeway, Monday.
 Pigg River Association.
 Spray, Friday night.
 Wolf Island, second Sunday.
 Reidsville, at night.
 Danville, Monday night.
 Malmaison, Tuesday.
 Cane Creek, Wednesday.
 Shiloh, Thursday.
 Storie's Creek, Saturday and third Sunday.
 Roxboro, at night.

THOMAS BELL.

Wadesboro, April 27.
 Lawyer's Spring, 28.
 Pleasant Grove, 29.
 Watson's, 30.
 Union Grove, May 1.
 High Hill, 2.
 Thence to Bear Creek Association.

DISCUSSION.

On third Sunday in April a debate is to be held at Cooleemee, Davie county, N. C., between Elder W. T. Broadway and a minister of another denomination from Tennessee, on the matters of religion considered vital to our people and not believed by others.

The Lower Country Line section meeting will be held with the church at Flat River on Saturday and fourth Sunday in April, 1907. All brethren and especially the preaching brethren are invited to attend.

W. R. BLALOCK, Church Clerk.

The next Contentnea Union was appointed to meet with the church at Tyson's on Saturday before fifth Sunday in June, 1907. Tyson's is about four miles from Farmville, N. C.

A. R. SUTTON, Clerk.

Elder J. A. Monsees' appointments are called in after April 18th.

The next session of the Black Creek Union is appointed to be held on Saturday and fifth Sunday in June, with the church at Upper Black Creek.

THE JAMESTOWN EXPOSITION NEARING COMPLETION.

Norfolk, Va.—On the southern shores of historic Hampton Roads, eight miles from the city of Norfolk, the Jamestown Ter-Centennial Exposition is rapidly nearing completion. Every department of the work is being carried on with marvelous speed, and what was only a year ago, an attractively layed out park, has become an exposition beautiful, with immense exhibit palaces, State and government buildings, all under roof, and for the most part of permanent construction. The auditorium and convention hall, one of the principal buildings of the exposition is entirely complete and is being used temporarily for the offices of the governor of works, of the Exposition, and his able corps of assistants, who are carrying on the work with such credit.

The State's exhibit palace, the largest and most imposing structure on the grounds, containing more than 350,000 square feet of exhibit space, is also complete, and will be turned over by the contractors in a few days to the Exposition Company, at which time the installation of the various exhibits of the resources of the different States will begin.

The commercial pier of the Exposition, extending out into Hampton Roads for a distance of some 2,000 feet was finished several weeks ago, and is now being used to bring in the construction material for the many buildings now in the course of erection.

Push and progress are everywhere in evidence and the work on the grounds and general landscape design, under the careful supervision of the architects in charge, together with the advanced state of construction of the buildings, gives every assurance that the Jamestown Ter-Centennial Exposition will be completed in every detail, for the opening date, April 26, 1907.

ZION'S LANDMARK.

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P. D. GOLD, EDITOR, WILSON, N.

P. G. LESTER, ASSOCIATE EDITOR, FLOYD, VA

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THE PURPOSE OF ZION'S LANDMARK

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

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

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

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

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

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

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

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The Price of Zion's Landmark is \$1.50 per year for less than clubs of ten.

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RURAL ROUTE NO. 5.

RALEIGH, N. C.

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS.

Dear Brethren and Sisters, through the merits of a crucified Redeemer. Why I should feel so impressed to write these lines to you I do not know, for I have spent several wakeful nights wrestling with the impression, which seems like a heavy burden, but try as I may to excuse myself from it I am not delivered of the weight. If I could write like some others I know I would not hesitate so long but oh, I am so ignorant and helpless, I just feel like it will be disgusting to those who know me to read anything from my hand, and fear my words will have no good effect. I have thought very much of late of "How good and pleasant it is for brethren to dwell together in unity." It seems so sweet for the people of God to be united in peace and love.

"When each can feel his brother's
sigh,
And with him bear a part."

Fulfilling the divine instruction of "Bear ye one another's burdens." My heart responds with the poet:

"Thus may we abide in union,
With each other and the Lord,
And possess in sweet communion,
Joys which earth cannot afford."

Time is so swift winging us away. Oh, why should any one, most especially those who profess to be followers of the meek and lowly Lamb of God, trifle precious moments away in contention over frivolous matters, striving

over words that are to no profit? Brother against brother! We may try to shield and comfort ourselves by claiming that we are in battle for the right. That ours is a righteous wrath, etc. But it does not excuse us in the sight of him who sees and knows all the secrets and intents of the heart. To my honest opinion the most of contention arises from a fleshy impulse, and it is sure to work grievous to the spirit.

Oh, when shall strife and division cease, and friendship reign in heavenly peace?

I fear it will not cease until this mortal shall put on immortality. I often feel ashamed of myself for giving way to fleshy impulses. I would love to walk in the beauty of holiness, but oh, my leanness. Sometimes I am almost discouraged, for I know I fall so far short of living as a Christian should. I find that—

"None so oft betray by sin
As the foes that dwell within."

If I make resolves to do better, I break them. I have often arose of mornings with the resolve in my mind that I would spend that day better than I had the day before, that I would not allow myself to think or speak anything but some thing pleasant, and at night when I review how I had spent the day I would find that my resolve disappeared like the dew. I was no better, but even worse. We are really not aware of how much we injure ourselves and others by foolish thoughts

and words idly spoken. We often say, "If we were in some certain person's place we would act different, when perhaps if we were placed in the same position, with the same circumstances as they, we would not do any better, and probably we would do worse, and if they were situated just as we are they might do better than we do. It is good for us to watch over one another in love, but how many of us watch in that spirit every time? Don't some of us watch for criticism some times? If we look for impurity we are sure to find it. For whose flesh is exempt from it? And when we find the evil, we are apt to look at it in a criticizing way, as through magnifying glasses, and turn a deaf ear to every good report of the character, which is cruel injustice.

Suppose we could draw back the curtain which surrounds each other's lives, and see the naked heart and spirit, I think we would judge each other better over some trifles, for often the fount of action is less turbid at its source. If our Lord judged us as harshly as we often judge others, oh, what a sad plight we would be in. But his thoughts and ways are as high above ours as the heavens are above the earth. "Who hath known the mind of the Lord, who hath been his counsellor?" He is slow to anger, full of compassion, and plenteous in mercy. Who is like unto our God, to what can we compare him? Greater is he than all the kings and powers of earth. He is "King of kings and Lord of all." The earth is his footstool, and none have right to say, "Jehovah, what doest thou?" "What is man that thou art mindful of him, and the son of man that thou visitest him?" Sometimes the thought comes to me, "What shall I render unto the Lord for his benefits?" and the answer comes in my heart, "Take me as I am, without one plea, nothing in my hands I bring,

simply to thy cross I cling."

I fear I am taking up too much space, unless I could write you something better, so I will close. With love to all the household of faith.

Affectionately,

HATTIE HINES.

Benson, N. C.

Penhook, Va.

Elders Gold and Lester: As I cannot get writing off of my mind I will try to ease it by writing a few of my thoughts. Today is our meeting day at Ephesus, and if I esteem one day above another it is our meeting day at that dear old church meeting; but I hope I esteem it for the Lord's sake.

We have not had much preaching of late. Our dear old pastor has been confined at home with his afflicted wife so he could not come to us, and we feel lonely and long for communion with the saints though unworthy of even a name with them.

My Bible and the Landmark are a great comfort to me in my dark hours. I feel that it is a great privilege that we can read them, and hold sweet communion with our Lord and Saviour Jesus Christ, and there is none to molest us or to make us afraid. I did so much enjoy reading Brother Lester's two pieces in the last Landmark. I feel that they were worth the price of the Landmark. The humble way in which he speaks of being made to believe in the predestination of all things was indeed a feast to me, and his willingness to bear with others that do not believe as he does, or cannot see it just that way, makes me thankful to the Lord for such blessings to the churches. In the writing of Brethren Gold and Lester there are so many comforting editorials. I remember hearing Brother Lester say once, if any of the brothers or sisters have any flowers for him he wanted them while he was living, and not to wait until af-

ter he had passed away, and then strow them over his grave. This is why I feel in my heart to mention these things, though I feel to be so poor and dependent that I would be ashamed for these brethren to know me, as I am ignorant and unlearned, poor in this world's goods, but hope I am an heir of Christ's kingdom which is the greatest riches of all, yet a hope of these things is all I have. A hope that is both sure and stedfast is greater than anything of earth. What more do we need, or shall we wish for in this life? God has promised to withhold no good from them that walk uprightly. But I am so prone to sin or walk in forbidden paths, and before I am aware of it I have stumbled and am down in the pit, and no way to get out, until it pleases the Lord to let his light shine in the darkness, then I am made to exclaim, My Lord and my God. Then I feel that he is mine and I am his.

May all that read this pray for me that my faith fail not, and that I may trust in the Lord for all things.

M. V. A.

I often wish that a man of the gift that Brother Lester has would write oftener.

P. D. G.

Ferrum, Va., April 1, 1907.

Elders Gold and Lester, Dear Brethren: Through much weakness I attempt to write something of what I hope is the Lord's dealings with me, and its effect within me and without in my outward life.

I was brought up by strict parents: but would go to preaching and meet my school mates, and laugh and talk, yet after reaching home would feel sorrow for my misconduct. I would go to parties and sometimes dance and sometimes cry after dancing, but did not know why I cried. Finally I became much distressed about my condition, thinking if I died I should go to hell, and would try to study as little as

possible about it, fearing I would lose my mind. I had dreams of being surrounded by great flames of fire, and no earthly aid could do me any good. My only hope was to look to the Lord. When I would look to him the flames would vanish and I saw myself standing on beautiful land. The trouble continued until one day I was doing some work in the kitchen, and feeling so uncomfortable I walked out of the yard, when the happiest feeling came over me I had ever had. The trees and fields with every thing looked so beautiful, and it seemed to me my troubles were all over. I kept this all to myself, and in less than three months my mother was taken sick and died. My trouble was doubled. I thought this was all for my disobedience.

I would go to church and think I would offer, but my heart would fail me, thinking I was not fit to be with God's people, or the Lord would give me more courage. But it was not the Lord's will.

For five years this continued, and my father took sick and died, and I was left to endure the trials of life alone. This all seemed for my wickedness. I would go to church and shed tears, and wish I was with them, but did not feel worth to offer.

One night I dreamed of meeting my Saviour in Old Town Creek church, and he smiled on me. Then I thought of going and offering to the church, but kept putting it off until July, 1905, when I united with the church at Canton Creek, and was baptized the first Sunday in October, 1905, by Elder Z. T. Turner. On coming out of the water I felt I would love to stay there always. Oh how I wish I could see some one else baptized.

MISS EMILY E. DYER.

Tarboro N. C., Nov. 22, 1906.

Dear Brother Gold: I feel again impressed to write you all. And I trust

this feeble attempt too will be appreciated. Nothing is more real pleasure to me than when I am engaged in either conversing personally or through the pen upon spiritual and divine things. The scripture that has so arrested my attention of late and appeared so sweetly in my soul, is in the 23rd chapter of Proverbs, 26th verse: "My son give me thine heart and let thine eyes observe my ways."

Now I know all through this chapter is relative to moral virtues and their contrary vices. Yet this one sentence has proven itself to my heart as a pearl plucked from the deep. I see in this language Jesus in his suffering, resurrection and ascension. It took these three notable things to fully present himself unto his Father as the Mighty Conqueror over death, hell and the grave for his bride. "What a word is this?" It should take root down in our heart, thus producing copious fruit upward. "He was as one brought up with the Father and his delight was daily rejoicing before him."

Especially though, does he attract our minds as the babe of Bethlehem (the promise to Abraham being fulfilled unto us) in the likeness of sinful flesh (yet without sin), dwelling among us as the only begotten of the Father full of grace and truth.

"Then unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called wonderful, counsellor, the Might God, the everlasting Father, the Prince of Peace." And in his dear name shall the Gentiles trust. We before that time were "aliens from the commonwealth of Israel and strangers to the covenant of promise, having no hope and without God in the world." But blessed be Jesus, the fruitful bough of Joseph, had run completely over the wall, breaking down the partition, and ushering in the joyful jubilee. "My son give me thine

heart," is an imperative sentence and bespeaks a first person speaking to the second—a father talking to his son.

Surely Jesus knew what it was to be the "Son of the Highest," and he knew the result of being a son of Man. From the cradle to the cross was a life of toil and suffering with him. No home, no friends. Truly he was a man of sorrow and acquainted with grief. Oh, what a gentleman he was. He always returned good for evil, and his answers to men were full of love and good will to them. And remember, dear ones, in giving his heart unto God through such agonies was for even us. He was crucified for us, nailing our sins to his cross; lay in the grave for us, and ascended to heaven for us. What wondrous love was this? Let men and angels thank, praise and adore his matchless name! Now before we can know him in the power of his resurrection and in the fellowship of his sufferings, we must first be made conformable to his death. Otherwise we cannot appreciate this wonderful gem which has shone so radiantly throughout all history, and in the hearts and lives of the patriarchs, prophets, apostles (lastly we hope in our own).

We must have the testimony in our own hearts that we are his children, heirs of his kingdom, born not of corruptible seed, but incorruptible, by the word of God, that fadeth not away but liveth and abideth forever.

To know that we have such a living mediator as Jesus between us and a holy God—one who has felt all our infirmities, is a priceless boon that we should endeavor to esteem through all eternity. And should also encourage us to be more submissive in giving our hearts unto Him. And to observe his ways, walking in all his holy commandments blameless. Thus presenting our lives and bodies, as living sacrifices unto him forever, for the gift of his son to us—poor sinners. When the

Lord says: "Seek ye my face," our hearts respond. "Thy face will I seek." So it is in the saying of Solomon, "Son give me thine heart," our hearts reply, "Our hearts Lord will we give." Some times the call produces a tender, soothing influence of the Holy Spirit working within our souls, causing us to worship him in the beauty of holiness. At other periods troubles of various kinds, very distressing perhaps, may crush us almost into despair, but as a dear brother wrote me not long since, "This is the only way we can adorn the doctrine of God our Saviour. We crush the grape to get the pure blood of the grape. We bruise the beautiful rose and it emits the sweeter perfume." These are glorious truths. I feel that I have been given to observe God's way, amid such perilous deeps.

While in the prison house of my great trial of earth, the chain of election and predestination, link after link appeared so palpably to my view that "I could say with my redeemer." Unto this end was I born. "And for this cause came I into the world." Oh! dear Brother Gold, it was then the dark, dreary dungeon became a very Bethel to my tempest-tossed soul, and I could sing praises unto him with Paul and Silas at the hour of midnight. Why need we care for the thorns and thistles along these transitory cliffs if Jesus be with us? We may be imprisoned thirteen long years with Joseph, or three days in the great whale, but one thing is sure "Salvation is of the God." And his ways are those of holiness; and in observing them we find it not simply reading the Bible and going to meeting on Sunday perhaps (and as Elder J. C. Philpot once said, which saying lives in my heart), "Others may be satisfied with the mere worship of God as so much lip service, but the living soul goes beyond all this into the very heart of the sanctuary," but it is often with heart rending cries and

earnest pleadings from the great deep with sea weeds entwined about our head, that we are enabled to say with faith like Queen Esther, "I will go in unto the King, if I perish, I perish," and the golden scepter is ever extended to us.

Dear kindred, there is wisdom to be learned in these mighty wrestlings and burning, cutting trials. We are refined as gold is refined, ere we enter into the secret chambers of the Most High. Let us ever remember that to draw near unto him we must first have a true heart, in full assurance of faith, then it is we enter by a new and living way which he hath consecrated for us through the veil—his flesh. So come what may of joy or sorrow, may we receive it as a mercy. May our spirits be continually attuned unto prayer; may we observe "His blessed statues, in being led through this dark, dreary desert of confusion of tongue, to that unity beyond wherein the sweet language of Canaan will ever be sung.

My love to you all.

ANNIE CRISP.

Bethel N. C., March 23, 1907.

R. F. D. No. 1

Elder P. D. Gold, my Dear Brother and Father in Israel: It is on my mind to write to you, hoping it is of the Lord and not of self. What a failure my life has been it seems to me, full of blunders and imperfections, indeed it is not what I would have it to be. When I would do good evil is present, and how to perform that which is good I find not. So with the mind I serve the law of God, but with the flesh the law of sin. I find my experience like the Apostle Paul's, so that is a comfort to me. He felt to be the chiefest of sinners, so do I; and the least of all. He begged for the thorn to be taken from his flesh, but the answer was it was to buffet him. Unless he would get above measure, and that his grace was suffi-

cient, how great must have been his agony, how dependent we are upon the Lord for all things. We cannot even have a good thought ourselves. He controls it, for every good and perfect gift comes down from above, from the Father of lights with whom there is no variableness, neither shadow of turning. I know there is no perfection in the flesh, but at times my journey is so wearisome and toilsome, so tired of self and sin. I long to be at rest with Jesus. Last night as I lay on my couch in silent meditation, this question arose from a higher power: Do you want to live? You have to sin to abide by the law. Now this does not justify me in sin, for I want to abstain from every evil appearance, and run the race with patience that is set before me, ever looking to Jesus who is the author and finisher of our faith. After this question arose within the next morning I read your editorial in the Landmark, April 1st, of the law and sin. How you did open it up to my understanding. Indeed it was a comfort to me. What would I do without the dear Landmark. It is so comforting and edifying to my poor weary soul. My dear brother, you are so gifted with wisdom from on high. I received the Wilson Times. While perusing its pages I read a good letter from you. Indeed it was full of sweetness to me. You stated that you are seventy-four years of age. I feel that you have been so true to your post. Have fought a good fight; have kept the faith. Therefore there is a crown of righteousness laid up for you, and for all those that love his appearing. Your days have been wisely spent for the comfort and edification of God's dear people, you have been wonderfully blest for one of your age. So much of my time I am made to lament and grieve over my many imperfections and short-comings. Made to cry out, my learnness, my leanness, and to repent in dust and ashes. The

scripture tells us we are not to be judged by our outward appearance, but by the heart and the Lord knows the heart: this is a comfort to me. Again the scripture tells us, woe unto them that be at ease in Zion. The older I get the more I feel the need of patience, but I can only look to our great Almighty friend, on whom my life depends. How my poor heart did go out in deep sympathy for our dear Sister Lee. Indeed her case is pitiful, but the Lord is refining her for a wise purpose. He alone can bind up the broken heart by pouring in the healing oil. I was so touched in deep emotion for her while reading her dear letter. I did not hesitate in writing to her. She was on my mind both day and night when not asleep. For some cause I have not heard from her. Hoping the Lord has come to her relief, and watered her from the wells of salvation. Sister Edwards wrote so comforting. My dear brother, may the Lord still spare you for his useful service for the up-building of Zion. Pray for me that I may hold out faithful to the end, for I fear one day that I shall fall by the hand of Saul. From one whose hope abides in Jesus.

MAGGIE A. STATON.

Robersonville, N. C., April 10.

Elder P. D. Gold and brethren generally: I feel to drop you a few lines in the Landmark to inform you of my sad condition because of the prostration of my dear wife, which is different from anything that I have ever had in my family. On Saturday morning before the fourth Sunday in March last we went to our monthly meeting at Spring Green, which was quarterly or communion meeting. We had good attendance, and a good meeting on Saturday. We were very much encouraged because the spring had opened up so beautifully in nature, and it looked so in the church. As my wife was not

real well we concluded not to go back home which is six miles. We went home with Sister Salisbury, some two miles. After dinner, which was a little late, because of the meeting, her son asked me if I wished to go to Hassell's, as he was going, some two miles. So I rode with him to the little town. A little before sun down a young man came up hurriedly, and said Mr. Roberson, your wife is very sick. He could not tell what was the trouble. That was a shock to me. Of course we hurried off. When I got there she was sitting on the edge of the bed with her feet on the floor. I saw that she knew nothing and could not talk. I got the doctor as soon as possible, and he said it was congestion of the brain. Her right side or at least her right arm and leg are partly paralyzed. She can use the arm some, but not the leg. I brought her home on Thursday following. She I trust is getting on fairly well now, but does not take any solid food. Milk is about all she will take. She is now so that she knows any one when she is thoroughly aroused, but cannot talk to tell us what she wants, only by signs: yet she can say some words better now than at first. We think if she had her mind that she could talk, or at least better than she does. My dear kindred in Christ, you who may feel it in your hearts to pray for us, do so, (which of course you will) that my dear wife may be restored, and that I may have grace to sustain. Of course, Brother Gold, I will not be able to go with you to the Pig River Association, nor have appointments that I spoke to you about through Elder Williard's country. Of course I cannot tell what the mind of the Lord may be for me later in the year. May the grace of our Lord Jesus Christ be with you all.

Yours in tribulation.

G. D. ROBERSON.

Crawford, Va.

Dear Brother Gold: It is impressed upon my mind this morning with great fear and trembling to write a few lines in regard to my troubles and trials from death unto life I hope, for which I am so unworthy, but may the Lord of heaven and earth guide and direct my heart to write the truth as it is in Christ Jesus. It seems to me if I am a child of God I am a very disobedient one. While yet I am in possession of a little hope that the whole world can't take away from me, it seems like sometimes it is a very little one, but I don't want to exchange it for the whole world, and every thing in it: for it has brought me through many trials, troubles and afflictions in this world, and I feel it able to carry me across the great storm of death, of which we stand in so much dread. It was at a very early age that I hope the Lord took hold of me. It was when I was but a little child, when I believe that the Lord impressed it on my feelings. My mother and father were very poor, but they tried to bring us up to be honest and to do the best we could. Mother would send us to Sunday school, but father never believed in them, yet he let us go. I was the youngest daughter of L. F. and Elizabeth Wingfield. My father is a member of the Old School Baptist church. My mother died when I was but a child. I thought it was the hardest thing I ever met with to hear her groan in death, and see her eyes closed, and to think that I never could have mother again. I had three sisters and four brothers, and a father, but none of them could fill mother's place. She was not a member of any church, but I believe she was a Christian woman. I can think about her now, and it seems it was but yesterday that we all took hold of her cold hand and said, good-bye, mother. It would bear on my mind at times, and I would lay at night when all would be

asleep and cry, and wish I could see her. Oh how glad I would be to see her again. I would try to pray to the Lord to let me see her. All I had was gone. Pa had to break up house keeping and scatter us about, but we all met with friends that were kind to us. He would come to see me, and when he would leave I would cry and want to go with him. He married again and took me and the baby child home again but all the rest were away. I would think about them and cry, and want to see them, and wish to the Lord I could see them all coming home. My step-mother would say, may-be they will come some time. That would cheer me up, but it was the Lord's good will and pleasure to take my oldest sister before I could see her any more: but she was willing to go, and when I heard of it I went off to the little room and cried and said, I hoped I would meet her in heaven. I was about ten years old then, but I, like many others, grew up and loved to dance, and have a good time, but always felt like I wanted to be a member of the church. I thought the Old Baptist church was the one I would join if I ever joined any. I went on in my pleasure and when I was about sixteen years old I married and started out in the world. I was then taken down in bad health, and would get to thinking about myself and get low down. One night I had a dream that had a great impression on my mind. I thought it was the end of time, and there came two doves down from above, and I left the earth and went with them back. It looked like that would bear on my mind. I would wonder if I would ever have the pleasure of going to heaven that way, but I could not give up my earthly pleasure yet. There was something else that had to come over me that had not yet been, and I went on in that way until about two years ago when the great omnipotent hand from

which none can flee, took strong hold on me. I was of all people most miserable. It looked to me like there was nowhere for me. I thought I was going to die, and had no where to go. I was burdened. I would try to get rid of that burden. It looked like it would grow that much the harder. I would think today I would never live to see tomorrow. The neighbors would tell me I had hysterics. I would try to pray and sing. This relieved me for a little while. But these same feelings would soon come back on me. There was one colored sister that I would talk to. She would tell me the Lord was able to save me. Oh I was so great a sinner. There was no one so miserable as I. She would tell me she had traveled that same road. I went on that way about three months when one Sunday morning I thought I would go to see one of my close neighbors. It looked to me like I had got to the stopping place. I could not keep from crying to save my life. Oh there was no one in so much trouble. The lady of the house took me, and we went to take a walk. She got to telling me of that hope she had. Oh I thought if I could just go through with that what a great thing it would be. I thought I never would see home again. Death and hell were my portion. That evening I came back home. I was so glad that the Lord had blessed me to get back home again. It looked like I wanted to talk the scripture. My husband and I got to talking about people's belief, and I said to him, I did not believe there was any way to be saved but by grace, and grace alone: and when I spoke it looked like my heart was burtsing, but I tried to do what I had to do, but felt so bad. We retired early. It looked like just as I went to lay down something said to me, awake ye out of sleep, for now is time of your salvation. It looked like I was sinking down. I went

through the night, never closed my eyes for sleep. When morning came I still tried to get my breakfast, and my husband went to work. I thought my time had come, my sins rolled before me as big as mountains. I thought I was sinking down both soul and body. I could do nothing. I fell down by the side of a stump and cried, Lord, have mercy on me. I thought I was gone both soul and body, when there was a voice crying over me, "Born again unto salvation, born again unto salvation." It seemed that all the trees, the rocks and hills were moving around me. After that something seemed to say, peace with Jesus. Oh I was willing to die then if it was God's will to take me. I did not want to stay here. I wanted to go home to rest. Oh if I could die and be in peace with Jesus what was here for me to stay for? But I could not stay in that frame. I had to come back to this old sinu! frame of my own, but it was God's will, and purpose. He sent me back here to stay his appointed time. Now, Brother Gold, if this is an experience of grace I feel you can witness with me, yet I feel that I have written so long a one you will get worried reading it, but I got roused up since I have begun to write. I feel the half has not yet been told. If this is true you can witness with me. For the scripture says, My sheep hear my voice and I am known of mine, and if you think these few badly written words will be any help to the poor, afflicted ones in Christ you can publish them. Pray for me that my faith fail not in Christ, for he is my all, my every help in the time of need. Brother Gold, I never saw you to know you, but I hope it will be God's will and pleasure for me to meet with you at old Snow Creek church at some time.

My love to all the brethren, the wide

world over.

Your very little sister, if one at all.
MARY E. KIDD.

Dear Readers of Zion's Landmark: I feel tonight like I want to talk a little with you all. It has been a good while since I wrote anything for publication, and I know unless the Lord gives me something to write I cannot write, though I feel that I want to praise him always for his goodness. Brother Henry Turner spent the day with us last week, and it was a real feast to me to hear him talk of the goodness and mercy of God. If I thought I was as pure in heart as he seems to be it would be enough. I see so many good letters in the Landmark, and their hearts seems to be so pure that I wonder has any one a heart hard like mine. It is only sometimes that I have a little sweet communion with the spirit, but it lasts such a little while I often fear it is all imagination, but dear ones my heart goes out in love for you all to night; even many of you I have never met, yet you feel near and dear to me. I do feel so destitute of the spirit of God that it often makes me tremble and wonder what I am. The Lord has been so good to me. I have a kind husband. The Lord has blessed me to keep all my family except one little infant boy, which was not quite three months old at the time of his death that was about four years ago; but I feel that the Lord knew best. I desire to be reconciled to anything the Lord may put on me. Dear ones, pray for me.

Your unworthy sister,
GILLA A. HINES.

COLLECTION OF BIOGRAPHIES,
AUTO-BIOGRAPHIES AND
PHOTOGRAPHS OF PRIMI-
TIVE BAPTIST MINISTERS OF
THE UNITED STATES.

Dear Brethren: Since publication of

the above notice I have received many sketches and some photographs. I wish to thank those who have sent them, and urge others to do likewise.

I also wish to say that many have written me for information, and as I cannot well reply to each, I will use this method to state that the scope of work will not be confined to any particular territory, but that I intend to compile a work containing biographies and auto-biographies of Primitive Baptist ministers—living and dead—of the United States.

And I wish to make the work reasonably complete. But it cannot be made so without the co-operation of brethren everywhere. If the living ministers who read this will send me a sketch of their own lives—written by themselves or some friend—and if our editors would call favorable attention to the matter in their columns as Elder Hassell has done in the Gospel Messenger, and if relatives and friends of deceased ministers would write sketches, or clip out and send to me obituary notices, of such deceased ministers, I would soon have in hand the desired information.

Now brethren, if you approve of the idea, don't neglect to do what you wish and expect to do, but send me any sketch, from a few words to a thousand words in length. Give name, age, address and churches served, and when possible information about number of baptisms, marriages, number of miles travelled per year in service of churches, etc. Also business profession, offices of trust, positions of honor, except that of ministers, and any special point of interest in life or character.

I hope this appeal will reach our brethren generally, and meet with their approval. I cannot yet say what the work will probably cost, but I shall try to get out a good book at a reason-

able price or none at all.

Your brother,
R. H. PITTMAN,
Luray, Va.

(Other Primitive Baptist papers, please copy.)

February 17, 1907.

Dear Brothers Gold and Lester: I received the enclosed letter, and it being in my opinion such a good one I send it to you, and ask you to read it, and if you think best put it in the Landmark, and if not, lay it aside.

I am a careful reader of the paper and heartily endorse most that I find therein.

Yours in hope,
W. W. SIMPSON.

Corona, New Mexico.

Bryson, Tex., Feb. 1, 1907.

Dear Brother Simpson: After some delay I will try to write you a few lines. This leaves us all well, and we sincerely hope these few lines will find you all enjoying the same God-given blessing.

Dear brothers and sisters, I often feel that I am not thankful enough for his many blessings, yet I know if indeed the bible is true that all good is of God, for he is good, and no fountain can give forth both sweet water and bitter, neither can a good tree bring forth corrupt fruit. The Bible and common sense teach that no evil, either spirit or matter, is of God, neither is darkness of the light. For in him is no darkness at all, neither shadow of a turn. All his works are good and his tender mercies are over all his works. Note the expression (his works) signifying other work beside God's works or good work. The old prophet proclaims that the wicked shall do wickedly, and none of the wicked shall understand! but the righteous shall understand. We hear the Saviour tell the wicked Jews that

they were of their father the devil, and his lusts they will do (a positive term), and again we hear him tell his disciples to call no man on earth father, for one is your Father even God. Again we hear him tell the wicked Jews, Ye are from beneath, I am from above, two directions, two sources, two authors. We hear God tell Rebecca that two nations, two manner of people, are in thy womb. Hence the strife there is continual warfare between these two peoples. We read that Cain slew Abel. Why? Because his own works were evil, and his brother's righteous, or contrary to his own. John tells us that Cain was of that wicked one. Now we will do well to remember that God is good, and in him is no darkness at all, neither shadow of a turning. I am God says he, and change not, therefore, ye sons of Jacob are not consumed. Did Cain have two fathers? In one sense, yes. He was of the devil. The devil was his father. Adam was his natural father from a natural standpoint. But Adam was not his author, for all good substance is of God, and agreeable to good logic all evil substance is of the devil as was Cain, so then Adam or the natural man if only the medium by which it has pleased God to manifest two manner of people, two nations, namely, the children of God, and the children of the devil. They shall mix and mingle together, but shall not cleave one to the other. Paul tells us that all is not Israel that is of Israel; and the sons of Eli, the priest of God, were sons of Belial. So then God is just and has a just resurrection, his own children. By virtue of their relationship to their Father he regenerates to eternal life. But the sons of Belial shall be burned with unquenchable fire (God's eternal condemnation), so the children of God will come off more than conquerors through Jesus, their head. They, the wheat (children of

of God) were sown in the field or world, and tares sown among (not in) the wheat or children of God. God does nothing without a purpose. Why then the tares or children of the devil, what the purpose, why are the children of God taken down from ultimate glory and made subject to vanity, not willingly, yet for their good? For God has a purpose working good, consequently everything will work out for good to them, they become acquainted with the heinous nature of sin, they are captivated by the devil at his will, their lives eternal life only reserved. It is hid with Christ in God. They are made subject to the law of sin and death. They pass through a life of sorrow, sinfulness, pain and death, become corrupted (not corruption). The most fine gold has become dim, yet they come back through the refiners' fire, then will they shine above the brightness of the sun, after having groveled in darkness and again return to the light through Jesus, their head. Will they not have a greater appreciation for the light after having tasted the bitterness of sin and death? What must be their joy to embrace God and his righteousness, eternal joy, everlasting life. Eye hath not seen, ear hath not heard, neither hath it entered the heart of man, the good things that are reserved for us in Christ.

Your brother I hope.

S. L. CLARK.

Dear Brother Gold: For several years I have been impressed to tell some of the dealings of the Lord with me. I was born in Martin county, N. C., in 1846. My father was Seth Evans, my mother was Marina Hyman. My father had a brother to go away and never returned, also my mother's brother left and not a word have we ever heard from them. I mention this fact so if any of their families are living and see this in the Land-

mark, which has a large circulation, I would be glad to hear from them. When I was a small boy I had a dream that made a lasting impression on me. I and two others were standing in a ring, the Lord appeared in our midst and the brightest light I ever beheld. I feared and trembled. He said: This is the Lord. Next day I told my step-mother who said you may have something to remind you of it some day. Time rolled on and the war came on. I served as a soldier, was in several battles, but was not wounded or seriously hurt. Nothing but the protecting hand of our God enabled me to return home in safety to my family. I found my father, much broken in feeble health, died in October. My troubles increased. I begged the Lord to show me in a vision or dream if my father was at rest. After a while I had a dream and I thought my father came from above and embraced me and returned above. That gave me a hope for my father.

Some time after this I was topping cotton in the field and heard a voice, saying to me, you have a hope for your father, now what are you going to do? Then all my sins came up before me. I was justly, condemned. I cried out, Lord, have mercy on me a poor sinner—first time I ever felt what a sinner I was, and I begged for help. I went on in this way for many years, and had to wait on the Lord. I dreamed the Lord appeared to me and reached out his right hand and took mine, and said, I know my children and my children know me. My great burden was removed, and I claimed this as a hope. Next morning was a bright one in my feelings. I commenced singing Hymn 74, and with David I could say, "Bless the Lord O my soul, and all that is within me, bless his holy name," also that I hope "He hath put a new song in my mouth even praises unto Israel's God." I

loved the Lord's people and desired to unite with them; but felt my unworthiness. I was plowing in the field when I was made willing to go and tell the church what great things the Lord had done for me. I saw Zion walled in and a gate open wide, a sheep went in and bleated, that was the desire of my heart to go home to thy kindred, and like Peter I felt to say, Lord thou knowest all things, and thou knowest I love thee. The Lord was in the place and I knew it not. I was received into the fellowship of the church at Lower Town Creek June, 1876, baptized by Elder Bennett Pitt. I want to live and die with them. I was so glad to attend my meetings and see my brethren; it was a sweet privilege, but for twenty years I have been afflicted with white swelling and rheumatism, and unable to go to the meetings much of the time. I have not walked any in fifteen months, but hope if the Lord wills I can walk again, if he orders it, otherwise I desire to be resigned to his will. I am not able to work, but the Lord has blessed me with a good wife and sons who care for me. How good the Lord has been to me. I desire to thank and praise him for his great goodness to me a poor worm of the dust. I enjoy hearing read the experiences of the scattered ones of the Lord's flock, and often a chord is touched in my heart. I am glad to see my brethren any time when they have it in their hearts to come to see me.

The Lord at times gives me a good time here in my shut-in condition, but I cannot retain it; but for days it is sweet to think about—a comfort to me.

With love to the household of faith,
J. A. EVANS.

Tarboro, N. C.

RELIGION AND LOVE IN THE HOME.

Elders Gold and Lester: Much has been written and said about the sacred

word "Home." The poet has nicely woven it into rhyme and the musician set it to tune. The familiar and oft-repeated song, "Home, Sweet Home," and "There is no place like home," is perhaps sung and played by more people, and grows less old, but sweeter than probably any other song. The youth fancies in his day dreams and imagination: "Oh if I had riches, if I had those broad acres of land, if I had a costly and elegant mansion, if I had that dear little woman to preside and share my comforts and luxuries, then surely I would have a home indeed and my earthly existence would be a blissful paradise." Says another, "If I had fortune, if I had learning, if I had fame, if my name could be published throughout the land, then soon I could build and enjoy a happy home." Says the miser, "Oh give me my gold, let me hoard and pile it up and then my heart will be content and I shall be amply satisfied."

But does any of these really and truly constitute home? We say nay. Do riches and fortune and fame and learning and gold really soften, elevate and refine the human heart and build what we would call a model home? Not so. But says one, if none of these complete the true home, pray tell me what does. There is only one little word whose foundations are broad, and whose limitations are boundless, in the absence of which there can be no true home; the absence of which our earth would be a lonely spot, a desert plain; the absence of which existence would be miserable and unbearable and living would be a blank and a nonentity, and that little word is LOVE.

To love requires the presence of at least two or more subjects, each one loving and desiring the love of the others. In the beginning when God created man he was alone in the world. No mate or companion to love

and God saw that it was not good for man to be alone, and he created for him a woman, a help-meet, a being whom he could love and who could love him also. Man was the stronger vessel and the woman the weaker. The woman was the glory of man, his best gift, and man was the glory of God.

Thus we see God has surrounded man with countless blessings which render each a suitable and desirable habitation and home for him. Man is rough, rugged and sturdy in his nature and requires the tender, soothing refining influence of woman to make him a fit subject.

Woman sees her weakness and frailties and leans upon the arm of man for succor and support. Man was commanded to eat his bread by the sweat of his face, thus he is exposed to the world and hardship, and his duty is to look out for and provide for his own household. God said the woman should be saved, in child bearing, and Paul said, let the women marry, bear children and guide the house, etc. Her line of duty consists in cheering, honoring and encouraging her husband, smoothing his many cares, helping him to solve the problems, doubts and fears of life, training and shaping the characters, morals and manners of her children. Thus we conclude where two hearts are blended together in mutual and fraternal friendship; where two souls are properly mated; where two minds agree, whose aims, interests and purposes are identical; where two lives are bundled together in the sweet ties of peace and love—here we say is home, even though they dwell in the most lowly cottage and are compelled to earn their daily bread by sweat and toil. But where two have joined hands and not hearts; where hatred and selfishness has taken the place of love; where quarrels, disputes, contradictions, divisions, jars and discords are of daily occurrence—here I say is no

home notwithstanding they occupy the most spacious and elegantly furnished palace.

Solomon said: "A dinner of herbs where love is, is better than great sacrifices and strife therewith." We see then it takes no special locality, no certain surroundings, etc., to make the true home, but loving hearts and hands.

Some regularly appear very righteous, pious and consecrated unto men, but at home and in their families they are a dread, a terror and a tyrant. But we do expect and surely and truly there is better things in the home where pure religion has entered, where the goodness and grace of God has brightened, where the gentle spirit and presence of Jesus has taken up its abode. If those who profess religion do not make better husbands and wives, better fathers and mothers, better sons and daughters, better people and citizens; if it does not improve the morals and manners, make us more patient in misfortune and adversity, more resigned in sickness and afflictions, more determined to serve God when we are persecuted and falsely accused, more thankful for our many blessings, more attentive to the weak, helpless and unfortunates, less nervous and excitable under trials and temptations, less covetous and less grasping after the vanities of the world, and more concerned about the welfare of their souls, seeking more after spiritual food and drink—then is not our religion vain and have we not grasped at the shadow and missed the substance? If one, two or more of a home have put off the old man with his deeds and have put on the new man, even Christ Jesus then love is the leading and ruling principle and there is domestic peace. "God is love and he that loveth dwelleth in God and God in him." Jesus said: A new commandment I give unto you that ye love one another as

I have loved you. And God commends his love unto us by giving us his only begotten Son to save us from all our sins and iniquities.

But hate should never enter the Christian's home or vocabulary except it is to hate sin and evil doers for the apostle says, He that hateth his brother is a murderer, and perhaps there is not a greater sin. Paul says, Wives submit yourselves to your own husbands and he tells the husbands to love their wives as their own flesh and the wives see that they reverence their husbands; for he says the man is the head of the woman as Christ is the head of the church. Where is a closer union or compact? But, however delightful these things and earthly homes may be they must soon fade and perish; however, handsome and beautiful these faces and bodies may be they will wax old as doth a garment and as a vesture God shall fold them up and they shall be changed.

This earthly tabernacle must shortly be dissolved, and oh if we have a house not made with hands but eternal in heaven, how happy we shall be. We have no continuing city here, everything is mixed with sin and surely we would not live here always. These bodies which are only dust and have only transitory homes here must soon return to mother earth, but the souls of men never die, and inevitably must have a home either in the pits of eternal woe and destruction or else around the throne of God, the Lamb and glory. "But what saith he to the Son? Thy throne oh God is forever and ever, a scepter of righteousness is the scepter of thy kingdom, because thou hast loved righteousness and hated iniquity, therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows."

Those who are faithful and accounted worthy of the world to come and of the resurrection shall awake in the

likeness of Jesus, shall be like him and be satisfied. They will see the Lamb present to his Father his bride and wife the church without spot, wrinkle or any such thing, saying behold the children! "In my Father's house are many mansions if it had not been so I would have told you; I go to prepare a place for you, that where I am ye may be also." This is the home the poor pilgrims and Christians are looking, longing and hoping for; where they may be with him who laid down his life and gave himself for them; where sin is abolished, where the wicked cease to trouble, where love is more boundless than the waters of the ocean, and where righteousness and harmony reign forever and ever.

Affectionately,

T. F. SMITH.

Fremont, N. C.

Sparta, La., April 10, 1907.

Elder P. D. Gold, Dear Brother in Christ, I hope: Find enclosed money order for \$1.50 remittance for the Landmark for this year. I have been taking it for the last thirty-five years, and am always glad to receive one. So you can put 8 in place of 7.

I remain as ever your brother in Christ, I hope,

J. T. HUCKABY.

REMARKS: When a small boy there was an old man living in my father's section named Huckaby bearing a good name as a Baptist. I have often noticed Brother J. T. Huckaby's name with pleasure from that circumstance partly.

Few men read a paper thirty five years consecutively. This brother has always paid promptly for his paper. I judge he is a genuine Old Primitive Baptist. He must be descending or mounting up (which?) towards the end of his mortal life like myself. May his days be prolonged and peaceful on earth, and when the end comes

may it be a departure to be with Christ which is far better. P. D. G.

Mr. P. D. Gold, Sir: Can you tell me when the Bible was written, and when the New Testament was written?

J. B. STRICKLAND.

REMARKS:—It is not the business of historians to write of occurrences before they come to pass. Prophecy fortells events and history records them after their occurrence.

Holy men of old wrote as they were moved by the Holy Ghost. The writers of the Bible are absolutely correct in their chronicles because they were inspired or moved by the Holy Ghost to write what they did.

What was done each of the six days before man was created is recorded. It was not necessary for any man to be present and behold the work of creation. God told Noah beforehand there would be a flood. It was not necessary for any man to behold the state of things after all were drowned except those shut in the ark, and they could not see outside. God sees our thought afar off—long before we will think it. He can move holy men to write these things. Different books were written at different times and by different persons, but all were true.

There were scribes among the Jewish nations who recorded events that were chronicled in his history and are recorded in the Bible.

Christ and the apostles have quoted from many books of the Old Testament thus endorsing them as true and faithful records.

The writers of the New Testament, such as Matthew, Mark, Luke, John, Paul and others are named, and they recorded things they were eye witnesses of. These things are written for our profit and instruction, John says if all that Jesus did should be written the world could not contain the books; but these things are writ-

ten that ye might believe, and that believing ye might have life through his name.

For Jesus made all things, and without him was not any thing made that was made. He is the Word of God that was made flesh. But he was before time, was in the beginning and without him was not anything made that was made. The Bible sets him forth as Lord of lords and King of kings.

P. D. G.

The next session of the Mayo Primitive Baptist Association is to be held, if the Lord will, with the church at Big Creek, Stokes county, N. C., beginning on Saturday before the third Sunday in May.

Those coming by rail from Greensboro or Winston will stop at Pilot Mountain, Friday noon and be conveyed to place, provided they write to me ten days before stating their intention of coming.

H. D. MICKEY, Moderator.

Pinnacle, N. C., Route 2.

Brother W. H. Shields desires to state that those who have subscribed through him for the Landmark can send direct to me.

P. D. G.

PRICE REDUCED.

The price of Durand and Lester's Hymn and Tune Book is reduced to \$6 per dozen, sent at expense of the purchaser, and at 70 cents for single book, sent by mail postpaid.

Send all orders to Silas H. Durand, Southampton, Bucks County, Pa., stating the kind of notes desired—round or shape.

A booklet containing rudiments of music will be sent, without additional cost, with each book when requested.

ZION'S LANDMARK

P. D. GOLD, - - - - - Wilson N. C.
P. G. LESTER - - - - - Floyd, Va.
"Remove not the Ancient Landmark which
thy Fathers have set."

VOLUME XL. - - - - - NO. 12.

WILSON, N. C., MAY 1, 1907.

Entered at the Post Office at Wilson, N. C.,
as Second-class matter.

EDITORIAL

Durham, N. C., March 12, 1907.

Dear Elders Gold and Lester: I feel that I desire to write on this matter, why do I feel so cast down?

I cannot live like I wish to, and am often made to exclaim where is the blessedness I knew when first I saw the Lord. Then I had good times of rejoicing, but now I am so cold and can do nothing good. Still I do sometimes have moments that I hope are from the Lord. I have to suffer much because I cannot attend preaching as I did when I was in the country. It was a source of great pleasure to me when I was in the country and was with different Baptists at their churches; but I am now deprived of that privilege as I am confined to my office in Durham. I like the town all right, and I know that I love the church that we have here in Durham. I love every member of that body, and wish it God-speed, and am always glad when one comes before the church telling how they feel, and they tell my experience. It is a good feeling to go to that one and give the right-hand of fellowship. But I do feel so small to be with them. They appear to be so much better than I am. I do love to go to meeting and see all of the members out, especially on Saturday meet-

ings. It is a lovely sight to me to see them and hear them talk of God's dealings with them. I think we all ought to attend our meetings when we can, and not suffer any little trifle to come in the way and keep us off from our meetings. This word is a word of power and truth. It is sweet when we have the feeling that the Lord has pardoned our sins, and hope that when we leave the world we will enter into the joys of our Lord beyond this vale of tears where there is no sorrow, sickness, sin or death.

When I first united with the church I thought I would get better, and when I became old I would enjoy more religion, and feel that I was a better man; but the older I am the viler I appear to be, and see and know if God's grace does not save me and his wonderful power does not keep me there is no hope for me. What a blessing to know that all power is his in heaven and earth. If I could know that for Christ's sake God has pardoned my sins how happy I would be. But it seems my hope is so small. When I hear others tell when, and what time they were shown their sins it makes me feel so small, yet I cannot remember the time when I was not concerned about my soul's salvation. I remember when I was a small boy that I use to hear dear old Brother Hall tell of the good things of God, and how happy a place heaven is, and it would make me say I want to go there and be at rest. This continued all the way through my life until I went to the Dental College in Atlanta, and then it seemed I was forsaken by all. Dear Brother Charley Hall joined the church while we were there. Then I thought that all could taste of the Lord's blessing but me, until once while singing with a lot of Primitive Baptists I felt that I could not sing, and gave up, and to my surprise I was made to feel that all was well and

could say bless the Lord oh my soul, and all that is within me bless his holy name.

This was about four years before I went to the church at Prospect Hill. I could write more, but I will close. I have felt so cast down that I wanted to write to you.

DR. H. E. SATTERFIELD.

REMARKS:—David said, "Why art thou cast down oh my soul, and why art thou disquieted in me?" He could not answer that question. But he said I shall yet praise the Lord who is my hope. So I feel you shall so sing. Wait on the Lord who giveth his beloved songs in the night. P. D. G.

CLOSE TO NATURE.

What is nature, and what is it to live close to nature?

By nature perhaps generally is meant that which is first as opposed to art or man's way or work. The natural is in that sense difficult to reach, for our ways and manners are shaped and controled by man's notions and teachings which are far removed from the simplicity of nature. Yet that which is natural is corrupt as it is treated in the Bible, for natural is not spiritual or holy.

By living close to nature is to avoid the excesses of gluttonous living, and the dissipations of wealth, and the fashions and styles of the rich, or of such as are high minded, proud and desirous of making displays. Take for instance a youth that is growing up in chaste and virtuous habits, that does not use tobacco, nor swear, nor tell what he knows to be falsehoods, that does not defraud, nor deceive, that labors, is courageous, truthful, frugal, always shunning making debts he cannot pay, but lives contentedly within his income or means. Such person we say lives close to nature, or drinks the pure waters of her spring, and sucks his comfort from her

breasts. Such a person has not a conscience hardened under the abuses of faulty living, such a person is not defiled with the dissoluteness of depraved habits, and is much more innocent in his habits, and far more cheerful and content with the table nature spreads for him. Such people as are content to labor and eat the fruit of their labor, inhaling the fresh air of the field and wood, and gaze on the beauties nature spreads in her grassy lawns or flowery meads, her trees of the wood, the music of nature's orchestras, find a feast that does not exact high prices, yet supplies the most healthy repasts without entailing diseases on them. To drink of the waters flowing from such uncorrupted fountains is a joy denied to the voluptuous. One need not be rich in worldly goods to enter this society. No fees are charged for admission into her favored courts. Good behaviour is all that is required of those that dwell in this royal palace of nature.

Good as is this living, and free as it is from high taxes and burdens that oppress, yet grace is far above and beyond all this realm with greater and better favors without charge. Those born from above dwell in the courts of love and peace where the poor are rich in faith, and the rich in this world's goods have much trouble to manage their toys and apologize for their follies.

Solomon says God made man upright. But lo he hath sought out many inventions. Man's inventions or works are art as opposed to nature. How expensive and hurtful many of them are. It costs so much less in labor, money and suffering to do right. The most costly things are wicked often. It does not cost much to do right. How much more innocent and easy is the living.

When God translates us into the realm of grace, and we live wholly by

the faith of Jesus it is without money and without price, and the purest living.

P. D. G.

February 20, 1902.

Mr. P. D. Gold: I for a long time have wanted to ask you your belief on my condition. I am so miserable and have been so long I just feel like that I am the worst, oh the most miserable, wretched sinner on earth, and I get worse all the time. My life is no satisfaction, no rest day nor night. I don't feel like the Lord could forgive such a creature as I feel to be. I don't think there is any one as mean as I am. I try to beg the Lord both day and night to have mercy on my sinful soul. You think he could be just and remember such as I? I believe I have committed the unpardonable sin. I feel there was a time when I might have repented, but now it is too late. I feel to be one alone. The Landmark is about all the Primitive Baptist preaching I hear. I hope this will not weary you, though I am afraid I have done wrong in writing this, though if I have, please tell me.

A MISERABLE SINNER.

REMARKS:—I have not the name of the troubled one writing and signing the name A Miserable Sinner, but I think I know something of that one's feeling. There are two sorts of sinners, one dead in sins and not therefore troubled about it, for sin is dead in such, and hence gives them no trouble. Was Saul of Tarsus any better than Paul who in his last days wrote that he was the chief of sinners?

Sin was dead in Saul, hence he could kill Christians, and the more he killed or helped to kill the better man he felt to be. He was a good man then in his own view and judgment.

When the commandment came sin revived and he died who was alive without the law or before it came to him. But when the commandment came, which he thought was unto life,

he found it to be unto death. Then sin revived, and Saul died. Sin slew him by the law which is good: Hence sin by the commandment became exceeding sinful.

As long as a man feels he is not a sinner he has no sense of need of Jesus. That man is a Pharisee.

The other kind of sinners who know they are vile abhor themselves. What can render a man more miserable than to feel and know he is a sinner.

Some long mourn and lament their lost condition. Others more speedily find mercy and pardon.

Is a man guilty of the unpardonable sin who feels that he is? I think all convicted sinners fear they are thus guilty before they receive pardon. But it seems to me that one who feels so miserable is not the one guilty of this sin.

Remember my friend, the blood of Jesus cleanses from all sin. It shall come to pass that whosoever calls on the name of the Lord shall be saved. There is no more precious truth than that Jesus Christ came into the world to save sinners. Our friend is not dead in sins because he so keenly feels the guilt of sin.

P. D. G.

Angier, N. C., Feb. 28, 1907.

Dear Brother Gold: I would like for you to answer a question through the Landmark for the benefit of the Baptists. When a church has a licentiate that has been preaching for them and sister churches about three years, and a destitute church off at a distance that the brother has been preaching for at times about two years, and all the churches say they are well satisfied with him, and the church at some distance calls for his ordination that he may serve them as their pastor, and one at his home church objects, and it is believed by our leading brethren and sisters that it is of a fleshly nature,

what should the church do?

Written for the love and peace of Zion.

A BROTHER IN BONDS.

REMARKS:—It looks like that one member in a case like this could and should submit to the mind, desire and impression of his brethren in the home church for the relief also of the destitute church.

For where one preaches to the edification of the body of a church that appears to be reasonable proof that his labor is profitable in the ministry. The best evidence one is a gospel preacher is that he preachers the gospel. If he measures up to the standard in all other things—as Paul sets up the rule in his letter to Timothy, then who can deny his gift.

If, however, a true and conscientious brother has not been instructed or edified by him what shall he do? It is proper for him to state his feelings, and if he can show a good reason why this brother should not be ordained, then the church should regard his feelings. If, however, he can bring forward only his own failure to receive comfort from this brother's labors, while all the other members are profited it does seem that he could yield to their judgment without damage to himself or to others.

What do we mean by making sacrifices for others, if it is not to yield our own preference for the sake of others?

While a majority should not press a matter to the oppression of a minority that are not fully satisfied, but should bear with long suffering, and pray for patience, guidance and relief, feeling and hoping the Lord will lead in his own good time and way. In this forbearance and endurance brotherly love will continue, and deliverance shall be granted to all that wait on the Lord.

P. D. G.

OBITUARIES

CHARITY LUCAS.

Sister Charity Lucas was born in Wayne county, N. C., more than sixty years ago. She was married first to Mr. Elisha Bass. Four children came of that marriage. Her second marriage was to Mr. Silas Lucas, a successful business man. Five children are survivors of that union. She departed this life in March, 1907, after a lingering illness of several weeks. More than thirty years ago she united with the Primitive Baptists at Lower Black Creek.

Sister Lucas was a woman of decided character, and was a wise, courageous woman, doing what she thought was right and proper. She was neat, industrious, thrifty and kind among her neighbors, and much beloved by her children and those that knew her.

The writer preached her funeral and visited her occasionally for years, and specially in her last days. She desired to be submissive to the will of the Lord. For weeks she did not expect to live, but that did not distress her. She was ready to go, feeling that to depart and be with Christ is far better.

The more I saw of Sister Lucas the more I loved her, and feel confident that she sleeps in Jesus, and will in his time awake in his likeness to be ever with the Lord in glory.

Her husband, children and neighbors were kind and devoted to her, doing what they could to relieve her, and she was very patient and meek in her sickness.

She is gone from the evil of the world.

P. D. GOLD.

THOMAS P. BRASWELL.

Brother Braswell was born in Edgecombe, N. C., in 1833, and died in Nash county, N. C., March 5, 1907. He was a very successful man in business, possessing liberal views, public spirited, energetic, of good judgment, and wielded a strong influence in his country. He was a man of integrity

in business, a large farmer, and possessor of much cattle and stock of other kind. He left three sons, all successful business men. His widow, Sister Braswell, was his faithful companion, devoted to him and mourns his departure. They loved each other and lived, it appeared to me, as husband and wife should live, each seeking the comfort of the other, and walking in the love of truth and upright living.

In November, 1897, Brother Braswell united with the church at the Falls of Tar River, and was baptized by the writer who preached his funeral in the month of March last.

He was a good, useful member of the church in his last days, and was active and vigorous up to almost the last day of his life, when he fell asleep unexpectedly to his own family even.

P. D. GOLD.

SHELL BROOKS.

As I am requested to write the obituary notice of my dear Father-in-law, I will try, although 'tis with a feeling of weakness and unworthiness. He was born January 24, 1848, and died November 10, 1906, making his stay on earth 58 years, 9 months and 16 days. He was first married to Elmira O'Bryant. She died March 23, 1890, leaving him with two sons and four daughters. Then he was married to Rosa Horton. Unto them were born two sons. So he leaves a wife, eight children a united membership of his beloved church, and a host of relatives and friends to mourn his departure. While we are sad at the parting 'tis sweet to feel that our earthly loss is his eternal gain.

His disease was rheumatism; also other complaints, but he bore it all with Christian fortitude. Last August he told me he dreamed of singing, "This world is not my home," etc. When he awoke he said he did not feel like he could sing but he did, and a few nights before he died he sang the same words again and said to some of his family, he felt like he was going to be taken away from them, but he was willing to go at the Lord's call, and told them where he wanted to be buried. His last words, that could be

understood, were: "Children, children get ready."

The last time I went in to see him I carried the Landmark and told him I came to read some for him. He seemed to enjoy every piece I read so much.

He joined the Primitive Baptist church at Storie's Creek several years ago. I do not know what date and was baptized by Elder A. Blalock. There is where he remained until death.

Third Saturday and Sunday in May was the last time it was so he could be with them at their meeting. I believe he was a Baptist in deed and in truth. Though he was a sufferer with rheumatism for a long time it was he could sit up on his chair until one week before he died after he was confined to his bed. I tried in my weak way to ask the dear Lord if it was his holy will to let his sufferings be as light as possible while in this world and when his days were ended to take him home to rest, and the day he passed away I felt like my prayer was answered, but on Sunday evening when he was laid in the cold grave O how sad to think we would never see his bright face again.

But he who works all things after the counsel of his own will knows best, and O may we be still and know that he is God. His will be done, not ours, and say with Job the Lord giveth and the Lord taketh away, blessed be the name of the Lord.

His dear wife and children did all they could for him, with pleasure, but could not stay the cold icy hand of death.

He was laid away in the burying ground at home in the presence of a large concourse of people.

Written by the one who loved him.

SADIE J. BROOKS.

LAVINA C. POWELL.

In loving remembrance of Lavina C. Powell, widow of Elder G. B. Powell, who had preceded her to the grave one year and ten months. Her maiden name was Kelley, and she was born January 11, 1847. She was left an orphan when quite young, and

experienced many sorrows and privations, such as only orphans in similar circumstances can ever know. She passed through some very trying scenes, among them was a terrible cyclone, where the house she was in was blown to pieces, a man killed in it, and she, her aunt and cousin, were blown on their beds out into the yard, and some of their quilts and clothing were carried by the awful wind fifteen miles. This seems incredible, but nevertheless it is true. She was always very excitable after this. She was baptized in the fellowship of Cedar Grove Primitive Baptist church in Wake county, N. C., during the year of 1887, and was married to my uncle, Elder G. B. Powell, April 26, 1883, being his third wife. To them was born one son, who lived to be about thirteen years old. He died about four years ago. Aunt Lavina's child and husband were almost the idols of her heart, and though I have never seen a sadder looking woman than she was after the loss of her boy, yet they tell me she was like one with her feeling crushed after she lost her husband. She had a heart trouble any way, and her step-daughter, Mrs. M. J. Bridges, who lived with her, would have to rub a long time when ever she would get excited about anything. She had not been able to draw a drink of water in six months before her death, and suffered very much with rheumatism and a knot that was growing on her back. In December last her husband's sister, aunt Lucy Wiggs, visited her and was taken sick and died there on the 9th. Aunt Lavina gave way under the shock, the physician said she had la grippe, typhoid and heart trouble. Just eight days after Aunt Lucy's death, on the 18th of December, 1906, she quietly passed away, like one going to sleep. She was in her right mind when awake until the last and appeared to be better the last morning, so none of the family thought death was so near. She sent to the cook room for her step-daughter about thirty minutes before she did, and asked her where the children were. She told her they had gone over to Wake Forest. Then she said: "Children,

I can't stay with you all much longer." She soon set her eyes on her husband's picture, and calmly breathed her last. She left a brother, two sisters, three steps-sons and four step-daughters, besides many other relatives and friends to mourn her absence but we mourn not as those without hope. We feel like the weary heart broken pilgrim is safe where storms never beat, and there are no more sad farewells.

"The languishing head is at rest,

It's thinking and aching are o'er
The quiet immovable breast
Is heaved by affliction no more.

The heart is no longer the seat

Of trouble and torturing pain;
It ceases to flutter and beat,
It never shall flutter again.

The lids she so seldom could close,

By sorrow forbidden to sleep,
Sealed in eternal repose,
Have strangely forgotten to weep.

I have written this by the request of her widowed step-daughter, who has seen much affliction and desires to be remembered in her loneliness.

Affectionately,

HATTIE HINES.

Benson, N. C.

SUSAN ALICE WILLIAMSON.

Susan Alice Williamson, daughter of Levi and Sarah Williamson, was born November 25, 1873, died July 12, 1906, making her stay on earth thirty-two years, seven months and ten days. She was married in the year 1904 to Isaac Williamson, now of Lucama, N. C., with whom she lived happy until the Lord saw fit to take her to himself on high where sickness, sorrow nor pain is known any more. Her funeral was preached Friday before the third Sunday in October at Contentnea church by G. W. Boswell, pastor of that church. My dear readers of the Landmark, it is so hard to give up our dear people and follow them to the grave, but we

shall not weep as those who have no hope, for we believe she is resting in the arms of Jesus, although she never united with the church, but believed with the Primitive Baptists. She was a kind, humble and obedient child all through life, obeyed her parents, was kind and obedient to her husband; but her sweet voice is stilled. Her footsteps are not heard again. O how lonesome that house appears. May the God of all grace sustain us in our sad bereavement, that we may realize that he is too wise to err, and too good to be unkind, and that the sad parting here will be for a short while, that he will soon call for us and that we will meet him, and that then there will be a sweet reunion with the loved ones gone before where there will be no heartaches on account of the loss of our dear ones, but where all tears shall be wiped from our eyes. May God care for us all, and when the trials and turmoils of life are over, may he take us to himself in glory, where we shall see him as he is and be like him. None of us can praise the Lord enough for being so good to us poor sinful mortals. I pray God's blessings may rest upon her kind and loving husband that she loved so good. May he bless him and prepare him to meet her in heaven and bless her brother and sisters, father and mother, and all that were near and dear to her on earth, so that they may fall in the sweet embrace of Jesus at death and with all God's children sing her praise forever more.

O dear husband, in your house today from whence dear Susan has gone, where joy once reigned is silence. Dear Susan has a home above, but would we keep our dear ones? Nay God has called her home, and may we strive to meet her in that realm above, there to meet and part no more on the resurrection morn, and with joy we will shout and sing with our Redeemer, Lord and King.

Written by her sister,

BETTIE WILLIAMSON.

DOLLY HARRIS.

By the request of her father I write for

publication the obituary of his daughter, wife of Haywood Harris. The grim monster death has visited our neighborhood and taken from our midst one of our kindest and best friends, Mrs. Dolly Harris. She was born August 25, 1874, and was the daughter of Mr. and Mrs. John Howerton. She leaves a husband and two children to mourn her loss. She was a loving mother, kind and affectionate, always doing all she could for others. Oh, how she suffered, no tongue can ever tell. She was taken sick some time in November, 1905, of consumption, and lingered on until February 7, 1907. The dear Lord saw proper to take her from this world of trials and tribulations to a better home on high, where all vexations, trials and cares are ended; and nothing but peace, happiness and love can enter there. Her husband has lost a good wife, the children a good mother, but we trust their loss is her eternal gain. She talked a great deal about dying. She said she thought she had enough to go to rest and was willing to go, but she hated to leave her little children. She passed away ten minutes past six o'clock Thursday evening, until the last great resurrection day, when all who are in their graves shall hear the voice of the Son of God, and shall come forth. They that have done good unto the resurrection of life, 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. She knew everybody to the last. Her father reached her bedside just about one hour before she died. He said to her, Dolly, your brother Ed. came home and told me to come and see you for you were very sick. She said, I didn't know they sent for you; but you found me almost dead. She is gone. We shall see her face no more, but let us pray that we may meet her in glory. She leaves an aged father and four brothers, and many dear relatives, and a large circle of friends who sadly miss her: but oh the sting rests more upon her husband who feels his loss irreparable, and his comfort as forever

gone. May the Lord sustain him in his day of bereavement, and lead him the way he has not known to the Lamb of God who alone has power to heal the wounded heart, comfort all the bereaved and save us at last for Christ's sake. I will close by saying to her little children:

In all this world, go where they will,
They'll never find another
Who'll stick to them through good or ill,
And love them like a mother.

In all this world though wealth command,
For them the work of others,
They'll never find a pair of hands
To work for them like mother's.

In all the world though friends sincere
Are more to them than brothers,
They'll never for a moment hear
A voice so kind as mother's.

LOCHIE WALKER.

MARY LOE.

It is with a sad heart I attempt to write of the death of our dear little Mary Loe, who was born Dec. 6th, 1904, and died Aug. 24th, 1906.

What a sweet child she was. I feel like a lonesome dove. Her trouble was from drinking concentrated lye. What a humble child she was, the daughter of J. and V. L. Clayton.

Our babe is gone to never return. Our home has been made sad by the death of one so lovely. She was precious to me. No human can tell how I loved her.

She was sick three weeks and three days. The Lord said, suffer the little children to come unto me and forbid them not, for of such is the kingdom of heaven. She quietly fell asleep in Jesus' arms. She was so patient. We do not know how dear the children are until they are taken away.

O Lord, it seems good to thee,
To take my infant dear:

I hope it will work good for me,
And cause me thee to fear.

Written by Her Mother.

ALEX. MOORE.

It is with a sad heart I attempt to write an obituary notice of my dear husband, Alex. Moore, who departed this life August 9, 1906. He was born September 27, 1861. We were married February the 24th, 1904. We lived happily together, working for each other. He leaves a wife and one dear baby, and a host of relatives and friends to mourn their great loss. He was hurt by the train, and died at the Charlotte Hospital. He was carried to Bear Creek church and singing and prayer by Elder J. E. Williams. He was not a member of the church, but a lover of the Primitive Baptists. There is a place vacant in my home that never can be filled. No tongue can tell, no heart can feel only those that have had the trial.

His life was short and sweet.
His soul in heaven I hope to meet.
Written by his loving wife,

MRS. E. A. MOORE.

A P P O I N T M E N T S .

T. W. WALKER.

Winston-Salem, first Sunday in May.
Ridgeway, Monday.
Pigg River Association.
Spray, Friday night.
Wolf Island, second Sunday.
Reidsville, at night.
Danville, Monday night.
Malmaison, Tuesday.
Cane Creek, Wednesday.
Shiloh, Thursday.
Storie's Creek, Saturday and third Sunday.
Roxboro, at night.

A. L. HARRISON.

Skewarky, Friday before first Sunday in May.
Spring Green, Saturday.
Hamilton, Sunday and at night.
Conoho, Monday.
Kehukee, Tuesday.

Deep Creek, Wednesday.
Williams, Thursday.
Falls, Friday.
Tarboro, Friday night.
Conveyance needed.

NOTICE.

The section meeting in the Country Line Association is appointed to be held on the third Sunday in April and Friday and Saturday before, with the church at McCray's, six miles north of Haw River, N. C. Elders Jones, Chandler and Walker are appointed to attend.

Baptists generally invited to attend.

I. J. DENNY, Pastor.

Greensboro, N. C., April 10, 1907.

The next Contentnea Union was appointed to meet with the church at Tyson's on Saturday before fifth Sunday in June, 1907. Tyson's is about four miles from Farmville, N. C.

A. R. SUTTON, Clerk.

The next session of the Black Creek Union is appointed to be held on Saturday and fifth Sunday in June, with the church at Upper Black Creek.

G. BRYAN.

Mill Creek, S. C., Saturday and 1st Sunday in May.
Cool Spring, Saturday and second Sunday.
Philadelphia, Wednesday after.
Pleasant Hill, Saturday and third Sunday.
Will go to Old Fort if some one will write me at Traveler's Rest, S. C., care of J. W. Johnson.

Brother Wm. T. Water's postoffice is Pinetown, N. C. Route 2.

The next session of the Skewarkey Union is appointed to be held with the church at Conoeto Friday, Saturday and fifth Sunday in June.

ZION'S LANDMARK.

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P. D. GOLD, EDITOR, WILSON, N. C.

P. G. LESTER, ASSOCIATE EDITOR, FLOYD, VA

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THE PURPOSE OF ZION'S LANDMARK

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

By the help of the Lord this paper will contend for the ancient Landmark, guided by its stakes of Truth, and strengthened by its cords of Love. It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of Truth.

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

It aims to contend for the mystery of the faith in God, 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.

SUBSCRIPTION PRICE OF ZION'S LANDMARK.

The Price of Zion's Landmark is \$1.50 per year for less than clubs of ten.

Clubs of ten or more can have the Landmark at one dollar each for cash in advance.

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

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 the 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 postoffices 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.

Simpkins Prolific Cotton.

Let us book your order now for your planting seed next year. Makes from 1 to 3 bales per acre. Earliest and most prolific in the South. Yields 40 pounds per 100 at gin. Gilt-edged Testimonials furnished on application.

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W. A. SIMPKINS, Grower and Introducer.

RURAL ROUTE NO. 5.

RALEIGH, N. C.

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS

MODEL CHURCH.

Well wife I've found a model church,
And worshipp'd there today,
It made me think of good old times,
Before my hair was gray,
The meeting house was finer built
Than they were years ago;
But then I found when I went in,
It was not built for show.

The sexton did not sit me down,
Away back by the door;
He knew that I was old and deaf,
And saw that I was poor;
He must have been a Christian man,
He led me boldly through
The crowded aisle of that grand church,
To find a pleasant pew.

I wish you'd heard the singing, wife,
It had the old time ring:
The preacher said with trumpet voice,
"Let all the people sing;"
"Old coronation" was the tune:
The music upward roll'd
Until I tho't the angel choir
Struck all their harps of gold.

My deafness seemed to melt away,
My spirit caught the fire;
I joined my feeble, trembling voice
With that melodious choir;
And sang as in my youthful days,
Let angels prostrate fall;
Bring forth the royal diadem,
And crown him Lord of all;
Bring forth the royal diadem,
And crown him Lord of all.

I tell you wife, it did me good,
To sing that hymn once more;
I felt like some wreck'd mariner
Who gets a glimpse of shore;
I almost want to lay aside
This weather-beaten form,
And anchor in the blessed port,
Forever from the storm.

'Twas not a flowery sermon, wife,
But simple gospel truth;
It fitted humble men like me;
It suited hopeful youth;
To comfort precious souls in Christ
The earnest preacher tried;
He talked not of himself, or creed,
But Jesus crucified.

Dear wife, the toil will soon be o'er,
The victory soon be won;
The shining land is just ahead,
Our race is nearly run:
We're nearing Canaan's happy shore,
Our home so bright and fair;
Thank God, we'll never sin again;
There'll be no sorrow there.
There'll be no sorrow there,
In heavn above, where all is love,
There'll be no sorrow there.

Benaga, N. C., March 11, 1907.

Dear Brother Hardy: You no doubt
will be surprised to receive a letter
from me.

But I hope ere this reaches you you
may have no need of it, for which it
was intended.

I saw your piece in the Landmark,
and Mr. H. was in Reidsville, and
heard you were still low in spirits,

and Brother Hurberd no better. I was sorry indeed to hear of it.

It came to me in this way: that I might give you some comfort, by doing as we are enabled to do. In the first chapter of 2nd Cor. That is: Comfort them with the same comfort, wherewith we ourselves are comforted. So I will refer you to this portion of the word.

Because it is not in me, a little one, if one at all to comfort you, one of our able and sound ministers who has so ably expounded the truths to us, who have set under the droppings of the sanctuary, as it were, and our very hearts were stirred in us. How can we then doubt but you are one called, chosen and sanctified and set apart to do the works of the ministry? Now, dear brother, we know there is a cause, for you able ministers to get so low in spirits. But we cannot see it. To be so despondent, when we know we are just as safe in the valley as on the mountain top, and perhaps safer, as there is no danger of falling, and perhaps less of temptations. Besides, our dear Saviour came as low as us (except sin) that he might raise us up. I have been as low down as any one. It seems to me I could not pray; but only cry, for mercy, mercy. The good compassionate Saviour came to my relief. I was one like David said: My feet had well nigh slipped. But the good Lord took me up, placed me on the Rock and put a new song in my mouth, even praises to the Lord. Time and again has he delivered us from all our troubles. The Lord can, will and doth deliver in his own good time and pleasure.

I will now make a few remarks and close for fear I weary you.

You remember how the disciples did when our Saviour was crucified and buried, and they had given up all for loss, as it were. So Peter said, I go a fishing, the rest went too. My idea

is when we get so low down, we can do no better than they did when left to ourselves, and await our Lord's return. And when he spread the feast and said, Come and dine, they did not ask, Is this the Lord. They knew it was the Lord. So it is with us in like manner. We know he has done great things for us whereof we are glad. Brother Hardy, if you see proper and think this might comfort some little one, you can send it to Brother Gold, though I never write for the paper and have not intended to this time.

A little one in hope,

MRS. TOM W. HOPKINS.

P. S.—Our very best wishes to you and family.

Martinsville, Va., March 13.

Dear Brother Gold: I enclose you the good, rich letter of Miss Ella Barfield, a young lady school teacher, of near Macon, Ga. I think you will see in this letter most clear evidences of the work of the grace of God upon this girl's young heart. In fact, she has recently united with the church.

The letter was a source of great comfort to me, and strengthened when I almost seemed ready to faint by the way. I believe it will be comforting and strengthening to many of your readers.

I have her permission to publish the letter. Your unworthy brother,
SAM. N. HURST.

Macon, Ga., Nov. 27, 1905.

R. F. D. No. 3.

My Dear Mr. Hurst: From my heart I wish that I could call you "brother" for the love in my heart prompts me to do so. O, why is it that since I hope the Lord, whom I feel to love revealed to me the beauty of his church and made me love them that I have longed to be with them and still I have not that strength of obedience? Is it a blessing I am not worthy of? I feel I shall never be worthy. O I do pray

that he may be my strength—my righteousness that I might find rest and peace. He has made me through afflictions willing, I feel, to weep because he wept—to bear patiently afflictions and sorrows since he did, to desire to be baptized since he was, to die since he died and to hope that I may be raised because he was, that I might ever praise him—my Saviour and friend.

Feeling as I do you can know how comforted I felt by your words at Sardis when you told us with assurance of a strong faith that you felt his promise was true: "All that the Father giveth me shall come unto me." It seemed to have a twofold meaning to me that day.

At times in my life and all unexpected to me there have seemed to open before me the most beautiful views of the truth of the gospel. To my confused and troubled mind it was glorious—past understanding. To me, who feel that Jesus has been so good, so merciful to grant me those glorious privileges of feeling if only for a short time the wonders of His kingdom that I hold it sacred—feel with reverence the blessing of his wondrous mercy and love. Then in my heart I feel that I desire to praise His mighty power, love and mercy; and when I hear words that seem to my weak mind to rob His name of its greatness, my whole soul feels it.

Many times I have tried to pray that God might remove that feeling from my heart when I felt that I had it towards those whom I loved. I could find no comfort in the preaching I heard. I felt my only comfort was in the bible and reading from those who lived so far I could never have an opportunity to hear them unless the Lord sent them here. I used to try to pray God to send true laborers into His vineyard. I have no idea why I was so worried over it. But it was

about this time that you came to Sardis. I felt I did not like you. I felt you knew nothing of sorrow. But when you were asked to open services with prayer, you had only spoken few words when I felt my whole heart melt. Tears of joy came in my eyes, wonderful hope came to my soul and I seemed to feel: "surely he is a man of sorrow and acquainted with grief." I felt drawn to you. I know when I went to speak to you I very incoherently remarked that "I felt I knew you better."

Next day when you spoke so beautifully and with such assurance that, "all that the Father giveth me, shall come unto me," I felt an insane desire to kneel at your feet and tell you truly, "beautiful are the feet of him that bringeth good tidings, that publisheth peace, that publisheth Salvation, that saith unto Zion, thy God reigneth." And that desire has not left me yet.

When God was pleased as I hope to bring me to a knowledge of Himself through my Redeemer, I was suffering agony of mind and soul. I felt in my heart no love for any one. I cared for nothing on earth. I was truly willing that if it were God's will, I might leave this earth. I prayed to leave it all. I felt that I had not a friend.

But after I hope I found peace in the assurance that Jesus is not only a Saviour, but that he had been and is and would ever be my Saviour the Lord gave back my friends also. But I did not care for them as I did. I only loved more those things of Jesus. I felt the need every day, every hour of his friendship-care.

Then I felt a desire to talk to some one of the greatness of the power—the love, the mercy of Jesus; but I felt but little comfort for so many I talked with seemed to be afraid to grant with all power. It seemed to me they were

turning back and "limiting the Lord of heaven."

If, in my human way,
My finite, small conceit,
I limit God. * * * Nay,
If I shall minify His attributes complete
His wisdom power, grace, or love—
His purity, so far above
Our thoughts that we in weakness may
Never know
Their full perfection—
If, in my mere reflection,
I limit him to human thought
Then I am naught
But an idolater: for I
Have made a god from my
Own ideas; I have put away
The God of Revelation, and instead
Have reared a self-made image to obey
And worship. I will be afraid!

Then in some way I felt you had come and were my friend in the love and spirit of Jesus. My soul longed to speak with one who felt and taught the whole truth as did the apostles and ministers, whose letters I had read. I seemed to feel that I could see in you one who bore in his body the marks of the Lord Jesus.

I truly believe that those whom the Lord has saved and is saving and is leading gently all the way, are the ones who manifest to the world the light of love the humility and love of the Spirit of Jesus. Those are the ones who love. I believe the apostle loved John, because he manifested by his life the saving grace and love of Jesus and that is why Jesus loved him. Those to whom the Saviour is more clearly revealed, I believe, are the ones who reflect the beautiful attributes of Jesus—thereby revealing those who are in Christ Jesus who love no longer the things of this world and who feel like Jesus that this world is not a place of rest and peace and "satisfaction," but that "He hath

no where to lay his head." Now tell me why I feel this way towards you? Why did I feel so disappointed Saturday because you were going and I had hoped to hear you talk at Bethlehem? Why did I feel when you spoke of weeping alone that Jesus was with you in all your sorrow? Why did I feel when you spoke of having the same grief it seemed to me that Paul's brethren must have felt at his leaving them when "they all wept sore and fell on Paul's neck and kissed him," sorrowing because he left them.

Mr. Hurst, is there not a reality in the spirit of love in Jesus? Tell me why did they love Jesus? Why did they love each other? Why did Mary wish to sit at his feet and talk with him? Is there not tell me truly, is there not a wondrous reality in the religion of Jesus Christ? I truly believe there is. You asked me once to tell my experience and I made some silly reply I have always regretted. I wrote Uncle Marmaduke a letter once trying to tell him something of what I felt that Jesus had mercifully and graciously done for me. If he has it and you will you may read it.

If I have been unpardonably presumptuous in writing you this way, please forget I have done so. I simply felt a desire to do and have done so.

Please remember me in your prayers and if it be God's will ask him in the name of Jesus that I might find that place of peace and rest that my soul longs for. With love,

ELLA BARFIELD.

Martinsville, Va.

Dear Brethren Gold and Lester: I sometimes enjoy reading the sweet experiences of the dear ones that I have never seen. They tell my feelings so well that I shed tears for joy to know there are some just like I am. Sister Hardie's piece filled my cup full until it ran over. Oh how sweet it is to

read such good things. But sometimes I cannot get a crumb from preaching or reading, so I seem to be a strange being to myself. Sometimes I think I am mistaken in the whole matter.

I have been afflicted with rheumatism about thirty years. It has affected my mind and some times I think I cannot live. But I wait the Lord's time. I pray that he will reconcile me to his will. Thy people shall be willing in the day of thy power. But what troubles me is I am afraid I am not one of his people.

Brother Gold, when you feel cast down pray for me. Please come to our Association. We are blest with good preaching.

Your unworthy brother, if one at all,

P. I. HODNETT.

Swan Quarter, N. C., April 11.

P. D. Gold, Dear Brother, as I hope: As I feel by writing to you I will gain instruction as one of old.

Oh, if I only could have such revelation as you have. But I only have what I hope the Lord hath given poor me. If any, I often fear not any.

Yes, like doubting Thomas, doubt, if I have or not. But my beloved, it is by hope we sojourn here in this life of sorrow. I often wonder why it is. But he keeps us here for some purpose unknown to us. But he knows, so it is well. But there is one thing that is a comfort to me, that we are not of the world. For if we were, the world would love us. But it hates us. He tells us to rejoice and be exceedingly glad for what: for great is our reward in heaven. For they persecuted the prophets that were before us.

We are hated by all the world. Yes if it was not for the mercy of God we all would be swept from off the earth. But how merciful he is. He will have mercy on whom he will have mercy, and whom he will he hardeneth. His will must be done:

not mine, nor yours. He rules and none can hinder. He speaks and it is done, commands and it stands fast. So be of good cheer. Be not afraid, it is I. We are living in perilous times; yes indeed.

So much discord and coldness. Ah! it should not be so. It is not the record that Jesus left. We should not depart from the ancient landmarks. We should not esteem one above another: strive for peace and the welfare of Zion. Watch and pray, lest ye enter into temptation. Watch, for ye know not what hour the Son of Man cometh. Blessed is that servant, whom, when he cometh, he shall find so doing. Yes, we are cast down but not destroyed.

Brother Gold, I did not intend to write such a long letter. But when the Holy Ghost overpowers you, woe are you if you write not. Pray for me that I may be faithful. Yes, it is the desire of my soul that I may be faithful. The Bible says the just shall live by faith. But I do not feel it is for this poor vile sinful worm.

I just wrote to ask you to give your view on scripture Psalm 16:10; also when did Jesus rise, and when was he buried? Please give your view on them, for I feel that it will be a great comfort to me as well as instructive. May you live long to sound the trumpet, and cry aloud and spare not; and warn the people of God of their walk and conversation.

As ever your sister,

EFFIE I. HARRIS.

Psalm 16:10, "For thou wilt not leave my soul in hell; neither wilt thou suffer thine holy one to see corruption."

This is the language of Jesus personated by David: for David spake by the Spirit of God setting forth the kingdom of heaven because the Lord indited a good matter in his heart, and

he was speaking concerning the King.

Peter on the day of Pentecost speaking by the Holy Ghost, expounds this mystery so far as to say that David was not speaking of himself, for that David had not ascended unto God; but his sepulchre was with them in Jerusalem then.

Jesus is that Holy One who should not see corruption. He is the Son of the Highest, the Holy One of Israel, able to lay down his life and to take it again, able to keep God's holy law and fulfill it, able to make an end of sin, able to lay down his life and to rise from the dead—able to enter into death; yet not be defiled, able to bear our sins and yet know no sin, able to be tempted in all points as we are, yet not sin, able to lead captivity captive and give gifts unto men, even to the rebellious. He went into the lowest suffering or corruption or hell. Hell means corruption, the place of extreme suffering.

He was delivered for our transgressions and raised again for our justification. Here is a glorious, complete, everlasting Saviour. Blessed are all they that trust in him and worship him.

Jesus was buried on the evening the day we call Friday before sundown. According to the way the Jews counted time that was one day. Their day commenced at sundown. The evening and the morning were the first day as the Bible counts time. The day we call Saturday which was the 7th day or the Jewish Sabbath, he rested in the grave having finished the work he came to do.

That day ended at sundown. This was the second day. The third day began at sundown, and on the morning of the third day early in the morning he arose from the dead. That made three days as they count. Christ was crucified on Mount Calvary, a place in Jerusalem. He was buried in

a new tomb wherein never man lay in a garden. The sepulchre was near the place where Jesus was crucified. Every thing needful was prepared beforehand. Joseph, a good man who loved Jesus and who was a rich man, had a tomb wherein never had man been laid. Jesus was laid in that new tomb hewn out of rock. He was laid in a garden. The first sin was committed in a garden. Death seized man in a garden. Death is swallowed up by Jesus in the Garden.

On the morning of the third day the first day of the week which is our Sunday, Jesus arose from the dead.

P. D. G.

Belfield, Va., April 6, 1907.

Elder P. D. Gold, Dear Brother: I have been blessed once more to attend meetings at our little church at Nashville, N. C., which was a joyful meeting to me. I heard good preaching and met the dear brothers and sisters, and saw brothers and sisters from other churches and found them in peace and love. I feel that there is no such love as the love of God shed abroad in the hearts of sinners. I stay away from the church so long it seems that I grow cold and discontented, and get full of doubts and fears and then when I go to church and hear good preaching, and meet the dear brothers and sisters, and hope I feel and see the love of God that flows from heart to heart it is then all doubts and fears are removed. I believe I can then sing with the spirit.—

'Twas a heaven below the Redeemer to know:

And the angels, could do nothing more,
Than to fall at his feet and the story repeat,

And the saviour of sinners adore.

Brother Gold, if it is not asking too much of you please give your views on

the last verse of the fourteenth chapter of Romans. I desire an interest in your prayers, hoping the Lord will continue to bless you with his spirit and love. From a very small feeling sister in hope of eternal life.

ADELIAR ROBBINS.

REMARKS: Sister Robbins lives a long distance from her church, perhaps 50 or 60 miles. She thinks if she lived near by so she could attend the preaching regularly she would not have so much coldness. What think you of Baptists that live within a few miles of their churches and seldom attend the preaching! A rainy day, or a cold day, or a little wordly business, or almost nothing will keep them away. Do such ever think of the nature of their conduct. Neglect not the assembling of yourselves as the manner of some is. Then there have always been some that are neglectful of their obligations causing shame to themselves, and what sort of a "some" is this that neglect the assembling of themselves together with the brethren to worship God! They are not of that number that were glad when it was said, Let us go up together to the house of God to enter the gates of praise in Jerusalem. They are not of that number that would rather be a door keeper in the house of God than to dwell in the tents of sin for a season. They are not of that number that would rather be a door-keeper in the house of God than to dwell in the tents of sin for a season. They are not of that number that feared the Lord and spake often one to another, and the Lord hearkened and heard. And he says, they are his jewels. They are not that number of two or three that are gathered in the name of the Lord and he is in their midst and blesses.

What sort of people are they, and where are they? I do not want to be of that number. When the sons of God presented themselves before the

Lord satan also presented himself. It has always been the good custom of God's people to present themselves before the Lord. Suppose satan does present himself should that prevent the Lord's people from coming?

Sister Robbins requests my view of Rom. 14:23: "And he that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin."

The great principle here announced is whatsoever is not of faith is sin. That rule excludes and condemns every thing we hold or do that is not purified by the faith of Jesus.

The subject matter here treated of is one of great importance to the peace of Zion. Suppose you are doing any thing that you have doubt about the right or propriety of your doing it? Could you omit doing it without doing wrong? Sometimes it is necessary to do a certain thing that would give offense to some brother who is wrong himself. For instance, a brother is in the habit of drinking strong drink to excess, and in his presence you condemn that habit, and refuse to drink with him, and he becomes offended. Have you sinned? No. Because it was of faith that you reprov'd his course, and would not partake with him. But suppose you do something it would be right for you to abstain from, or no sin for you to abstain from, yet do that thing having doubt about the propriety of doing it, as if you drink strong drink and encourage a weak brother who cannot take one drink without taking enough to make him drunk, and he seeing you drink follows your example and gets drunk, now are you clear? Did you have faith in this matter? Are you not condemned? Have you observed a rule that does not condemn you? Happy is he that condemneth not himself in that which he allows either in himself or in another.

A perfect rule that entails no bondage either on yourself or on any is to have a conscience void of offence toward God and man. Not to allow yourself to do that which would wrong another or yourself. If you love your brother more than you love meat or drinks, or money, or worldly gain, or any thing of an earthly sort, then you do what you do as unto the Lord, and not to men. Whatsoever you do, whether you eat or drink, or whatsoever you do, let it all be in the name of the Lord Jesus, for we are not our own, but belong unto the Lord, therefore we should glorify him in our body and spirit which are his.

There is no special reference here to the Lord's Supper. This is not the matter under consideration, yet there is never any teaching on any subject that impinges upon the teaching on any other subject, but it all dove-tails, or is fitly framed together.

P. D. G.

Dear Brother Gold: Please publish in the Landmark the letter of our friend J. M. Babson, of Mojave, Cal. His donation is highly appreciated, and I hope the Lord will reward him for such kindness, and trust that himself and wife may be so blest yet as to hear the true gospel preached in this life. They will ever hold in our feelings for them a warm remembrance. Any others impressed to do as this brother (as we hope in the spirit,) has done will be remembered and thanked heartily for their kindness. In love.

ADAM GREEN.

Wadesboro, N. C., April 15, 1907.

Mojave, Cal., March 28, 1907.

Mr. Adam Green,

Dear friend and I trust Brother:— Seeing your notice in Zion's Landmark for building a church house, and that you had not money enough, I herewith send you five dollars.

My wife and I have never had the

opportunity of hearing a Primitive Baptist preach, but we love to read their writings, and hope it is the Lord's good pleasure to be able to hear the sound of true gospel preaching before we die. As far as I know there is not a real old Baptist church in this "golden state" of ours, and we will have to go several hundred miles east before we see one. Nevertheless, if not deceived, our heart is with those who PREACH and BELIEVE salvation by grace and grace alone.

Yours in love,

J. M. BABSON.

Resacah, Duplin, Co., N. C.

Dear Brethren Gold and Lester: I have been impressed for some time to write some of the dealings of the Lord with me, if it is of the Lord, and now I am more impressed than I have ever been. I have been sick with the typhoid pneumonia. All the time I was on my bed I would think if I ever got up I would try to write some. But when I think of my sinful nature I can scarcely undertake, but without the help of the Lord I cannot write anything that would be any pleasure to any of the brethren or sisters to read.

About thirty years ago I was distressed about my condition. I was in bad health, and would think if I should die in the condition I was in I would go to everlasting punishment. I commenced praying the best I knew how to the Lord to have mercy on me. I felt that I was one of the worst sinners in the world, and went on this way for a year or more, and one of my little children died. He was two years old, then my trouble came worse than ever. I felt like if I should die without a change I would never meet him in that happy place where I felt he had gone. I prayed to the Lord to have mercy on me. I would pray all day and go to bed the same way. I got so I could not sleep at night. As well as I can

remember, I think it was five nights, every time I would shut my eyes I would see a black four-footed beast ready to grab me. I was trying to pray to the Lord all this time to have mercy on me a sinner. The fifth night awhile before day I looked betwixt my bed and the fire-place and saw a woman; her hair was hanging down her waist. I thought she looked like the pleasantest person I ever saw. I turned my back to her and thought to myself, what did that mean? In a few minutes I turned over and looked for her again. She had disappeared. I thought if she had not I would speak to her. There was a light shined on this woman down to her waist, and no other light in the house, only on her. Betwixt then and day I heard a low voice by my bedside saying, your sins are forgiven you. I tried to praise the Lord the best I knew. When I got up that morning I wanted to get hold of something to read that would be a pleasure to me. I had no Bible, nor a hymn book, but a Free Will hymn book. I thought I would not find any thing in it that would be any pleasure to me: but the first song I turned to seemed to suit me so well I read it over two or three times. I could not help but try to praise the Lord all day. Soon after this one of my aunts came to see me. I was telling her my troubles. She said she had been listening for some time to hear that. She said to me go and join the church. I told her I did not feel fit for that. I thought she was a good old Primitive Baptist member. I thought that was what I liked the best. After a while I went to old Beaver Dam church and joined the church, felt like perhaps my troubles were over, but it was a mistake. I soon got to doubting myself. The members all looked so good to me I felt like I was not fit to be with them. I went to praying to the Lord to show me whether I was fit to be where I had

put myself or not. I went to bed one night and prayed to the Lord to show me whether I was fit to be with them or not, so I asked the good Lord if I was not fit to be where I had put myself that I might not be able to get off of my bed next morning, and if I was fit to be with the Lord's people that I might feel as well as I ever did in my life. I got up feeling as well as I ever did, if not better. I never have felt just like I did that day. I felt like I could almost fly, and the sky looked different to me from what it ever had before. It looked like it was in a wave and glittered all day, so I have never felt dissatisfied about joining the church since. I want all the brethren and sisters to pray for me. I feel like I have written enough unless I could write in a better manner. I do not feel like it is fit to publish. If you think it not, throw it aside. It will be all right with me.

Your sister, I hope,
BARBARA E. SMITH.

SONGS.

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

These words seem to be on my mind so much so I desire to write of them. I have thought much about singing of late, while I confess I am no singer. But I do love to hear and sometimes engage in singing. There is nothing more characterizing to tell the mind or condition of the child of God than to sing. The holy word says, Is any merry, let him sing Psalms. When one sings in spirit he or she is making it manifest that they have been redeemed. Isaiah, the prophet says and the ransomed of the Lord shall return. That is guilty sinners being ransomed by the Lord redeemed as Peter says by

the precious blood of Christ. Those who have sold themselves for naught, as sheep going astray, were brought back from their land of captivity, a land of darkness, a land of bitterness and starvation, and when the Lord sends his "ministers to hunt them, and fishers to fish them," they are brought from the land of destitution into a fruitful field. I will say first when a sinner is convicted because of sin he is made to see himself as he never saw before, plagued with all kinds of leprosy, as a cage of unclean birds, and his soul fainting in him. Then crying in the bitterness of his soul for God to be merciful to him a sinner. I remember of saying not long since, "There is no worse suffering than that of a guilty, convicted sinner. It was the very deadly nature of Paul that caused him to cry out, Oh wretched man that I am, who shall deliver me from the body of this death? Paul could not have felt this if it was not there in his heart.

But even though the sinner is convicted he somehow is made to believe in God's predestination, that God has a people he loves and saves, and he feeling he is one that is left out of that arrangement. Then the trouble comes and bitter sorrows. He is made to love those that are in that covenant. And he can but say, "If he should send my soul to hell his righteous law approves it well."

Dear child, take the Bible and read all down to the coming of our blessed Saviour. In and by his death is salvation complete and you must have the tried experience of others.

How marvelous and more to his astonishing is the blessed recipient. When all hope, or rather a prospect of a hope is gone, and he is to be doomed in eternal woe and misery. Nevertheless the Lord loves him, and will eventually make it manifest to him. He is got to die and be killed to

sin, and to the confidence of himself, and when all that is of (Adam) himself dies he is made alive unto God by the operation of his Holy Spirit.

Delivered from that state of condemnation to a glorious state of peace and joy in the Holy Ghost, immediately his tongue is loosed and a song is put in his mouth, the time of singing of birds has come, and the voice of the turtle is heard in the land. He sings, he cannot help from singing, and (note) this is in him. It is Christ in him the hope of glory. This singing is not in the book, but in him, and that song is even praise to our God. To redeem means to bring back that which had gone astray. We are told that when God formed man he pronounced him good, but not perfect. He was taken from the dust or of the dust.

But all of the redeemed of the blood of Jesus were treasured up in Jesus even before the world began, or ever they had sinned and come short of God's glory, and he loved them then, for God so loved the world that he gave his son that whosoever believeth on him should not perish, but have everlasting life.

The positive language is they shall come to Zion, and coming they sing songs that are everlasting, because it is said by the prophet, "Thy sun shall no more go down." To sing this song to or in Zion is to tell them how the Lord has loved you, and done great things for you. I would like to say that one with this song has it also on his head. You can observe it yourself. It is not what one says every time. It is in what he is and how he acts that gives us fellowship, and he has it upon his head, and still the head would mean Christ, "And upon her head was a crown of twelve stars. The song is in them that are born of God. But we bring it upon our head. The poet says, Bring forth the royal diadem, and crown him Lord of all. "They shall come." One

cannot keep from showing to us that he loves us. He will tell us in his face. It is upon his head. I was talking to a man and said to him that I believe what a man does is the outgrowth of what he is, and makes manifest that of his nature, and when he sees it he is bound to say sin is mixed with all I do.

Nothing but Zion will hear this song. It is the blessed people that know the joyful sound. With joy and gladness the heart is made glad. What is Zion the Church of God? David said, "I was glad when they said unto me, let us go into the house of the Lord; this is the place where his name is magnified, praised and adored, and the songs of redemption of sinners respond to him who taught them to sing praises to his name, and in heaven they will sing this song, Thou has redeemed us by thy blood, and has made us kings and priests unto God. Brother Gold, I will submit these thoughts to you. If you see anything not true or not with the experiences of Christians, I ask you to withhold it from your publication. I will say I would like to write to many with whom I met when down east. I write this to let them hear from me. I shall hold them in fond remembrance, and and do bow my head in trying to ask God to reward them for their kindness shown me, and trust I may meet them again. I cannot close without saying something of the comfort I have received in the last few issues of the Landmark, and especially your editorials on Jacob's voice and Esau's hands. Brother Simpkins', Brother Hardy's and Brother Lester's were precious letters to me. I do feel like trying to praise God for his unspeakable gift. I wish more of our people would take the dear old Landmark. If I could not get it any other way I would do without my coffee. But I trust to keep taking it and pay in advance. If I couldn't I think it would be best to skip one year, then

begin.

Your unworthy brother in a little hope,
T. W. WALKER.

Wampee, S. C., March 12, 1907.

Elder P. D. Gold, Dear Brother: My subscription to the Landmark has expired, and I send you my renewal. Your paper is a source of comfort to me. When I so often feel cast down and lonely I can read the communications of the dear brethren and sisters, and it refreshes me in the spirit. If I could only write what I feel I would write and tell you how much I enjoy your editorials. They do expound the glorious doctrine of our Lord so plain, it is the joy of my heart. I often want to say, blessed the Lord, oh my soul for the sure mercies of David, bless his holy name. Oh what a blessing it is to have such gifts of grace to preach the gospel to the poor cast-down children of God, for there is nothing else to comfort us. All that is of the flesh is full of grief and care and trouble, no solid comfort in anything of this poor sinful world. May the good Lord bless you to continue your publications for the benefit of his children, for many years to come. Remember me at a throne of grace.

MRS. W. A. BELL.

A pril 2, 1907.

Dear Mr. Gold: Having been impressed to write for the past few weeks, I don't know what to do, except to write, but I hardly know what for.

It seems that I can think of nothing but a poem that I composed and wrote two and a half years ago, when I was just 16 years of age.

My oldest brother was stricken with typhoid fever, in July of 1904, and was very ill. Of course it required our constant care and attention to administer to his needs, and in so doing, I myself was taken ill. It was very natural that we thought I too had the fever,

and I asked our physician, and he said,
"I hope not."

That was enough. I was sure I was
a victim of the dreaded malady. All
I could think of was I was surely go-
ing to die. It seems that I did not
dread death very much; but instead
verse after verse would crowd in my
mind, and I was powerless to do any
thing except to write them to leave
after I was gone.

I have never received a hope for a
better fate on the other side of the
river of death, and it is a mystery to me
why I wrote such words.

My only solution is that the devil
helped me to do so to deceive the peo-
ple after my death.

I am sending it, though I know it is
very simple and childish, the only com-
position I ever made.

If it is at all worth notice, and you
can say anything through the Land-
mark of what you think it would be
greatly appreciated. It remains to be
said I got a little better, and our
physician sent me from home, and I
did not have the fever, but afterwards
my brother got better, and then suffer-
ed a relapse, and we thought he would
die, but he was spared. My father and
a small brother, and two little sisters,
suffered the same disease, but all re-
covered.

The poem is as follows:

When I am gone, don't think of this
Poor body here below,
Just think of those bright things above
Where sufferings are no more.

I hate to leave you every one,
And my people all behind.
But His will always shall be done,
And never, never mine.

I love my old home place so well,
Played there so many times;
And now that also must be left,
With every thing behind.

I love the flowers and the birds,
The orchard too so well.
I love what grows out of the earth,
Much more than I can tell.

In the orchard stands a huge tree,
We pride above the rest;
It bears such red and early fruit,
We think it is the best.

Late in the spring I used to go
There with my school mate chums.
We'd talk and laugh of times, of times
had past,
And 'list to the bird that hums.

The branches all around would hang
And in our hair would tie;
It some times hurt so very bad,
That we would nearly cry.

We used to go down in the woods,
A stream there runs so clear,
If one could realize as they ought,
They'd think that Heaven was near.

Goes "ripple, ripple" over the rocks,
So plain there every day,
Its music was so sweet to us,
We use to help it play.

I always loved to go to school,
I loved to study hard,
And also get by grade up high
To show I'd done my part.

I'm only half-score years and six,
'Tis very young to die,
But you'll be left here as you are
And I'll be very high.

You'll not stay here forever more,
You'll follow soon or late.
Be sure prepared to meet me at
The shining golden gate.

When once up there we'll be blest,
Will never think of home,
Will be with Jesus and the blest,
And with the angels roam.

Alas! alas! how sad it is,
 To have to part like this,
 I hope you all a happy life,
 Of death and peace and bliss!

Dear Mr. Gold, Mamma is a member of the Primitive Baptist church, and papa was for years, but was cut off by lots of error and misunderstanding. You baptized mamma, and I have heard you preach lots of times. Will you tell me what HARM there is in a Sunday School? I go to one every Sunday and take an active part, the lessons are very interesting to me and that is the one and only way that the Bible does interest me. I often read to my parents, but I cannot understand what I read. The meaning is hidden, but to take a Sunday School book prepared by learned people and some part of it is made plainer.

Whether it is correct or not I don't know, but I can take the Bible and it seems to explain very much to me.

I am sure I have been too lengthy, but I was not aware of it. If I could write anything entertaining I might go on all day, but I am sure this is not, so hoping you will see this in the light it was written, and begging for your earnest prayer, I will close.

A FRIEND.

Do you think the Bible supplies or furnishes thoroughly the man of God unto all good works? If it does where is the need of Sunday Schools? The Bible not once even names them, therefore it does not authorize them. If the Bible does not thoroughly furnish the man of God unto all good works, then who shall tell us what else we need? Preaching and teaching that is profitable limits us to the Bible for subject matter. If nothing but a Sunday school can teach you, then how do you know you have the right teaching?

It requires revelation to give us understanding of the meaning of the

Bible. Nor can man furnish us this revelation.

When you were composing the poem you have sent me you seemed to be in communion with your former thoughts and occupations. But as old things pass away, and behold all things become new we see things that are invisible, for we are renewed in the spirit of our mind. In this new world there is no death, but all is resurrection life. Behold we are vile, but Jesus is our life and hope. P. D. G.

Wadesboro, N. C., April 14, 1907.

Dear Brother Gold: I will write you a short letter tonight. I have got my meeting house framed, but have not money to finish it. I am sorry to have to beg, but in this case I am bound to do so or make a failure. I will not do that if you have a mind to help me. I will be thankful for it.

I am I hope your brother,

ADAM GREEN.

Remarks: There are some members and friends of the old order of Baptists in and around Wadesboro, and they desire a place of preaching. Help them if you have the mind to do so. It is right to do this if you are prospered of the Lord.

P. D. G.

UNION MEETINGS.

The Cedar Island Union will meet with the church at Cedar Island Friday, Saturday and fifth Sunday in June. A general invitation is extended to brethren and friends, and especially ministers to attend.

ELDER E. E. LUNDY, Pastor.

THOMAS L. GOODWIN, Clerk.

The Union meeting at Kitty Hawk commences on Friday before the fourth Sunday in June. A cordial invitation is extended to all, and especially ministers to attend.

ELDER E. E. LUNDY, Pastor.

FRED. PERRY, Clerk.

The Mill Branch Union meets with the church at Bethel.

ZION'S LANDMARK

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

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

"Remove not the Ancient Landmark which
thy Fathers have set."

VOLUME XL. - - - NO. 13.

WILSON, N. C., MAY 15, 1907.

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EDITORIAL

Elder P. D. Gold, Dear, Brother: If you will allow a poor, weak worm of the dust to claim that relationship.

I have a few things I wish to state for your consideration. Not long ago I lay down one night feelings so cast down, and my mind so bewildered. While lying there meditating for hours on the things that came in my way, and wondering why I had so many things to contend with, words came in my mind like these, "It is because your lamp is not trimmed, and that you have not remembered the whale." I thought of the disobedience of Jonah, how he was thrown overboard, and that my lamp was not trimmed. I thought of the foolish virgins that took no oil, and that I might be one of them.

A path was marked out before me—a very rough one it was. I thought how can I go, where I seemed to be carried along by some unseen power, my feet just above the ground, never touching the ground but once. Then they looked clean and white. I saw at a distance a dismal swamp that I had to cross, but crossed over without much trouble, and was carried a little further and stopped: and to my right was a beautiful white house, one like I have never seen. At each corner

were three white spears, making twelve in all. Then I came back to my natural mind, but was not asleep in any of this. I cannot tell why it is, so I am a wonder to myself.

I hope my brother that you will give me some instruction of this writing. Your sister, I hope, of a sweet home in heaven.

MRS. MILLIE A. TAYLOR.
Robersonville, N. C., Route 3, No. 21.

REMARKS: Our sister no doubt feels and knows that I am altogether dependent on the Lord for any true understanding of spiritual things, and for any gift of interpreting the mysteries of godliness.

1st. When impressions are on the minds or hearts of the Lord's people in the way of warnings their effect is to stir them up to repentance or to vigilance, and lead them to deliverance. For the fact that one is alive to his delinquences, and is disturbed and distressed argues that the Lord is dealing with him for correction and deliverance. Jonah's greatest deliverance was from the whale, and no doubt it was remembered by him with profit and comfort. For who but the Lord could have kept him alive in the whale, or commanded the whale to cast him out on dry land? Or when our sister was alarmed because of an untrimmed lamp, so that she felt her darkness, and thought of the foolish virgins she felt deeply the need of deliverance.

2nd. Though she viewed herself as compelled to travel along a very difficult road over which she could not pass unaided, but was so helped that she passed above the rough way most of the time, being helped and was brought off with clean feet, though she must cross a dismal swamp, yet aid was given her there so that the Lord delivered her out of all her difficulties.

3rd. Then she was brought to a house more beautiful than any thing she had ever beheld with three spears

in each corner, making twelve in all. Spears are for defense or cutting off enemies, and causing the peaceable fruit of love to spring up. They shall beat their spears into pruning hooks to cut off all that is offensive, and to make the barren one fruitful. The twelve apostles whose word is a rebuke in our disobedient state turn us into a state of peace, joy and prosperity as we are convicted, instructed and beautified with salvation, and behold and walk about Zion the city of our solemnities and the joy of the whole earth.

P. D. G.

WHY DO GOD'S PEOPLE PRAY?

No one that has any true conception or understanding of the Eternal God prays to him that he would change his mind or purpose. Because God is perfect and therefore unchangeable. The highest happiness and perfection therefore is to be like him.

People of God in trouble pray; and the Lord's people are usually in trouble. If any is afflicted let him pray for relief? He desires that the Lord would change him, relieve him of his distress, or bring him into one manifestation of divine favor. Those that have faith in God know his power is unlimited, and that he is able to show things as yet unknown to this troubled soul, or make a way for their escape, or to give them strength to bear the trouble. In the Lord's presence is fullness of joy, and at his right hand are pleasures forevermore. The desire that the Lord would lift upon us the light of his countenance and make his face to shine upon us, and make us glad according to the days wherein he has afflicted us, is felt in the heart of him who has tasted that the Lord is gracious, and that soul desires the return of such joys. Hence he prays restore unto me the joys of thy salvation.

The world's proud notion that it is unworthy of a Christian to pray to be

relieved of trouble has no place in the experience of an afflicted soul. God's people pray because they are in trouble. They admit they are selfish in that sense. Men are naturally proud and hard-hearted. The Lord's people forget God and depart from the only place of safety. They have an evil heart of unbelief in departing from the living God. Nothing but trouble will bring them to their senses. Give them the desires of the natural heart and they will be satisfied with natural things. But when they begin to reap the fruit of their doings they feel wretched and being born down with grief and shame, guilt and sorrow, they remember how well it was with them in former days, and they pray unto God their Maker and Saviour. He hears their groanings when they see no way of escape, and he reveals the way of deliverance to them, and turns the desert into a garden, and makes the darkness light. The change is wrought in them and they have been instructed.

The operation of God's Spirit in his people is to bring them to God and conform them to the image of his Son that he should be the first born among many brethren. As the development of nature or the carnal propensities of man is to unravel wickedness and wax worse and worse, no amount of the bringing out of that corrupt nature could produce any salvation or lead thereto. But the revelation of Jesus in a sinner, and the changing of that sinner into something he was not by nature, or the implanting in him the holy seed of eternal life begets within him a spiritual life—Christ in him the hope of glory. The Holy Spirit makes intercession in him with groanings that cannot be uttered, and helps his infirmities. God hears the prayers thus produced. For the prayer then is in harmony with the will of God, and the

answer is the victory of peace and truth.
P. D. G.

ONE JUDGE.

It matters but little about the adverse or approving judgments of men, provided one is right before God. The approval of men cannot help one who is wrong. The censure of men cannot overthrow the man who is right.

It is true that a right-minded man prefers the approbation rather than the censure of men, because having good will to men he rejoices when they approve of what is right, and hence condemn what is wrong. It is not for my sake, if I am right, that I rejoice if one approves my course, but for his own sake I rejoice. For surely it is better for one to be right than for him to be wrong.

There is but one true, just and final judge. It is God that justifies. Hence whoever condemns what God approves sets himself up against God, and hence must be wrong. Thousands of men justifying me could not help me if God is not for me. But if God be for me who can be against me?

Whom should I serve? The question arose from my heart, Lord, what wilt thou have me do? This then is my life work. As much as in me is it is my desire to preach Christ Jesus the Lord. He is my Lord and my judge.
P. D. G.

TWELVE STONES.

"And Elijah took twelve, according to the number of the tribes of the sons of Jacob, unto whom the word of the Lord came, saying, Israel shall be thy name," 1st Kings 18:31.

The greatest prophets appear and live in the most needed times in order to help the destitute and rebuke the ungodly. Elijah lived in the days of the most wicked Ahab, king of Israel, for Ahab sold himself to commit iniquity.

A severe famine was in the land which had been foretold by Elijah. Ahab blamed him for it, and sought to kill him instead of repenting of his wickedness, and doing works meet for repentance.

The time came for judgment in Israel, and Elijah who had been hid by the God of heaven, appeared to Ahab and Ahab said to him, "Art thou he that troubleth Israel?" Elijah answered, I have not troubled Israel; but thou and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim.

The cause of all distress and suffering is occasioned by transgressing the Lord's commandments. Yet the guilty will seek to put the blame on some one else than themselves. The surest evidence of true repentance is the deep sense of guilt and self-abhorrence felt in the one guilty. When man feels that he has no excuse for his guilt, but loathes himself, there is repentance.

Because Elijah rebuked the king for his wickedness the king hated him, and this increased the evidence of his wicked character.

During this great distress because of the famine was the proper time for Elijah to put the searching question to the bewildered, misled, misruled people, "How long halt ye between two opinions? If the Lord be God, follow him." The people answered him not a word. Shame and confusion of face covered them, for they were eating the fruit of their bad sowing.

Elijah was the only prophet of the Lord remaining, while Baal, the false god of the heathen, had four hundred and fifty prophets fed there in Israel at the public expense. They were fed at Jezebel's table, but the people had to foot the bills. False religion is very expensive as well as very hurtful to mankind.

The question Elijah thrust upon

them was pointed and searching, "How long halt ye between two opinions?" Things were going badly wrong. Was there not a cause for it?

Did not Israel know that when they obeyed God things went well, but when they sinned evil was upon them? The evil falling upon them confused them and caused a halt. The wicked nature was inclined to the way of idolatry, but the chastening hand of God was arousing a desire to return to the God of their fathers. So they were halting between the two opinions. What is more reasonable than his proposition? If the Lord be God serve him; but if Baal then follow him. Should we serve a false god? What good can that do us? It will do us great harm—work ruin.

Elijah is armed with great power. What if he is the only true prophet. One can chase a thousand. If God be for us who can be against us? Elijah said to the people, Give us two bullocks. Let the prophets of Baal choose one bullock, and I will choose the other. Let them cut their bullock in pieces, lay it on wood, put no fire under, let them call on the name of their gods, and I will call on the name of the Lord: and the God that answers by fire let him be God. And all the people answered and said, It is well spoken.

How could they have said otherwise? There is no humbuggery nor falsehood in true religion. There is no lie of the truth, but false religion is full of lies and deceit. The God that answers by fire is the true God. Our God is a consuming fire and burns up all the chaff. There was fire in the true worship of God always under the law.

Baal's prophets could not decline this fair proposition, though secretly no doubt they would prefer to be some where else then.

True religion is a terror to false religion, and exposes it and the followers

of falsehood will persecute and slay the true servants of God when they can.

These false prophets began to call on their gods, but no answer comes. They call again, but no answer; again and again they call, but no answer. They leap and bawl and cry aloud, and cut themselves with knives and lancets as is their manner. How sincere, how much in earnest, what a good sign they were right. Surely they would not suffer so much pain unless they thought they were right.

At noon Elijah draws near and mocks them, saying cry aloud, for he is a god; either he is talking, or he is pursuing, or he is in a journey, or peradventure he is asleep and must be awoken. Now Elijah, how could you mock these men that are working so hard, are so sincere, so concerned? He worked them saying surely he is God. But perhaps he is asleep. Does Israel's God ever sleep? Is he ever weary? It may be he is in the chase, a favorite diversion for light-minded people. But perhaps he is going from place to place traveling. Surely that is not as the God of Israel does, who is every where present. But it may be he is asleep and has to be aroused before he can hear, call louder, awake him. Long prayers and repetition will awake him. This is a bitter piece of irony that no false worshipper could appreciate, but the true Israelite sees in it the full exposure of false religion.

Then Elijah said to all the people, come near to me. The true servant of God is a friend to the people, and bids them come near to him. He will do them no harm. Then he repaired the altar of the Lord which was broken down. How sad and wretched must Israel appear when the true worship is gone, and false religion lifts up its impudent head. But Elijah took twelve stones, one for each tribe, to rebuild the altar

of the Lord. Why did he take twelve stones? There were only ten tribes in Israel then that had rent off from Judah and Benjamin. False worship had been set up by Jeroboam and his successors. But Elijah was a lover of God, and he loved all Israel—the twelve tribes—and therefore he takes twelve stones, one for each tribe, and rebuilds the altar of the Lord.

The Israel of God is never divided in the true worship of God, and in the unity of the spirit. Does not the true Israelite love the people of God every where? Shall not all Israel appear before God in the resurrection? Shall a hoof be left behind? Divisions because of evil men shall arise, and some shall be rent off, but is Christ divided? Shall not each bone come to his fellow bone, and all stand up a mighty living host, the whole house of Israel?

When the altar is rebuilt, and the sacrifice placed thereon twelve barrels of water are poured thereon and around, that it may be manifest there is no collusion nor deceit. There Elijah calls on his God, the true, that answers by fire. His prayers was all indited by the spirit of the Lord, and was answered therefore instantly by the fire of the Lord from heaven consuming the entire offering, the wood, the stones, the dust and the water.

Consider his prayer—the utterance of truth before God, “Lord God of Abraham, Isaac and of Israel. Let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me Lord, hear me, that this people may know that thou art the Lord God, and that thou hast turned their hearts back again.”

When this was done all the people fell on their faces and said, “the Lord he is God, the Lord he is God.” Then all these false prophets were slain.

It is strange to see how Israel will destroy herself, but glorious to behold

how the Lord restores the true worship of God at his own time and way.

Stones are a type of that which is indestructible. God's people are lively stones. But Jesus is the chief corner-stone, cut out of the mountain without hands that shall destroy all false worship.

P. D. G.

Brother Peter Stricklin, of Arkansas, requests my view of John 6:70-71, “Have not I chosen you twelve and one of you is a devil? He spake of Judas Iscariot, the son of Simon: for he it was that should betray him, being one of the twelve.”

The teaching of Jesus sets forth the characters of men. When he said except ye eat the flesh of the son of man, and drink his blood ye have no life in you, many of his disciples said this is a hard saying who can hear it? He finally said to them, there are some of you that believe not. For Jesus knew from the beginning who they were that believed not. Therefore he said unto them that no man could come unto him except it were given unto him of his Father.

Then Jesus said unto the twelve will ye also go away? Then Simon Peter answered him Lord, to whom shall we go? Thou hast the words of eternal life. And we believe and are sure thou art that Christ, the Son of the living God. Then Jesus answered them, have not I chosen you twelve and one of you is a devil?

1st. Does Jesus wait until one is a believer before he chooses him? Is there any example in the bible of Jesus choosing any one to follow him after he is manifested to be a believer? Was Abram the father of the faithful, a believer before God called him? No. He was a Syrian, a heathen idolater before the Lord called him. He calls his people with a holy calling, not according to their works, but according

to his own purpose and grace given in Christ Jesus before the world began. If Abraham the father of the faithful was called before he believed then the children are thus called before they believe. Saul of Tarsus was not a believer before the Lord called him. Faith coming by hearing, and hearing cometh by the word of God. So the word of God is the cause of ones believing or having faith. Jesus called whomsoever he would and they came to him. They came to him after they were called. Jesus said, ye have not chosen me but I have chosen you and ordained you that you should bear much fruit. Jesus prayed for his disciples then present with him, and not for them only but also for those that should believe through their word. Then they heard the word before they believed. That is the word or call was sent to them and then they believed. This faith comes or is obtained through the righteousness of God our Saviour. Peter addresses them who have obtained like precious faith through the righteousness of God and our Saviour Jesus Christ.

2nd. Did Judas believe as the eleven disciples did? Was he chosen as Peter and the other disciples were or for the same purpose? Have not I chosen you twelve and one of you is a devil? Then he chose Judas but Judas was a devil after he was chosen. But the others were not devils after they were chosen. Then there was one of them that would go somewhere else and not to Jesus. He would fall from his bishopric or station by transgression that he might go to his own place. He was a devil, belonged to the devil, and hence the devil enters into him before he betrayed Jesus. The others were kept by the power of God through faith unto salvation.

Even among the twelve that Jesus called apostles there was one that was a devil. There was a purpose for his

being there. The devil hated Jesus and was quick to act in his crucifixion when the time came. Judas, his servant, sold him for 3 pieces of silver. While Peter said there is none but Jesus we can go to, there was one that did not so think, feel or act; but when the opportune moment came he betrayed Jesus. How little we know of what manner of spirit we are of, or what we will do. When we are sensible of our weakness then we desire the Lord to keep us.

It is a comfort to God's people to feel and to know that God knows all about them, and prays for them that their faith fail not.

Men prove what they are by what they do. By their works they are known. It was not the Lord's choice of Judas that made him a devil. He was one all the time before and after the Lord chose him. Was it certain beforehand that Judas would betray Jesus? Was Jesus disappointed in Judas when he betrayed him? It was prophesied long before in the 109th Psalm that he was this character. At the proper time before hand Jesus told him to do quickly what he would do, and also told the others what Judas would do and said, it had been better for him if he had never been born.

It was the devil that put it into Judas to betray Christ. It was not the Lord Jesus. Nor was the choice of Judas by Jesus the cause of his sinning. God does not work wickedness in men, nor is God the cause of any man's sinning. Judas was a devil before he was chosen and after he was chosen, and was doing the work of his father the devil, who is a murderer. The choosing of Judas to do that wicked work was giving him the opportunity to do that which his nature would do, for the wicked shall do wickedly.

When we are elect or chosen of God it is that we should be holy and without blame before him in love. The

working out and manifesting a wicked nature, as Judas did when he betrayed Christ, is the work of a wicked man that he was beforehand certain to do. He is called Judas who should betray Jesus. But the people of God are created in Christ Jesus unto good works which God has before ordained that they should walk in them.

P. D. G.

OBITUARIES

TRIBUTE TO A GOOD MAN.

Editor Southerner:

In Thursday's Daily Southerner the bare announcement was made of the death of Levi Walston at his home in Macesfield on the 18th inst.

I was intimately acquainted with the deceased, and for a time associated in a business way with him, and I wish to say now that if, as the poet says, "an honest man is the noblest work of God," Levi Walston was one of nature's highest aristocrats. Like all the rest of frail humanity he had faults, but they were few in number, and were not of the heart. He lived a sober, moral, and upright life, doing as nearly as he knew unto all men as he would have all men do unto him, and was one of the most industrious men it has ever been my privilege to know, yet he never accumulated much property. He was too unselfish and too free from what we call nowadays the "commercial spirit" to acquire wealth.

He was, as stated in Thursday's Southerner, about 67 years of age at the time of his death. At the outbreak of the war between the States, he was about 22 years old, having already worked for two or three years as overseer or supervisor for some of the large cotton planters of Edgecombe. Shortly after the commencement of the war he volunteered in Co. F, Capt. F. G. Pitt, 30th Regiment, and served faithfully during the remainder of the war, being wounded in one other battle.

The year after the close of the war, if I

mistake not, he was married to Martha Lewis, of Saint Lewis, in this county, with whom he lived in perfect concord until her death in 1898. His closest neighbors and most intimate acquaintances unite in saying that they believe there never was a cross word between him and his wife. After her death he seemed to lose all interest in life, retiring from all business and living around among his children, four of whom survive him. He and his wife were devoted members of the Primitive Baptist church, the two joining the church on the same day, if I remember aright.

I am impelled to write this because I feel that a man of the sterling character of Levi Walston deserves something more at his demise than the bare announcement of his death.

W. A. BRIDGERS.

Tarboro, July 20, 1906.

LITRELL HICKERSON HAMPTON.

Brother L. H. Hampton was the tenth child of fourteen, of Griggs and Phillis Hampton: born in Grayson county, Va., December 12, 1828, and died August 28, 1906, aged 77 years, 8 months and 14 days. At the age of 15 he professed a hope at his old home one night, while services were held by Elder Thomas Carr. He was married to Miss Nancy Blevins, January 1, 1853, and joined the Primitive Baptist church not very long thereafter, and was baptized by the bold defender of the faith, Elder Enoch Reeves, at whose hands almost untold numbers of our dear brethren and sisters received baptism. His dear companion who survives him, had the joy of accompanying him to the house of the Lord. To them were born twelve children, eight of whom are still living, and all but one professed hope and of him it is not known here. The prospect is favorable, though now scattered abroad, for the dear mother, and these brothers and sisters, all to meet the husband, father, and the four little ones, with all the holy angels around the throne of God in Heaven. O, that will be joyful to meet, to part no more! In May, 1862, he was made military captain, and had to organize

a company at Wytheville, Va., and enter the civil war. Thomas B. Hampton, G. S. Martin and I were lieutenants under him. But his dear brother, Thos. B., fell in the very close of the bloody strife. He and I have been acquainted in church and association for over forty-four years. He had suffered the bitter heart-rending at parting from his young companion and tender babes at home with dark forebodings of ever returning again, but was blest under the smile of peace to greet his family abode, and help to rebuild our devastated country. While many dear wives and destitute children were made to cry no husband or father by, with strong arm and willing hearts to protect and defend them. I have heard him say he was anxious to know his proper assignment or mission in this life. I finally answered by saying peace-maker. He was one of the greatest reasoners for peace, and uncommonly successful to settle difficulties. And while of an independent spirit and quick decision, was wonderful in compromise. I referred to Christ's sermon on the Mount, which says: "Blessed are the peace-makers, for they shall be called the children of God." Christ is the king of peace, and their conduct shows their kinship. He accepted of this, and related various circumstances where he had risked or had been called on to interpose, in which he had success. His motto was to be neat and plain, loving and kind. When we either met or parted, we were often too affectionate to say howdy! or good-bye! I sometimes tried to ask him which of us must speak? I left him at his son John's August 1, 1906, where he and his wife had come to stay with us over night, as probably the last visit. When taking leave I was able to say farewell, but he failed, but by a significant look made me understand that he thought more than likely, we should never meet again. Four weeks after this, he was looking after some stock on the farm, and lively as usual, and not complaining more than common until evening when he appeared a little delicate, but ate an early supper as usual and walked into his and his wife's special and com-

fortable room and seated himself on a chair, saying that he had a pain that was killing him, and said to a little grandson, tell your pa to come here. It was his son Kemper that was called for, with whom he and Sister Hampton had their beautiful home. His son concluded it was more than usual for his father to call for him, and hastened to him. As he neared him he heard him say I do not know what is the matter with me. On nearer approach the son saw it was the tremor of death, and he passed away in his son's embrace. He died as he had desired. When the time came he wished to pass away without lingering or a struggle. His death was so sudden, it was a heavy shock on the feelings of near and dear ones, and to Sister Hampton to know her dear husband had gone the way of all the earth. The country has lost a good citizen, the sister a good husband, the church a useful brother, the children a loving father, and the long family line an honorable kinsman. His faith and practice enables us to feel assured that he has gone to his happy reward and reconciles us to the will of God. The bereaved have the prayers and sympathies of a Christian community.

In hope,

ISAAC WEBB.

JOHN D ROBBINS.

Mr. P. D. Gold: As there has been no obituary notice given through the Landmark of father's death, for some cause or other my mind leads me to say something, but don't feel competent at all. Father was a sufferer from paralysis for nearly four years, and on the night of the fourteenth of February, 1907, he so quietly passed from this world of trouble. He called to me about half-past ten o'clock with a different noise from what I had ever heard before. I called to my husband. We both arose at once, and by the time we reached the bed and raised him up I was sure it was death. We bathed his face and hands, and did all we could, but the Lord's time had come, and while standing by him knowing that his eyes were closed and his voice still ed in death, not a tear could I shed. It

seemed that my heart must have been as stone, no one but myself and my husband to witness the last of my dear father, but I feel to say that surely the Lord was here. Put while at this trying hour without a tear it seems the sorrow has all come since, and the longer the time is the worse I miss father. I go out and come in, my eyes glance over the room looking for the natural form, but oh its not there. I could never realize how much company my dear father was to me until since he has been taken away. I've been with him in all his suffering for the past four years, and I can't tell his condition to any one. I've seen him so miserable, so restless and suffer so much I feel it would be wrong to wish him back, for the Lord knows best, and will do that which is right, but it seems that I miss him more and more. I feel sometimes that I shall soon be gone, and without a hope in the Lord, which keeps me or makes me to feel so cast down, but I try to trust in the good Lord, believing he will do a just part, not only by me, but by all.

Asking an interest in your prayers,

MRS. J. R. BATTS.

Sharpsburg, N. C.

LUCY T. WIGGS.

It is with a feeling of sadness and unworthiness that I make the attempt of writing a tribute to the memory of my loving aunt, Mrs. Lucy T. Wiggs, who departed this life, surrounded by weeping relatives and friends, on the night of December 9, 1906. She was a daughter of Wiley and Ailcy Powell, and was born June 10, 1842. She was married to James H. Wiggs December 5, 1866. Her husband died October 11, 1887. So she had been a widow nineteen years. She leaves two daughters, Mrs. Mary Bailey and Mrs. Kate Simpson, several grandchildren, also two brothers and one sister, and many other relatives and friends, who loved her fondly, and feel that theirs is a great loss, but that it is her gain. She was a devoted member of Cedar Grove church, Wake county, N. C., was baptized with her husband and nephew, W. A.

Pearce, by Elder J. C. Hudgins on the first Sunday in September, 1886, and was always faithful to attend the meetings when her health would admit. Indeed, it may be said of her that she was "faithful even unto death." or though very feeble she went to church the day before she took her deathbed the next day knowing or expecting at least, that no preacher would come, for dear old Cedar Grove has been very destitute as for preaching for over two years. How well do I remember the expression of her sweet face when ever she would hear good preaching and singing, or enjoyed a meeting. She was a devoted reader of the Landmark, which was of much comfort to her in her many lonely hours. I cannot express to any one what she was to me, for she seemed doubly dear as an aunt, and wasn't it she who helped my mother train my infant feet? And when my lips learned to lisp the parental name, I gave both the title of "Mama." I could not distinguish them apart for a long time. In after years, when I, an orphan, had to baffle with obstacles of life, to her I could go for advice and sympathy, and we were companions to each other in many respects as long as I lived at my old home, which was near hers.

She had been in feeble health a long time, and had a stroke of paralysis about two or three years ago, and was often threatened with a return of it. She had a great desire to go to her sister-in-law's, Aunt Lavina Powell's, and spend a few days and went Wednesday before the first Sunday in December. She had a chill Sunday afternoon, which resulted in pneumonia, and very soon became unconscious, and was never conscious more than a few minutes at the time any more. She seemed satisfied to be where she was, and said she was glad she was there, and did not express any desire to go back home. Dr. Ray attended her, and she had all the attention necessary, by kind relatives and friends. Her children desire to return thanks to all who so kindly waited on their precious mother. There was only eight days' difference in hers and her sister-in-law's death. Truly

"if in this life only we have hope we are of all men most miserable." But we seek a city yet to come, whose builder and maker is God.

"Here are scenes of pain and dying,
Here, each heart some sorrow knows,
There, afar from earth are lying,
Realms of joy and sweet repose.

Here, we have a home of sadness ;
Here we find no lasting rest;
There, in that abode of gladness,
Come no evil to molest.

Death's deep river is dividing,
Shadows here from glory there;
But in Jesus love confiding,
We shall gain that land so fair."
Affectionately,

HATTIE HINES.

Benson, N. C.

THOMAS B. WOODARD.

Thomas B. Woodard, son of Joseph and Gillie Woodard, his wife was born January the 12th, 1880, and died of pneumonia on March the 2nd, 1907. He was taken sick the 19th of February, and lived only twelve days. All was done for him that we and the doctor could do. On Thursday night before he died on Saturday night, he called me to his bedside and said papa, I see I can't stand it much longer. I want you to take care of Mattie and see that she don't never suffer for anything, for she is the loveliest woman I ever saw. Then he told his mother he had travelled until he was tired down. She said Thomas where have you been? He said he had been with a higher power than his. He said he had been with the Lord, and said the Lord told him he might come back and stay a while and then he might come again. He then told his wife you all thought I was dying last night, but said he was carried away to a fine city, and said it was the city of Jerusalem, he said it don't look like I ever would want to come back here again. He told her that the Lord told him that he might come back

and stay with her a while then he would take him back again. Before he died he would beg to go home. He had been married only fourteen months. He leaves a sweet little wife with father, mother, five brothers and three sisters to cry for him. Brother Gold, please give this a little place in your paper.

Written by his grieving father,
JOSEPH I. WOODARD.

JESSE WARREN.

Dear Brother Gold: It is with a sad heart I announce the death of my dear father. He was born the 3rd of March, 1817, and fell asleep February 24, 1907, making his stay on earth ninety years.

He was united in marriage to Georgianna Thomas, August 4, 1839, and of this union eleven living children, four sons and seven daughters. One son died a year ago. He lived to see them all married but one, who stayed with him until he passed away.

He leaves behind ten children, forty-three grand children and fourteen great-grand-children. Of the large family of which he was the oldest, only his youngest sister survives him. It was sad to see and hear the parting words between them the morning before he passed away at night.

He passed away so peaceful that we only knew it by constantly watching him. His prayer was answered, just as he had asked his Saviour so many times in his paroxysms of suffering. Then he would say: "Not my will, O Lord, but thine." He has been a sufferer for ten years, gradually growing worse each year. The last three years he lived, it was agonizing to witness his sufferings. He joined the Primitive Baptist church at Blount's Creek, January 27, 1850, was baptized by Elder James Griffin. He served his church faithfully and his seat was never vacant as long as he was able to fill it. His only theme was the Bible and its teachings, would often wish that some one would come in and converse with him about the Bible.

All his deeds and conversations were a pattern of divine teaching. No one ever

heard him speak evil of another. All mankind was his neighbor. His last years were spent in peaceful retirement, never happier than when he was surrounded by his children talking about Christ and his teachings. Often in the night he would be carried away to pretty mansions, white as snow, and all the people there dressed in pure white. He would tell us next day what a pretty place he had seen, and we feel that he is now resting in the beautiful heavens where sin, sorrow and affliction are not known. He was deacon of his church fifty years and was faithful in his duties and to the satisfaction of the members as long as he was able to attend. But he has left us, his place is vacant. We miss him so much but we would not call him back again. We believe he is enjoying that rest prepared for the people of God.

For two weeks before he passed away his mind did not seem to be in this world, only momentary. He would be talking too, and calling his dead people in his sufferings. Five days before he passed away he went to the old home, and to the old church near by where he was carried and placed in the church, where services were conducted by Rev. W. W. Brinson, where a crowded house bore testimony of the esteem of those who had known him.

Beside the wife of his youth, who preceded him twenty-three years ago, rests his body awaiting the reward of the faithful.

Truly a father in Israel sleeps.

Written by his daughter, MARY.

UNION MEETINGS.

The Cedar Island Union will meet with the church at Cedar Island Friday, Saturday and fifth Sunday in June. A general invitation is extended to brethren and friends, and especially ministers to attend.

ELDER E. E. LUNDY, Pastor.

THOMAS L. GOODWIN, Clerk.

The Union meeting at Kitty Hawk commences on Friday before the fourth Sunday in June. A cordial invitation is extended to

all, and especially ministers to attend.

ELDER E. E. LUNDY, Pastor.

FRED. PERRY, Clerk.

The next Contentnea Union was appointed to meet with the church at Tyson's on Saturday before fifth Sunday in June, 1907. Tyson's is about four miles from Farmville, N. C.

A. R. SUTTON, Clerk.

The next session of the Black Creek Union is appointed to be held on Saturday and fifth Sunday in June, with the church at Upper Black Creek.

APPOINTMENTS.

A. L. HARRISON.

Skewarky, Friday before first Sunday in May.

Spring Green, Saturday.

Hamilton, Sunday and at night.

Conoho, Monday.

Kehukee, Tuesday.

Deep Creek, Wednesday.

Williams, Thursday.

Falls, Friday.

Tarboro, Friday night.

Conveyance needed.

T. W. WALKER.

Winston-Salem, first Sunday in May.

Ridgeway, Monday.

Pigg River Association.

Spray, Friday night.

Wolf Island, second Sunday.

Reidsville, at night.

Danville, Monday night.

Malmaison, Tuesday.

Cane Creek, Wednesday.

Shiloh, Thursday.

Storie's Creek, Saturday and third Sunday.

Roxboro, at night.

The next session of the Skewarkey Union is appointed to be held with the church at Conoeto Friday, Saturday and fifth Sunday in June.

ZION'S LANDMARK.

PUBLISHED SEMI-MONTHLY AT

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(PRIMITIVE OR OLD SCHOOL BAPTIST.)

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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, 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.

SUBSCRIPTION PRICE OF ZION'S LANDMARK.

The Price of Zion's Landmark is \$1.50 per year for less than clubs of ten.

Clubs of ten or more can have the Landmark at one dollar each for cash in advance.

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

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 the 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 postoffices should be written plainly.

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RURAL ROUTE NO. 5.

RALEIGH, N. C.

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS.

Reidsville, N. C., April 24, 1907.

Dear Brother Gold: Brother T. M. Chandler, of Buffalo Junction, Va., has requested my views of John 10th: 12th, 13th. "But he that is an hireling and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep and fleeth: and the wolf catcheth them and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep."

Our Lord prefaced this text with its contrast, "I am the good shepherd: the good shepherd giveth his life for the sheep," verse 11.

How glorious is this testimony! One innocent one lays down his life for the many guilty ones. Why does he do this? Because the sheep are his and he loves them. Jesus Christ did not die to make a single sheep nor to give any an opportunity to become sheep, but he died for his sheep. Not one of those can ever become a swine or a dog. They are God's people even while they are in captivity, but their Lord came to set them free. He did not come to offer them freedom, but to preach deliverance to the captives. This he did in every act he performed, and in every word he spake. Today the blessed Holy Spirit is just as successfully manifesting this wonderful power in their hearts as their Lord did for them on the cross. There was no effort there nor anything laid up to offer to the sheep, for he performed the work and now the Holy Spirit does not miss a single one for whom he did

the work of salvation. Therefore all Israel shall be saved with an everlasting salvation, world without end. This is the teaching of the scriptures and of all Christian experience for these fully agree. This is the work of the Good Shepherd.

But here is another fellow: Money and not the sheep is what he cares for. He wants to have the appearance of piety by living with the sheep but what he gets out of it is his aim for he does not care for the sheep. They are not his own and therefore there is nothing for him to lose if the sheep are destroyed.

The wolf is a constant enemy to sheep in the sense that he gets hungry as he sees one. The Good Shepherd stood between the wolf and the sheep and the blow that was aimed at them fell on him. The hireling fled and left the sheep at the mercy of the wolf. The Good Shepherd feeds the sheep, but the hireling very readily tells them the amount of money they owe to him. He has a great zeal for the Master's cause, but if there is more money in another corner of the field it is very easy for him to feel that the Lord has called him to preach in that place. He is an hireling.

It is much more convenient for some to travel the country over claiming to be evangelists than to care for the flock of the Lord, yet in many instances they do not spare the flock as they go. They do not care for the sheep, for they are not theirs. In times of trouble they are ready to flee and

leave the sheep to the destruction of the wolves.

Your special question, "What does the wolf catch, the hireling or the sheep?"

The sheep of course. What use has a wolf for a fleeing hireling? He is the very fellow that the wolf wants to live. He don't want to catch him.

You know, my brother, that there is a difference in catching sheep and killing sheep. You know also that the wolf had you once, also he had others in your section, but not one sheep was destroyed. I well remember the first visit I made at the school house near you after I had gotten through preaching that morning that a number of men surrounded me and asked me a number of questions. The Lord blessed me to answer each one of them. One man said: "I wonder how that man gets an answer to every question we ask?" I said: Gentlemen, you remind me of so many sheep who have become entangled in the briars and every time you try to get loose another briar takes hold. I pray the Lord to deliver you from this entanglement. You and others were at that very time in the hands of the wolf. The Lord has come to your relief and saved you from the care of the hireling and the ravages of the wolf. There are others there in the same condition today.

Suppose we change the idiom here a little: "The wolf catcheth the sheep and scattereth them." This is the true meaning of the text. The prophet said: "Awake O sword against my Shepherd, and against the man that is my fellow, saith the Lord: Smite the Shepherd, and the sheep shall be scattered, and I will turn my hands on the little ones. Here the truth of our text is fully set forth. The good Shepherd was smitten. That is in his dying he laid down his life for the sheep, but it Shepherd, and the sheep shall be scattered as it was that he should die for

them. The wolf of persecution scattered them.] They were persecuted in one city, they fled to another and as they went they preached the word of God and the church was everywhere edified. Like Joseph, the Lord makes them fruitful in the land of their afflictions. How the Lord has comforted me in this part of my own experience and how much he has made me rejoice in this I shall never tell.

The wolf may try to make the sheep feel that he is their friend and that they are in safety, and he may succeed for a while, but the end will tell on him for he will scatter the sheep. He is not a gatherer as will be seen in the text. If he gathers some it will be for the purpose of enabling him to the more fully scatter them.

Thank the Lord that he cannot scatter them so perfectly that the voice of the good Shepherd will not gather them. He surely will gather them: for this purpose came he into the world and not one of them will ever be lost.

The hireling cannot and will not be anything else, but an hireling, neither can he care for the sheep. They must look to the good Shepherd and he will come and save them.

The Lord bless you, and these few words to your comfort.

Your brother in hope,

L. H. HARDY.

P. S.—The Lord will I preach at Mt. Zion on Monday and Tuesday, May 27th and 28th. I will have to go back to Virginia Tuesday in time to go off on the 2:30 train. You can let all the church friends know of the appointment. H.

Prospect Hill, N. C., April 12,

Dear Brother Hardy: I have been thinking about writing to you for some time, although I know you will be surprised to get a letter from me.

You have always been a favorite preacher to me, because you preached

the first sermon that I was enabled to understand. Oh how my heart leaped for joy to think the dear Lord had mercy on me. I wanted to tell some one, but was afraid I was deceived and would deceive others. Then it came in my mind, go do your duty, go offer to the church and be baptized. I went to preaching to go and tell what great things the Lord had done for me, but I would have so many doubts and fears I would go back home, thinking I would wait till next time and may be the Lord would make it plainer. I have left the meeting house thinking I never offered this time and I will not live to have another opportunity. I often think of that dear old hymn which suits my case so well—

"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."

It often makes me weep and cry and wonder if there is any one like me? But like a child forsaken of its mother, I could not help crying, and this was my cry, "Lord save, I perish," "Lord if thou wilt thou canst make me clean."

No one could have made me believe at that time that all the trouble I was undergoing was for my good. I know I have had a change but whether it is from nature to grace I do not know.

I hope all God's children will pray for me that my feet may be guided and directed in the right path.

I went before the church at Prospect Hill, Caswell county, N. C., on Saturday before the third Sunday in July, 1906, thinking I would tell what great things the Lord had done for me, but I could not tell anything, however I was received and the next morning I was baptized by you, the beloved pastor of the church. Oh it was a happy day to me. When I came up

out of the water I just thought that I would never see any more trouble, but I have found it quite different. I have many ups and downs, but I am so glad that my salvation is not dependent on works. How I do rejoice that it comes through and by our Lord and Saviour Jesus Christ. He is my only hope. I now feel that we can all see eye to eye, we are one people and can experience one with another for we are taught by the same spirit.

I feel to know that some have to suffer more than others, and some have much brighter evidences. I feel that I did not suffer as much as I should, but the Lord gave me to suffer just as he would and at that time it seemed so much. I praise God for His tender mercies toward me. When the Comforter did come I had a great feast to feel that I had taken up my cross in being baptized.

Sometimes I feel to be alone with no one to comfort, but I had rather suffer in the body than to feel such agony of soul. While I feel that the brethren know so much more, yet they can all agree with me. I trust that this letter may be of comfort to some one, if so give all the praise to God.

Farewell. The Lord bless you all in my prayer. Pray for me for I feel so needy of the prayers of all His people.

A little sister, if one at all.

DAISY P. NELSON.

Sharpsburg, N. C., March 25.

Elder P. D. Gold, my very dear brother, I hope, in the Lord: I am very weak this morning, naturally, and feel to be more so spiritually, yet I feel like I want to write you a few lines. I have been sick ever since you were out here to preach Uncle John Robbins' funeral. Some days I have been better and able to go to preaching part of the time, but for the last week I havn't been able to go anywhere. I have a very bad cough, and it has lasted me a good

while. I sometimes get almost out of heart that I will ever be well again; but I know God is able to do all things, and if it is his will for me to get well I will do so, and if not I want to be perfectly reconciled to his will. I feel to know if I am what I have professed to be for the last nineteen years I will be so much better off to leave this world of sin and sorrow than I am here in it. I often think why do I want to stay here any longer, when I have a hope that there is a better place prepared for me, where I can forever be at rest, and never have to sigh or groan any more. But there is a fear within me: suppose I should be deceived in the end. I know the Lord has promised to be with his people even in death and not forsake them, so if I be one of his he will be with me then, and I trust will make death easy to this mortal body of mine. He has so greatly blest me and done so much for me I feel that I could never praise nor thank him enough, even if I were to praise him from now until I breathed my last here. I hope he will continue to be with me, for it seems like I need him more and more every day I live. I am wholly dependent on him for every thing. I have been feeling very low down of late, and have almost felt that life was almost gone both spiritually and naturally, and have felt like I was of no service at all here. One night last week I was suffering right much with pain in my shoulder and side, and after I came in from supper I lay down across the bed and my little boy (Gold) came in and said, Mama, here is a letter in my pocket that I brought when I came from school and I forgot to give it to you. I was lying there feeling like that I must be the most unprofitable being living. I was hardly any profit to my children: yet I didn't see how they could get along without me: and I was almost ready to give up when I took

the letter. I broke it open and it was from a dear sister in Virginia that I had never heard from before. She began her letter telling me how much comfort she had received in reading my writing in the Landmark, and felt impressed to write me, and oh if she only could know the comfort her letter was to me she would never regret writing me. I felt to rejoice within to know I had written one word of consolation to one of God's little ones, and felt like I couldn't sleep until I wrote her. It is a source of pleasure to me to receive and read letters from my dear brethren and sisters, and especially since I have been so feeble. I hope if ever I am shut in like many of God's little ones on account of afflictions that the good Lord will remember me and put it in the hearts of his people to visit me and write to me, for if there is any thing on earth I love it is them; but I can't see how they can love me enough to visit me: yet they are very good and loving towards me. They manifest more love than I feel to deserve. May God bless them. Brother Gold, before I close my letter I would like to tell you a dream I had last week. I don't know what to think of the dream. It gave me a lot of trouble all the next day. I was sick and never slept any in the first part of the night, and just before day I fell asleep and dreamed that I was in a dear brother's house in our neighborhood, and the doors and windows were open. I was sitting looking out of the window over in the woods across the road from the house and there was a large pine tree with the top on fire. It was the largest tree I saw in the woods. There had been fire out there, but we all thought that it had all been put out; but I saw that it had not, for this tree was burning at the very top. I thought I said, look at that tree on fire, and the tree began to fall, and the nearer the ground it came the more rapid it burn-

ed. At last it fell and I never saw such a time, the fire just flew everywhere, even in the windows and doors. I begged to them to close the windows and doors for it looked like we would be destroyed by fire; but it all went out and we had no more trouble with that; but suddenly it turned almost as dark as night, and a storm set in. We all began to pray aloud. It seemed like we would be destroyed then by the storm. But that passed over and no damage was done. I looked in the west and saw another cloud rising. I said, look back yonder, that is a warning for us all, and especially those that are out, for the first one came up so suddenly that those that were out could not get in the house. Myself and others went out and walked down to the road, and some one said, look across the road at that beast. I looked and oh, what a great big black and white spotted one he was. I saw him start towards us all, and I made for the house. I was so afraid that he would get me I would not look back. I was so weak I could not run one step, but I was trying with all my might. I awoke in that condition, and oh how tired I was and miserable too, and was so all day. Every time I would think of it a prayer would arise in my heart, Lord, be with me in all these storms and trials that I have to pass through here. But my dear brother, I receive some consolation from the dream. I was not consumed by the fire, nor destroyed in the storm, neither was I devoured by this old ugly beast. But I have thought much about this tree. What does it mean? It was the largest in the woods, and the only one that was on fire, and was all the one that fell. The dream was so plain I feel that it will be interpreted some day.

I guess you have heard that we have another dear pastor at Mill Branch (Brother Williford), and I feel that we all esteem him highly for the

work's sake, and that we have a father now to look to, one to go in and out before us. Our dear old Brother Williams was so faithful and visited us regular. He was a father to us in our sad bereavement there, and I trust God will bless him now in his old age. His race is almost run, but it will be a happy exchange for him. He has been a cripple all his life, and has the most afflicted family I know of, but he has been so faithful and obedient that the Lord has wonderfully blest him in it all.

Brother Gold, please pardon me for being so lengthy. I just thought I would write a few lines and would stop, but you see I haven't. Pray for me that I may hold out faithful unto the end. That is my desire. May the good Lord continue to bless you in all your labors, is the desire of one that esteems you highly for Christ's sake, I hope.

Affectionately,
MATTIE LUPER.

Elders Golds and Lester: I have had a mind for a good while to write a piece for publication in the Landmark of the dealings of the Lord as I hope with me. I had a great desire to be with the good Primitive Baptists for fifteen years or perhaps longer than that. Before I was changed from nature to grace, if I was ever at all, in the year of 1901 I was very sick indeed, a good portion of the time for nearly four months before I began to improve very much. On Monday after the first Sunday in July of the year 1901, I got up that morning. I had a strange feeling from what I had ever had before. I was not sick, did not have any pains at all. I felt as light as a feather apparently, and went on about my work as usual, and when I sat down to breakfast I could not eat, though I did not say any thing about it. I sat down, was churning when all

at once a strange feeling came upon me. I told my children to get me some soda to take. I took it but it did me no good at all. It seemed I would choke to death. There was a scripture appeared to me, Blessed are they that mourn for they shall be comforted. then it was I could sing:

Amazing grace, how sweet the sound,
That saved a wretch like me.
I once was lost, but now I'm found,
Was blind, but now I see.
'Twas grace that taught my heart to
fear,
And grace my fears relieved.
How precious did that grace appear,
The hour I first believed.

There was no one about except my two little children. They asked me what was the matter? I told them I did not know. I thought I was going to die, but did not tell them so. I would walk from door to door and sing and slap my poor hands together, and tried to sing and repeat every song as fast as they come before me, but I could not to save my life. I thought it was the brightest and the prettiest day I ever saw in all my life. Everything seemed to be praising God. It seemed that something said to me, have your people called to the house and tell them to stay with you while you live, for that won't be long. I did not have them sent for, but they came to the house about 10 o'clock out of a thunder cloud, but I did not tell them. It seemed that it said to me, wait and tell them at dinner, I thought they looked pleasanter than I ever saw them. I thought if I died that day I'd be saved, and was willing to leave my dear husband and poor little children. I sat down to eat, but could not. I walked to the bed and lay down. My husband came and sat down by me. I thought I would tell him, but failed to do so. He and the boys went back

to work, and I was taken as I thought with heart trouble. It seemed to me that it ceased beating entirely. I walked across the rooms out in the yard, and rang the bell and walked back in the house, and laid down on my bed, and they all came to the house and while he was here there was a very heavy cloud, thunder, lightning and rain. They seemed to be very badly scared. I thought it was a pleasant time. Everything seemed to be praising the Lord. As it seemed to me there was not anything that crossed me that day at all. I thought it was the happiest day I ever saw, and thought I would keep it all to myself, and did about eleven months. I went to Malmason on the first Sunday in June. It was communion day. I wanted to be among them so bad I did not know what to do. I told some of my troubles to Brother Simmons. He said I had a hope, and advised me to go to the church and tell them what great things the Lord had done for me. That day was the first of my going to meeting for a long time. I went to the Mill church the next Saturday to my surprise, and when the doors were open for the reception of members I thought I would get up and go out of the house, for I felt too mean to stay in the house with them good people, and then I thought I would try to stay in the house, and if I fell may be some one would see me and care for me, but before the church adjourned Aunt Ellen Lewis came to me and said let us walk out in the yard, so we went. She said to me, Beckey, I expected to hear something good from you and Isaac by your both being here. I said Aunt Ellen, it is the greatest desire I have on earth, but I don't feel fit. She said to me, how do you think you ought to feel to feel fit. I said better than I do. She said if you stay away until you feel fit you will never go, and said I will go and tell them to hold on

awhile before they dismiss, if you want me to. I told her no, to let it alone. It seemed that they never would come out of the house. I started back in several times, but could not get back at all. I walked and walked the yard, and lent up against the house. I had the worst feeling on me I ever had in all my life. Brother John Lewis and Brother Robert Lewis both came to where I was standing, neither one did speak a word to me, nor I to them. They stood awhile, looked me in the face, and then walked away. I looked around to see if I could see my husband. I saw him hooking up to the buggy. I did not see how I could walk down there. Brother Walton came up and I shook hands with him. I asked him to go with us home. He said he could not go. I asked him when he was coming, and he said he did not know. I told him to come soon. I wanted to talk with him. He said, do you want to talk to the church? I told him I did, if I was fit. He said, how do they have to feel to feel fit? I told him better than I did, I reckoned. He said well come to the water in the morning and talk and be baptized with Sister Taylor. I told him I did not know how it would be. I felt some relief after talking with him, and went down to the buggy and went on home, and when I crossed the creek I looked in the water. I thought it was the prettiest water I ever saw in my life. I wanted to go down in there so bad I did not know what to do. The next morning while at breakfast I said to my husband, I want to go to meeting today. He said you must feel better than I do to want to go away back down there in the heat today. I said, well, Isaac, I'm not sick, nor have any pain and I want to go to meeting, and walked out in the other room, and burst into tears. I went on about my domestic affairs. I would watch the clock, and the nearer the time for baptizing of

Sister Taylor, the worse I wanted to go, and when the hour arrived for baptizing I took my Bible and sat down by my husband and tried to read it, but could not. It looked like I would choke to death. I laid it on the bed and went off and fell down upon my knees and tried to beg the Lord to have mercy on poor me, and if he would spare my life until the next meeting I would try to go and offer myself to the church. The next meeting came off. I could not go. I did not have an opportunity until on Monday after the Association at the Mill church.

Brother Gold and Brother Isaac Jones had an appointment at Malmason and after seivces were over they sang a hymn of praise and opened the doors for reception of members, and I went up to shake hands with Brother Isaac Jones and to ask him to pray for me. I could not get away until I told a part of what I have written and was received in full fellowship as a member at the Mill church. I was baptized by Brother Walton on the second Saturday in September. That day and the next two days following were the happiest days that I ever saw in all of my life. On the third morning I awoke with the hymn of praise in my mouth and singing in my heart. I could hardly help singing aloud until after breakfast was over, then I commenced to sing—

How happy are they,
 Who their Saviour obey,
 And whose treasures are laid up above.
 Tongue cannot express the sweet com-
 fort and peace
 Of a soul in its earliest love.

This song was ringing in my heart when I awoke that morning. I tried to sing every song that came upon my mind, and sang all day long, and until I retired at night, and then this hymn was ringing so plain in my heart that

I had to get up and sing again this sweet song—

How happy are they,
And the day is past and gone,
The evening shades appear.
May we all remember well,
The night of death is near.

Dear brethren and sisters, that day will be a day of long remembrance with me. Oh, what a happy day it was with me.

ANNA R. DODSON.

Keeling, Va.

Tarboro, N. C., April 21, 1907.

Elder P. D. Gold, my beloved pastor: I feel like I want to say a few words to you this evening, but I am so imperfect and full of blunders that I don't feel worthy to write to any of the dear saints, for I find in me that is in my flesh there dwells no good thing, and when I would do good evil is present. I have been brought mighty low since you were here, and I feel to say that if saved at all it is by the grace of a merciful God, nothing good I have ever done. I have been made to cry many times, saying my God, my God, why hast thou forsaken me? Have you ever been here? If you have you know some of what I have suffered; but we learn obedience by the things we suffer. I have many sharp conflicts to pass through, but I have felt to say all along though he slay me, yet will I trust him, for he does all things well, and though I pass through the valley of the shadow of death I will fear no evil, for thou art with me; thy rod and they staff do comfort me; and fear not him that can kill the body, but much more him that can kill both soul and body. These and many more have been with me continually of late. I feel that these afflictions are for my good. Paul says these light afflictions are but for a

moment, and they work out for us a far more exceeding and eternal weight of glory, and every one brings me that much nearer a crucified and risen Redeemer, and that is where I want to be—at the feet of Jesus, for I rather be a door-keeper in the house of my God than to dwell in tents of the wicked, and we never get so low in trouble, but he goes beneath and brings us up more than conqueror through him that loved us and gave himself for us. He is a mighty God and a Prince of Peace, able to save to the uttermost them that come to him, and if I can be at peace with him when I leave this world, and can meet him around the great white throne to sing praise to his name, it will be enough, for he says my grace is sufficient for thee. My dear brother, I know I never enjoyed anything better than I did your visit to my humble home.

Brother Gold, please pray for me and mine, for I feel the need of all the prayers of the saints. This is a poor letter, but hope you will cast the mantle of charity over it and pardon all errors.

Your sister in Christ, I hope,
ALMA M. FLY.

R. F. D. 5.

Manchester, Va., April 24.

Elder P. D. Gold, Dear Sir: I enclose \$1.50 for the Landmark. I hope you will continue to send it to me, for when I get low down in spirit, as I often do, and then get a copy of the Landmark and read it, I always find something in there to encourage and edify me. If I know my heart, I love the doctrine that it contends for, for I feel that it is the only doctrine that is taught in the Bible, and I know that it is the only doctrine that is edifying to me.

Elder A. J. Moore, of Whitakers, N. C., came up to Manchester not long ago and preached for us Saturday

SUPPLEMENT.

ZION'S LANDMARK.

I have been absent and request readers to excuse errors in Landmark for the last two issues. P. D. G.

The next session of the Dutchville Union will be held with the Dutchville church Saturday and fifth Sunday in June. A general invitation is given. G. C. FARTHING.

J. E. ADAMS.

Lawyer's Springs, Saturday and 5th Sunday in June.

Mill Creek, S. C., Saturday and first Sunday in July.

Cool Springs, Saturday and second Sunday in July.

Philadelphia, Saturday and third Sunday.

Charlotte Monday night, wherever brethren may arrange.

Mooresville, Tuesday night.

Pleasant Hill, Saturday and fourth Sunday.

Salisbury, Monday night and Tuesday.

Pine, Wednesday.

Lexington, at night.

High Point, Thursday and at night.

G. BRYAN.

Red Banks, July 9.

Great Swamp, 10.

Flat Swamp, 11.

Coneto, 12.

Tarboro, 13.

Lower Town Creek, 14.

Pleasant Hill, 15.

Falls, 16.

Mill Branch, 17.

Lower Black Creek, 18.

Aycock's, 19.

Four Oaks, 21.

Oak Forest, 22.

Corinth, 23.

Hickory Grove, 24.

Reedy Prong, 25.

Seven Mile, 26.

Hornett, 27.

Mingo, 28.

Black River, at night.

Mill Creek, S. C., Saturday and first Sunday in August.

Cool Springs, Saturday and second Sunday.

Philadelphia, Saturday and third Sunday.

THOMAS WALTON.

Mountain Springs, Monday after second Sunday in July.

White Thorn, Tuesday.

Elba, Wednesday.

Wetherword, Thursday.

Seneca, Friday.

Brethren Price and Jefferson arrange for Saturday and Sunday.

Mt. Zion Monday.

J. D. ARMSTRONG.

White Plains, June 26.

Fungo River Friday, Saturday and fifth Sunday.

Beulah, July 1.

Flat Swamp, 3.

Great Swamp, 4.

Kinston, at night, 4.

Brather Dawson arrange place.

Beaver Dam, 5.

Sand Hill, Saturday and first Sunday

W. S. BROOM.

Greensboro, June 24, at night.

Burlington, 25, at night.

Gilliams, 26.

Arbor, 27.

Prospect Hill, 28.

Wheeler's, 29.

Country Line, 30.

Moon's Creek, July 1.

Danville, 2, at night.

Dan River, 3.

Wolf Island 4.

Sardis, 5.

night at the residence of Mr. W. R. Moore, and Sunday evening in Richmond at the residence of Mrs. Gay. Mrs. Gay is a member of the church, I think at Scotland Neck, N. C. Well I had not heard an old Baptist sermon before in a long time. Elder Moore preached two very able sermons, full of the doctrine of salvation by grace, which was very comforting to my poor hungering soul. I fed upon them for several days, and I felt like the good Lord sent him up here for my special benefit. Of course I know that others were benefited also, for I believe his preaching had good effect. I hope the Lord will send him, or some one else, to preach for us again soon.

Lest I worry you, I will close. In hope,

J. T. HERNDON.

Elder P. D. Gold, Dear Brother: I will try to write you a little of my experience, if I have any, while I feel like it, as I have been requested to write it and I so seldom feel like I have any to write. There were so few of the ministers present when I joined the church I want them all to know my little reason of a hope, and to consider it, and if see if they think it a Christian experience or not. If they think not I would be so glad if they would tell me, for I am so afraid that I am acting a hypocrite and deceiving the church I dearly love, the old Baptist, and I don't want to drag them down by my hypocrisy, and besides I have acted the hypocrite enough. I was first concerned about my soul being saved when quite young, almost since I could remember. My parents moved from an old Baptist community when I was very young, and moved about forty miles to where there were no old Baptists at all; but I would visit my old grandmother some time, and would hear them preach. My parents both joined the old Baptists while we were living over there, and I thought they were lovely people, but I

didn't think I could ever join them because they were too old-fashioned, but I was very much concerned about myself when I was nothing but a child. I would go to Sunday school and protracted meetings, and they would ask if I wanted religion, and I would tell them yes, and they would tell me to pray, to say my prayers every night before retiring, and I did so, and would slip and read the Bible secretly from my people. I would study my Sunday school lessons real hard, and compare them with the Bible, for I didn't think they were right. I couldn't help believing the old Baptists were right, but I didn't want to be an old Baptist. I use to talk very unbecoming about them. I have often wished that I had never heard of an old Baptist, but they told that I had to work out my own salvation, so I did all they told me, for I knew without a change I was lost. I would go off to myself and cry over my case, and try to pray, and it seemed that praying made me feel worse, for I felt like I was the worst of all creatures, and no one could help me. It seemed that my plan of working out my own salvation was a slow one. I got worse instead of better. Mama was taking the Landmark, and I would read them, and some of the experiences were very much like I was. I got more comfort from reading the Landmark than anything else, but I was ashamed for any one to know I was reading it, for the people scorned it so over there. I was about the age of 12 or 13 then. The Methodists began a protracted meeting near us. I attended it strictly, and I was in so much trouble. There would five or six come and talk to me every night about religion, and beg me to go to the mourner's bench, and I went night after night, for I thought if I could do any thing to save my soul I wanted to do it. The preachers would tell me just to say I believe, and give them my

hand and determine to do better, and join the church, and I would be all right but I would stand back. I thought I would be persuaded. I wanted to be in earnest, for I knew it was wrong to make a mockery of God. So some nights I would get almost on the back bench right against the wall so they couldn't get to me; but they would come any way. People would say that Mama and papa were causing me to do that way, because they were old Baptists, but they were not. So the meeting was about to close. I was up near the stand, but I was not at the mourner's bench, for I had stopped that, for I would feel too mean there; but the preacher talked about hell and its terrors, and how easy it was to go to heaven, and if I went to hell it was my fault, until I got excited, or in some fix so I thought I had religion, and went up and gave them my hand, and went home feeling very sad. On my way home a neighbor man came to me and said he wanted to shake my hand, he said he thought I would feel better, but I felt worse. I went on this way for a year or two in my worldly way, sometimes I would be in great trouble, and then it would wear off. I remember once I got in so much trouble I would read the experiences in the Landmark and would wish I could be like some of them said they were. I thought I wouldn't mind going through with great trouble as they did if it was of God. I knew I was in trouble, but I didn't think I was like they were. I would some times cry because I couldn't be convinced of my sins as they were. I began to want to hear the old Baptists preach, and see if I didn't like them better, so I went back to grandmother's on a visit a short while after that, and the question of predestination was on my mind. I didn't know what it meant exactly, so I asked grandmother about it. I guess she thought I was a child and

didn't know much about what I was talking about, so she told me a little something, but it didn't satisfy me. I went back home and my troubles grew worse. I didn't know why. I was doing all I could, all that people told me, but I wouldn't let any one know that I would write to grandmother, so I sat down and wrote her a long letter about my feelings, and asked her what to do, but my object in writing was to ask her to pray for me, but I was afraid to send it because she would think I was crazy; so I burned it up. About this time I had a very intimate friend who was about my age. She was a very religious girl, said she knew she would be saved when she died, and she took great interest in me, and I would tell her of my troubles and ask her to pray for me. She was a Missionary, and told me if I would renew my religion and join the church I would be all right. The people said I had backslidden. The Missionarie's began a meeting and I attended it, and I decided if I could do any thing I was going to do it during this meeting, so I listened to the preaching, and would compare their text with the Bible. They would give invitations to backsliders every night. The preacher said for all backsliders to come up and give him their hand, and say by their act they were going to live a better life, so I went up. They said for me to join the church and I would be better satisfied. I could not think of sprinkling so I joined the Missionaries so I could be baptised, but my troubles were not over then. I attended my meeting and did all that I could but I got no peace. Our preacher wrote a pastoral letter to every member, and I was in so much trouble that I answered it and told him of my trouble, and asked him to answer and tell me if he was that way and if he wasn't fit to be with them, but I never heard from him. The next meeting he stated that some had ans-

were and he would visit them before long. That was my reply. I wrote a real old Baptist letter to him. I guess it didn't compare with his feelings. Then my parents moved back to their old home again, and my troubles rather wore off for awhile. I began to engage in vile company and lost all of my so called religion. I went on for awhile. I gave up working out my salvation, and gave up my form of prayer. I was fully convinced that I could do nothing to save my soul. I decided if I was ever saved it was through God's mercies. I could do nothing. Sometimes I would have spells of being troubled and did not know what it was about, but I would catch myself crying inwardly, Lord have mercy on me. I wouldn't mean it for prayer, and didn't know I was praying, and then when I would have these spells I would get better, then after while I would be thinking of my sins for I would sin in spite of all I could do. I would feel cold and hard hearted, then I would be greatly troubled because I could not be sorry. I knew that God was merciful to me, and I felt so stony hearted. I would mourn because I could not mourn. I never had any sudden deliverance as most of people do, but I became better satisfied about myself and began to want to join the church, but I didn't think of joining as soon as I did. I thought after a while when I got better satisfied about myself I would offer, for I loved the old Baptists, and went to hear them most every fourth Saturday and Sunday. I loved to be with them and hear them talk, but didn't feel fit to be one among them, and besides I didn't think I had ever had any forgiveness of my sins because I had never had a bright deliverance as some do. Elder S. O. Plyborne and my father-in-law, W. H. Shields, went to my uncle's from Fair View, the fourth Sunday in June. My

husband and I were there, and they asked us about our hope. We told them a very little, but they received us in the church to my great surprise. It was a happy night with us. The next morning we were baptized by my father in the flesh, and brother in the spirit also I hope.

Dear brethren and sisters, this I know is a very weak experience, but it has never been so sweet to me as it is this morning while I am writing it. It is very little, but it is all I have for a hope; but sometimes it fails to comfort me. Then it seems that my little hope is almost gone, but still I can't give up that little, and then again I feel better. Last week I was in a very cold and lonely condition. I was so glad that preaching day was so close by, and then the Lord saw fit to disable Brother Shields to preach by sickness. I felt badly disappointed, but I went over to papa's. Sunday I and grandpa and a cousin of mine were there who is concerned, and we had a little meeting there. My cousin talked very pretty, but said he didn't feel worthy to join us, but if I am worthy he is I think.

Dear people that may read this, study this closely and see if I am worthy to be one among you. I have been a member eight months. I dearly love to attend my meetings, but I have so many doubts and fears I am afraid that I am deceived, but if I am I pray God to undeceive me; but I know these trials are good for me. I am like a sister wrote in the last Landmark, when everything goes well with me I forget to call on the Lord for help. I have been very long and tedious. I will close by asking every one who sees this to pray for poor, sinful me.

Yours in Christian love and hope,
LULA SHIELDS.

Elders Gold and Lester Dear Brethren: I desire to contribute a few lines

to the columns of the dear old Landmark, for I enjoy reading from the pen of others and feel I ought to so state for their encouragement I can say I believe the doctrine set forth in your paper and the experiences are very touching to me as I read of the wonderful dealings of our merciful Father with His Redeemed.

I am just home from Mt. Gilead church, located at Clayton. It is a lovely little body of worshippers and very appreciative. I have been trying in a faint way to serve them for some years, and it is so pleasant to serve such a church. All the churches I serve are so lovely and kind, I wonder sometimes are all the pastors so favored as I am trying to serve., Raleigh, Dutchville, Roxboro, and Mt. Gilead, and during the many years we have had no serious trouble, though they have had to exclude a few and lost some devoted members by death; but others have been added, and I suppose there are as many or more at all of them as when I began with, and I desire to thank God, for such mercies. I have witnessed the addition of a good many young members, and this is especially comforting for they must fill the places our older ones occupy after we are gone.

I have to say with regret I have not been as faithful to my churches as they have been to me. I am sorry to say I have been hindered from attending every time, but they have always forgiven me, and this makes me feel more desirous to attend them as regularly as possible in the future.

I can say to the dear preaching brethren, I love to meet you at these churches, and am anxious to ask you to meet me at any of my regular meetings when you conveniently can do so, and I assure you that you will be invited to preach with all the courtesy and welcome you could desire. I have heard it said that the pastor ought to

preach, and I agree to that, but if the brethren are not willing to listen to two or three provided they do not occupy more than an hour and a half they are not very hungry, and do not deserve preaching, and if a man can preach half an hour or three-quarters of an hour that will do more good than for him to stand longer, if he can't preach, for then both have the opportunity to preach, and the word is obeyed, "In honor prefer one another." No one is hurt by feeling slighted. I went to Wilson a short while ago at a regular meeting and three of us preached about thirty minutes each on Saturday, and on Sunday three spoke most comfortingly, and how lovely such meetings. So dear brethren, if the Lord loves you well enough to send His gifts unto you, ask them to preach if they be two, for anciently they were sent out by twos. I love to see the brethren appreciative. It may be we will yet see the day we would be glad to see even the least gifts visit us (if such they be). I will say in print as I have said privately, I would not serve any church that would not allow me to ask a visiting brother to preach, for it is not according to scripture and is nothing but fleshly pride, and God will not bless any such conduct among his people. But now let me say to those dear preachers who travel and visit the churches, and meet the pastors at their meetings be careful about the length of your sermon, and if possible, don't worry a congregation by standing too long, divide the time; for if you preach well you must remember the other brother might preach well too, and if you can't preach the sooner you take your seat the better.

I hear a good deal of complaint about preachers, and I regret it. I don't feel like grumbling at them, for I love them too well, but I am going to beg you brethren who preach to do so in such a way if possible to honor

God and comfort His people, and you can't do this if you go in the stand and take the advantage of the hearers and say anything and everything to gratify your fleshly passions; but when you are in the spirit of preaching you are not going to do this, and when you are not in the spirit don't stand and abuse your brethren who differ with you on minor things. Such is not God honoring nor soul comforting. If exhortation must be given let it be in long suffering and doctrine, and not in an offensive way.

Paul said, He was determined to know nothing among the brethren but Christ and him crucified, and it would be well to follow him in this for he said, "Be ye followers of me even as I also am of Christ." I was pleased at brother Rowes' remarks in one of his recent articles that Baptists generally differed on things that neither of them understood. It is the truth.

O that men would praise the Lord for His wonderful goodness to the children of men. We are not praising Him when we are fussing. Let us labor for the things and in the things that make for peace. Such labor is a labor of love and is never in vain in the Lord.

Now dear brethren, I have freely and I hope faithfully expressed myself and in the simplest way possible on these things with which we have to do, and I truly hope no one will think I am personally referring to anyone, but am writing for the consideration of the church everywhere it may be read (provided it is printed.) but if the dear editors think any one is liable to be offended I will ask it to be thrown in the waste basket.

I deeply sympathize with dear Elder Roberson and wife in their sad affliction, and do hope if it be the Lord's will, sister Roberson will be restored to health. Now in much love to all

the dear readers,

I am I hope, your little brother,
W. A. SIMPKINS.

April 18, 1907.

Elders Gold and Lester, Dear Brethren: I will endeavor to write for the brethren something of the reason of my hope—meaning the dealings of the Lord with me.

About fourteen months ago I was sick, and the Lord told me to take up my bed and walk, and I arose and walked forty miles in one day. My wife and children were at home alone. But I hope the Lord was with them like he was with me. The weather was very cold, but I was not cold, but was very warm and in the love of the Lord's people.

I called in my best doctor who gave me care, but could not cure my case which required the Lord to heal, the only physician that can cure a sin-sick soul like mine. The Lord told me to go and tell my people what great things he had done for me a poor sinner, and he told me to love my neighbor as myself the day I was baptized, and it has been on my mind ever since, day and night. He told me that he died to save me from my sins eternally.

W. H. X. ALLEN.

Bushy Fork, N. C.

Lola, Va., May 5, 1907.

Dear Brother Gold: I send a letter enclosed from dear Sister Mattie Luper. It is too good for me to keep. It has been so much comfort to me I think some poor trembling child of God will find comfort in reading it as I have. She is a precious sister. Her face I have never seen literally, but I love her I hope, for Christ's sake. She feels near and dear to me, yet she is many miles from me.

I will be glad to see it in the Landmark.

Dear Brother Gold, I am feeling

sad and almost forsaken by my dear Lord and Saviour. Oh, that I could love him more and serve him. That is my greatest desire. I want to be submissive to the Lord's will in all things. My cry is, Lord, enable me to obey thy commands.

Dear brother, pray for me that I may walk and not faint. Love to you. In hope. TISHIE PICKRELL.

Sharpsburg, N. C., April 1, 1907.

Mrs. Tishie Pickrell, my precious Sister in Christ: I received another sweet and comforting letter from you, for which I feel thankful, I hope to the Lord, for putting it in your heart to write such soul-cheering letters to me. I know we have never met each other face to face, but I don't feel that we would be strangers if we were to meet, I have a great desire to see all my dear correspondents that I have never met, but there are some I don't suppose I will ever meet in this world, but if we are children of God we will meet in a better place than this. That is my hope, my dear sister, and I never get so low down but that I cling to it, for I have nowhere else to go, although it seems very little some times, but I can't give it up. It is precious to me and I wouldn't take ten thousand such worlds as this for it, for it seems like I could not live without it. I would have given up in despair long ago. I am a lot better than when I wrote you before. I hope I am going to soon be well if it be the Lord's will and if not I want to be submissive to his will. I have been right sick though but I hope I can say I am glad it was no worse than it was. I know it is good for me to be afflicted. I feel it strong that is one reason I want to bear it with all patience, and not murmur nor grumble any at all. The Lord knows best and he knows that it takes his hand to keep me humble and at his feet begging for mercy and de-

liverance over and over again. My precious sister, there never comes a day but what I beg to him. I feel to be so dependent on him for everything and I know that he is all that can do me any good. I some times get weary of my life here and feel what a great relief it would be to this poor weary soul if I could lie down and close my eyes in sleep and awake with God, where there is nothing but love and peace. But after feeling thus I am not ready to go yet. I will cling to this old world as long as I can, and want to stay here and suffer as long as it is God's will for me to. I know that he is and has been loving and merciful to me and I want to honor him by living an honorable and upright life and serving him the best of my knowledge, but I feel to live so far from it. I want to be submissive to his will in all things if I could be. I can look back, my dear sister, over my past life and see how merciful he has been to me even from my cradle up to the present time. I can't tell as a great many of the dear children of God can just the very moment nor day when my blessed Lord commenced a work with me. But I can say, as one of old, whereas I was once blind I now see, and the things that I once enjoyed and loved I now hate and the things I once did not care much about I now love with all my heart. But I can't say like some that I ever hated the Baptist, for I never did, I was raised up by them and with them and always respected and thought more of them than any other people, yet I was never made to love them as I do, until the Lord spoke peace to my soul, then I was shown the true church and made to love them with all my heart, soul and strength and instead of my love growing weaker it grows stronger and stronger, and every trial I pass through draws me nearer and nearer to them. Every time He (the Lord) chastises me it makes me love him

more and more, for I know I need every stroke that he puts on me, and feel to deserve more. My dear sister I can't express my feelings towards you, neither can I tell you how much comfort your dear letters have been to me. The dear Lord put it in your heart to write to me at the time that I felt to need words of comfort so much. May he ever bless you my sister in this vale of tears. May he comfort you in your lonely hours of widowhood. I can sympathize with all that have lost good companions, but the Lord has a purpose in it all. I often think of mine now that is lying so silent in the cold grave and sometimes before I can think aright, I can't help but say I wish he was here with me, but I hope when the right thought comes, I can say, no dear one, sleep on, you know nothing of sorrow here and have passed through it all and I shall soon meet you (I hope) in Heaven, where we will never part any more.

I saw Brother Gold last Thursday, and heard him preach a very rich sermon. He seems so near and dear to me. I always love to see his face. He is so humble and Christ-like all the time—how we would all miss him if he was taken from us. If it can be the will of the Lord, I hope he will be spared here many years yet, for he is a comfort to many and every one loves him. I want to send your last letter to him if you don't object. So let me know in your next letter. I hope you will write soon and remember me in your prayers.

Your much devoted sister I hope,
MATTIE LUPER.

Rocky Mount, N. C., April 30.

Dear Brother Gold: After being a silent reader of the dear old Landmark for some few years, it seems I cannot hardly refrain from writing a few lines. Although I don't feel competent of writing anything that would

be of any comfort to any one.

If I could only explain my feelings like I feel them, but alas, I am too weak, but I wish to tell the dear brethren and sisters scattered all over the land whom I feel the Lord has inspired to write for the edifying of the saints that this poor worm of the dust, as I feel myself to be, one who feels to be living down more in the valley of sorrow than on the mountain of praise. Oh, how I do love to read such good soul cheering letters as I read in the dear old Landmark. It seems to build and strengthen my little hope. Yes, it makes my faith the stronger.

Brother Gold, I feel like I've been sorely tried, living right among people of other denominations, and having a large family of children. They have said many things of me for not letting my children take part with them, but the more they talk the more resolute I feel to be. The pastor even came to see me about not letting my children go. Said they certainly would be lost by not going. I hope the Lord was my mouthpiece for me before he left, and he has yet the second time to come. Away with your works that the creature can do, for if your works could save us eternally where would we see Christ By experience I feel to know that he is no partial Saviour, but an all-sufficient one, who is able to save all that come unto him, and they are they that are already saved. Yes before the foundation of the world was. Pray for me, Brother Gold, that I may hold out faithful to the end, and all the saints who may read.

REBECCA JOYNER.

The Cedar Island Union will meet with the church at Cedar Island Friday, Saturday and fifth Sunday in June. A general invitation is extended to brethren and friends, and especially ministers to attend.

ELDER E. E. LUNDY, Pastor.

THOMAS L. GOODWIN, Clerk.

ZION'S LANDMARK

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

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

"Remove not the Ancient Landmark which
thy Fathers have set."

VOLUME XL. - - - No. 14.

WILSON, N. C., MAY 30, 1907.

Entered at the Post Office at Wilson, N. C.,
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EDITORIAL

DREAMS.

A friend requests my views of two dreams, one was last spring and the other recently.

In the first one the writer was going to Pine Grove church to meeting riding. On reaching the river the water was exceedingly clear. As he rode through the water went all over him and his mules, but this did not trouble him and he rode as though he was on the land riding.

In the next dream his mother and sister and her baby, and a brother-in-law were going to an Association, he did not know where. When they came to the Creek it was muddy. Mother and my sister were in a buggy apiece with the children, and my brother-in-law and myself were each riding a mule. Mother asked if the Creek was up. I said no. They rode in and went under the water, and I could see the horses' ears part of the time. The water came over the mules we were riding on, and to our breasts, but we went through safely.

These dreams trouble me as I know I am a sinner. It seems to me I am so small. If I have ever wronged any one I did not know it. I have tried to live by the law of God. There is not a day nor an hour but that I call to

the Lord for mercy.

Remarks: We are affected by dreams as they impress us. Many dreams come of a multitude of business and have no serious impression. Others come in the way of warning or instruction. The natural dreamer is a filthy dreamer. But where God seals instructions by dreams and visions of the night he hides pride from man, and these dreams or visions are prophetic in their nature and effect, and cause hope or distress as the Lord purposes.

The reason so many people ridicule dreams is because the kind they have is not of the Lord, and therefore they think no one has a dream that means any thing, just as the reason so many people make sport of the experiences of the Lord's people is because they have no experience themselves.

I do not feel that I can interpret dreams or visions nor scripture, nor the Lord's dealings unless he gives me understanding of such matters. But He gives an answer of peace by whom he will.

In each dream this young man is going to preaching—a good work. Water is prominent in each dream. Clear water is a symbol of life and joy. Muddy water is the symbol of trouble in the scripture. In the first dream the young man rides through clear water without trouble. In his youthful days he is free of trouble and feels that he keeps God's law.

But in the second dream there is a great change. His people, mother and brother, are all involved and covered with muddy and swollen waters. This shows distress and affliction. Here a sense of his sinfulness is felt. He becomes very small, feels he is a sinner, and cannot do any thing of himself that is good, and hence he calls on the name of the Lord. They all pass through the deep water and are in the dream saved, or not destroyed. In the

association or general assembly of God's people they I feel shall all come safe to land, after wading through the trials and tribulations of this mortal, dying, perishing, vain sojourn through time whose every moment is swiftly passing as a stream of water.

P. D. G.

A lady friend requests my view of Prov. 21:6, "The getting of treasures by a lying tongue is a vanity tossed to and fro of them that seek death."

Some one said that no one born on the 6th day of March can ever be saved. Better say that no one possessed of the character described by that scripture, if he leaves this world in that state, is saved or has eternal life. The day, month or year one is born in is not the bar to his salvation, or the cause of it.

Superstition, the fruit and offshoot of a darkened soul, can conjure many foolish theories ascribing things to chance or luck. But the man that by a lying tongue, fraud, deception, rascality, procures that which belongs to others—a robber and thief—a covetous man, cannot inherit the kingdom of God it matters not what month, day or year he is born. P. D. G.

A friend requests my view of Heb. 8:7-11, What was the fault of the first covenant? "For if the first covenant had been faultless then should no place have been sought for the second."

1st. Of course if the first covenant—the covenant of works—had answered the purpose of making the people what they should be then it would have continued, for there would have been no need of any other. Was it an experiment with the Lord as a man, not knowing what to do, and hence he tries one thing and it failing he uses another thing, if peradventure he may fall on the true one at some time? The law answered the purpose the Lord intend-

ed, namely, to show his people their vileness, for by the law is the knowledge of sin. But the law could not take away that which it convicted men of.

2nd. It is the people the Lord finds fault with. For finding fault with them (the people of God), he saith, Behold the days come saith the Lord that I will make a new covenant with the house of Israel and the house of Judah.

In the first covenant the law was weak through the flesh. But in the new covenant Jesus is the head and true servant. What the law could not do in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh and for sin condemned sin in the flesh. The law condemns sin in the flesh. The law cannot relieve or help the sinner. Jesus saves the sinner, and causes the law to be fulfilled in them that walk not after the flesh but after the spirit.

3rd. In the first covenant the Lord took them by the hand to lead them out of Egypt. To take one by the hand is an outward, external, visible hold. He wrote the law on tables of stone—something external to Israel—outside of them. Because they continued not in my covenant I regarded them not. Here is demonstrated a failure in every sense to perform the conditions of this covenant. Failure to keep any part of it even doing the very things it forbid, and taking pleasure therein they lost or forfeited all. The first commandment said, "thou shalt have no other gods before me," but they worshipped a calf, the work of their own hands, ascribing deliverance from Egypt to that calf. Not a word of truth was in it.

4th. In the new covenant the Lord puts his laws into the minds and writes them in their hearts, (not on tables of stone that have no life or feeling,) and thus he takes possession of their hearts. This is an inside work. He takes away

the stony heart and gives a heart of flesh, a new heart. What a wonderful hold this is? They love him because his love is shed abroad in their hearts by the Holy Ghost which is given unto them.

5th. God is their God, and they shall be his people. He dwells in their hearts. I in you and you in me, and I in the Father. There is no condition in this new covenant. Jesus has fulfilled all that was contrary to us. He is the covenant head. All the promises of God the Father by Jesus Christ. He will be to them a God, and they shall be to him a people. They shall not teach every man his neighbor or brother, saying know the Lord, for all shall know him from the least to the greatest. It is written they shall be all taught of God and great shall be their peace.

6th. For God will be merciful to their unrighteousness, and their sins and iniquities he will remember no more. Their sins are made an end of when the law is fulfilled. For by the law is the knowledge of sin, and where there is no law there is no transgression. Ye are not under law but under grace. For the law came by Moses, but grace and truth came by Jesus Christ.

7th. The great reason of this is that God has made Christ unto us wisdom, and righteousness, and sanctification, and redemption. We are complete in Jesus. We are under law to Christ, the law of faith and love and a sound mind. The Lord is our lawyer, judge, our king, who will save us. Jesus died for our sins and rose again for our justification, and our sins are remembered no more. There is therefore now no condemnation to them who are in Christ Jesus, who walk not after the flesh but after the Spirit. Old things are passed away, and all things are become new to those who are in Christ, and all things are become new to those who are in

Christ, and all things are of God.

We are exhorted to lay aside every weight and the sin that doth so easily beset us, and run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith.

P. D. G.

TRUMPETERS—SINGERS. . .

Certain ones of Israel prophesied with harps psalteries and cymbals (see 1st Chron., 25:1). David and the captains of the host separated the sons of Asaph, Herman and Jeduthun to prophesy with these musical instruments. This surely is not the common, ordinary playing on instruments such as organs, pianos, fiddles, harps, etc., of the ordinary use of men. How could a man prophesy with a natural organ or harp?

This praise was part of the temple worship under the law. When Solomon ascended the throne of Israel the wisdom and wealth God gave him prepared him to build the temple at Jerusalem and dedicate it to the service of God.

In this temple the richest collection of material for worship was placed that man perhaps has ever beheld. When it was finished Solomon prayed in the presence of Israel, and blessed the people in the name of the Lord. His prayer reached to the greatness of their need, and was an invocation for God's mercy in every strait that individually or collectively Israel should be involved in. For as the desires of the heart of man reach beyond his attainments, so the understanding God gave to Solomon comprehended the ills, wanderings, transgression, captivity and destitution of Israel, and he prayed that in this temple they should supplicate for every distress and evil, for each one knows his own sin, and when they were scattered in captivity they remembered this house of prayer, and

looked toward Jerusalem and desired its blessed portals, and besought that the Lord might hear them. He would grant them deliverance. This spirit, gift and utterance of prayer by Solomon was the dedication of this house, and the incense and spirit of this prayer dwelt in this hallowed place typical of the true temple the Lord pitched and not man. For a greater than Solomon dwells in the temple made without hands.

It is recorded in the 5th chapter of 2nd Chron. from 11th to 14th verse that when all the priests and the singers with their prophetic cymbals stood and sounding with trumpets, and singing were heard as one to make one sound, in ascribing praise to God, saying with one heart and one voice, for the Lord is good, for his mercy endureth forever, that this most glorious praise used in the dedication of the temple was the most perfect music ever heard in the service under the law, and was typical of the filling of the true temple of God, the church of Jesus Christ, when on the day of pentecost all the disciples were assembled in our place, in one mind, and in one accord, and suddenly the Holy Ghost filled the whole house, and sat as cloven tongues of fire on each of the apostles, and the mystery of godliness was opened as it had never been to the apostles, and praise to God possessed every soul in adoration and wonder.

But in this new testament worship the melody was in new hearts and uttered by new tongues to the Lord.

P. D. G.

Leaksville, N. C., Feb. 15, 1907.

Mr. P. D. Gold, Dear Sir: Can a man preach the gospel without being converted himself? We have a lot of educated men who say that men do preach the gospel and others are converted by it and he the (preacher) being a dead sinner. Please give your

views on this.

J. S. WATKINS.

REMARKS:—There is nothing in the preceptive or experimental part of the scripture to authorize any one to conclude that any unconverted man preaches the gospel to the profit of God's people. How could one feed the flock of God who never has himself been a partaker of gospel food? How could one tell of deliverance from sin who has himself never felt the guilt of sin, nor the sweetness of pardon? How could one tell of the trials of the children of God who has never felt them himself? How could one love the church of God who is not born of God?

An ass knows his master's crib. He knows where his bread comes from, but he does not know owner as the ox does; and we cannot plough the ox and the ass together.

There were false prophets in the olden time. But did the Lord send them? Nor did they ever profit the people. There are false teachers in modern times, but what are they worth to the churches of the saints? They are a curse to mankind.

Not only should one be a child of God, or born of God before he can preach the gospel: but he must also be called of God to preach, or have a dispensation of the gospel committed unto him.

Nor can he after he is born of God, and is called to preach the gospel quicken dead sinners, or give them eternal life, or cause a single extra person to be added to the body of Christ. It pleased God by the foolishness of preaching to save them that believe, but it was the gospel of their salvation before they believed it. For when Paul preached as many as were ordained to eternal life believed. They were ordained before they believed. There never was a greater preacher or apostle than Paul was.

But did not some preach Christ of every thinking to add affliction to Paul's bonds? And did not Paul rejoice that Christ is preached whether of envy or of good will? Then cannot one preach Christ of envy, and did not Judas who was a devil preach Christ?

Such was Paul's love for Christ that he rejoiced if in any way by any sort of a man Christ is preached.

Many deceivers and false Christs are gone out, many coming in the name of Jesus that if possible would deceive the very elect of God. There are many counterfeits in the world. We are to try the Spirits. The church at Ephesus is approved of the Lord because they had tried them which say they are apostles and are not, and hast found them liars.

One must be a faithful witness of Jesus who preaches the gospel in spirit and power. How can one be a witness of that which he has not seen and felt? Paul received from the Lord that which he preached. He and the other apostles had been called of God, and had seen, tasted, handled and felt of the word of life, and therefore were witnesses of Jesus, and such are the only true preachers to whom the Lord Jesus reveals himself, and whom he calls and sends to preach Christ crucified, the wisdom of God and the power of God unto Salvation to every one that believeth.

P. D. G.

OBITUARIES

JOHN D. ROLLINS.

Having been requested by Sister Dora Weaver to write the obituary of her father, I will try to do so. Brother Robbins was the son of John W. and Rebecca Robbins. He was born June the 29th, 1836, in Nash county, near the place where he died, which occurred on February 14th, 1907. He married Evelena Weaver on February 8th 1858. The fruits of this union was 15 children,

eight of whom are now living, five girls and three boys. Brother Robbins and Sister Robbins joined the church at Pleasant Hill on Thanksgiving day, July 30th, 1873, and were baptized that evening by Elder B. C. Pitt. He lived a faithful member of the church until July the 2nd, 1882, when he and his wife called for letters to help constitute a church called Millbranch, near where they lived. He was chosen deacon of said church on Saturday before the 1st Sunday in July, 1893, which office he said he was unworthy to fill and preferred some one else, but accepted. Brother Robbins had a stroke of paralysis about four years before he died which he to some extent recovered from so he could by assistance get out of the house and be rolled about in an invalid chair and go to church. He enjoyed hearing preaching and being very tender hearted, shed tears freely under the sound of the gospel. He attended the last regular meeting at his church while he lived and Elder Shaw having an appointment to preach there a few days afterwards, he was very anxious to see the day come, and told his people he hoped, to be able to go, and the Lord blessed him according to his wishes, and he filled his seat, which proved to be the last time, and heard the last sermon that he ever heard on earth and he appeared to enjoy it.

On the night that he died he called his daughter and when she got to him he was in a sinking condition and lived but a short time, passing away very easily. He was a prosperous farmer and succeeded in his undertakings, a good provider and possessed a considerable estate at his death. Brother Gold preached his funeral at his home church house to a large congregation of relatives, brethren and friends. After which he was taken to the family burying ground and laid beside his beloved wife (who died April 11th, 1904), where we believe that they both will sleep sweetly side by side until the Lord shall call them hence to be together with all the blood washed through and ever, ever be with the Lord.

M. B. WILLIFORD.

Rocky Mount, N. C., May 1, 1907.

Washington, Beaufort Co., N. C.

Elder P. D. Gold, Wilson, N. C., My Dear Brother: I was requested some time ago by sister Della Bryant a colored sister member of the Primitive Baptist church at Conohoe, of which church our beloved brother, Elder M. T. Lawrence has care of, to write a few lines for publication, in memory of her dear departed daughter, Lena Bryant. She died of consumption of the lungs, lingering several months—was very patient and was in health so dutiful to her parents, that when she was confined to her bed she would often say to her mother, oh! that I could help you. Sister Della is a midwife and performs that office well, and she was bound to feel somewhat discouraged when Lena was taken from her, as she performed the duties at home which were many, while her mother was away and that is nearly all the time, day and night. Lena received a good hope through grace, which made sister Della more resigned to give her up, but we who have lost helpful children, know how to sympathize with her. Sister Della has been a kind and faithful friend to me, and I love her. I believe she is a child of God, and her work of love proves what our dear Lord has said in the last chapter of Rev. "Blessed are they that do His commandments, that they may have a right to the tree of life and may enter in through the gates into the city." Yes! ere long, dear Della, we have a hope of leaving this wilderness of ours and going to meet our loved ones with all the blood washed through and to be with dear Jesus and sing praises to Him forever and ever in that bright world where sorrow can never come.

BETTIE Z. WHITLEY.

STANCIL C. BELL.

This young man was the son of Brother G. S. Bell and wife, of Carteret county. He was born February 21st, 1887, and died March 10th, 1907, being twenty years and nineteen days old.

Stancil was one of the boys who loved home and the family. To help his father maintain the family seemed to be more in

his mind than to make money or to seek company and society away from home.

Thus his character was lovely and worthy to be taken as an example by others. No one who is right can know of such a character and not love and respect it above that of the society lover and seeker who, to gratify his lust will leave the dreggery work of home and the family on his father, mother and sisters.

May we not hope that God by His grace formed this honorable character in this young man? Where grace reigns eternal life abides and peace and joy is felt. I feel that our God has the same power to work in the young, even the unborn infant that He had in the days of Jeremiah, and John the Baptist and Able and Samuel. In such cases the change of heart can only be known by the love of the truth, the love of the ways of righteousness, and the outward manifestation of a well-ordered walk and a godly conversation. In such cases the love of righteousness grows with experience and the love of the brethren with their association.

In the death of Stancil, a loving father, mother, several brothers and sisters and a host of friends are left to mourn their loss.

May the God of grace and righteousness comfort them and fill the vacancy with His holy presence.

By their friend and brother,

L. H. HARDY.

MALISSA C. WEAVER.

Sister Malissa C. Weaver departed this life March the 15, 1907.

She lived with her husband, William Weaver, 32 years. She was 53 years old at her death. Unto them were born six children. She passed away quietly at her home in Person county. Her children feel the loss of their mother, and her husband is sadly and greatly bereaved of his companion, yet feeling that the will of the Lord must be done.

She was a member of the church at Flat River for seventeen years. She delighted to hear preaching and died in the faith be-

lieving the doctrine of salvation by grace.

May the grace of God be bestowed on the husband according to the will of the Lord, causing him to rest in the promises of God, and enabling him to live to the glory of God. May God bestow on the children all needed blessings.

She bore her suffering with patience, saying she never would never get well, feeling her time on earth was fulfilled.

Her funeral was preached at the church at Surl on the first Sunday in April.

J. J. HALL.

ELLA JACKSON.

This lady was thirty-nine years old. She died November 10th, 1906. Her father, J. R. Jackson, died when she was an infant and her mother, Mary Jackson, died a few years ago. Miss Ella, with her sister, Fannie, were raised in the home of her grand-parents, Ephriam Burch and wife.

She was an exemplary young woman, unassuming and plain. She was truthful. She made no outward profession of religion, but in the heart we are satisfied the grace of God had performed a perfect work. She loved the truth as preached by the Primitive Baptists and showed her love by being present at Prospect Hill at all our meetings, unless she was providentially hindered. I had felt for some years a willingness to baptize her, but the feeling of her own unworthiness kept her away, but it did not take away our fellowship for her. She leaves a sister, three aunts and a host of relatives and friends to mourn her departure, but none so much as her aunt, Miss Sara Burch, who is left alone in the world. She lived with her from infancy. The Lord bless the bereaved to trust in His mercy. By her friend,

L. H. HARDY.

MRS. DREW BRASWEL.

By request I will try to write a few lines to the memory of their dear mother who was taken from them February the 4th. She was about 59 years old and was born and reared near Palmyra. She was united in

the holy bonds of matrimony to Mr. Drew Braswell about the date of 1867. She was ever kind and faithful as a companion, a very dear loving mother to her children. She leaves six children to mourn the loss of a very precious mother. Grieve not, dear children and grandchildren, as you have a sweet hope your mother has been taken from the sorrows and afflictions of earth to rest forever in the happy home above. May you all imitate her sweet example through life, and at last meet where all but love is done away. All that the Father has given to Jesus shall come unto Him. So all that are embraced in the covenant will be saved with an everlasting salvation. This dear mother manifested evidence of Christian love. She always seemed to love the Lord's people wherever they might be. Her conversation was interesting to me when talking of the goodness and mercies of the Lord.

The dearest friends we have on earth,
They all must fade and die;
But love that holy spark divine,
Can never, never die.

THOS. E. AUSBON.

MAXIE A. JOHNSON.

Elder P. D. Gold, Dear Brother: By request of Brother W. H. Johnson, the father of Maxie A. Johnson, I will send you a notice of the death of his daughter, Maxie A. Johnson, who was born September 8th, 1883, and died April 25th, 1907.

Maxie was not a member of any church. She obtained a hope a little over a year ago, and had been in trouble for some time. She had been afflicted for some years before she met with a change. She told the writer that just before she met with a change she was in great trouble, and she fell away in that condition, and when she awoke she was in a new world where all was joy, love and peace. Her trouble was all gone, and she thought she would see no more trouble in this world. But soon she found there was something in the flesh not perfect that brought a doubt in her mind

about taking that for religion, pure and undefiled. The writer asked her if she had any mind to be baptized and follow Jesus to the watery grave. She said she did not feel that she was good enough for that. The last of March, 1907, she took the fever and died the 25th of April. She leaves her father and mother, brother and sister together with many dear friends who on the 26th of April, 1907, followed and met her at Big Meadow church to lay her away in her mother earth, and after trying to sing a hymn and prayer, some remarks by the writer, the subject being, Blessed are dead that die in the Lord, Maxie was laid away, her face to be seen no more in this world. Then we all left the grave-yard with good hope that she is singing in glory with the redeem of the Lord.

Father, don't grieve any more for me. Weep not for me, my loving mother, brothers and sisters.

Maxie was always a peaceable and quiet girl. Brother Johnson, you can only say as Job said, the Lord giveth and the Lord taketh away, blessed be the name of the Lord.

W. C. JONES.

Burlington, N. C.

HENRY AUSTIN.

Mr. Henry Austin was born September 2, 1831, and died February 21, 1907. He lived to a good old age and was married twice. He leaves a devoted wife and five children to mourn, but they feel he is better off.

The writer has had the pleasure of knowing him several years. He was a successful farmer and provided well for his family who are all in good circumstances, as far as I know. He has been quite feeble for some time suffering with his heart and shortness of breath, but bore his sickness with much patience. He had a good hope, yet never joined the church. He talked with me several times, and expressed a willingness and desired to be resigned to the will of God. The last time I talked with him he told me he ought to have gone to Little creek and joined the church but failed. He said he thought his influence

might have been better. But a great many fail to come. They feel so poor and unfit to ask for a home among God's little flock. When I told him good-bye he said: If I never see you again I hope to meet you in heaven.

He requested me to preach his funeral. This I tried to do to a large congregation of his friends, neighbors and grandchildren.

I feel his spirit is now enjoying the presence of God. May he rest in peace. May God bless his dear wife and children. May they all live soberly, righteously and godly in this present world, is the desire of the writer.

J. W. GARDNER.

SALLIE ORRELL CRATCH.

At 10 o'clock a. m., March 11, 1907, at her home on Blount's Creek, Mrs. Sallie Orrell Cratch passed from time into eternity. She was the daughter of John Orrell and widow of R. A. Cratch. Her age was 66 years, 4 months and 21 days. She leaves five sisters, two brothers and a host of relatives and friends who will miss her much.

She was far more than thirty years a member of the Primitive Baptist church, and although she could not hear, she always went to her church meetings and was ever ready to help and care for the cause. She was a faithful and true Christian-hearted woman.

She was for more than thirty years an intellectually she was of a superior type. She had a bright and vigorous mind, was very winning in disposition and made friends wherever she went.

She was a teacher in the public and private schools of Beaufort county and was always very successful.

How sad it is to part with one so loving and faithful.

On Friday night, March 7th, she was taken with earache and was right sick, but she recovered sufficiently to sit up and talk interestingly until Monday night, or evening and the doctor was called in, but he could do her no good. She was very sick all night and on Tuesday, March 11, she

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feil asleep in Jesus.

On the 12th they made her a grave by the side of her loved ones in the old home burying ground where her forefathers were buried over a hundred years ago.

May the Lord be the ever abiding comfort of the those who are left. LOU.

ORDINATION.

At the last quarterly meeting at White Oak Church, Jones county, N. C., Saturday before the fourth Sunday in April, 1907, the church called for a Presbytery for the ordination of Brother B. F. Eubanks to the gospel ministry. This Presbytery was composed of Elders E. E. Lundy and John A. Shaw. The Presbytery being satisfied with his qualifications laid hands on him, setting him apart to the work of the gospel ministry.

C. C. SMITH,

Church Clerk.

Elder Peter Corn, who has long been the moderator of the Pig River Association of Virginia, will in a few weeks have a biographical sketch of his long, useful life published in Zion's Landmark with his photograph.

Persons desiring to have this, if they are not already subscribers to the Landmark, will obtain it by subscribing for this paper early.

P. D. G.

STAUNTON RIVER UNION.

Sutherlin, Va., May 20, 1907.

Brother Gold: The Staunton River Union will meet with the Mill Church on Friday, Saturday and fifth Sunday in June. A general invitation is extended to brethren and friends and especially ministers.

JOHN C. CHANEY, Clerk.

The next session of the Staunton River Union is appointed to be held with the Mill church on Saturday and fifth Sunday in June. The Mill is about fourteen miles from Danville, and six miles from Sutherlin, on R. and D. R. R.

JOHN C. CHANY, Clerk.

A P P O I N T M E N T S .

— — —
E. E. LUNDY.

Horn's S. H., first Sunday in July.
Wilmington, at night.

Bethel, Saturday and second Sunday.

Goose Creek Island, Tuesday and Wednesday.

Sheffield, Saturday and third Sunday

White Oak, Saturday and fourth Sunday.

Hadnot's Creek, Monday.

Morehead City, Tuesday night.

Portsmouth, Thursday and Friday.

Cedar Island, Saturday and first Sunday in August.

Hunting Quarter, at night.

Davis Shore, Tuesday night.

Worth River, Thursday and Friday.

Straits, Saturday and second Sunday.

Wilmington, Saturday and third Sunday.

Elder A. A. Ashburn has written a history of the Fisher's River Association giving a succinct account of its organization, churches, ministers, proceedings, etc., all of which is interesting. Price one dollar per copy. We will send a copy of this book and Zion's Landmark one year for two dollars.

PRICE REDUCED.

The price of Durand and Lester's Hymn and Tune Book is reduced to \$6 per dozen, sent at expense of the purchaser, and at 70 cents for single book, sent by mail postpaid.

Send all orders to Silas H. Durand, Southampton, Bucks County, Pa., stating the kind of notes desired—round or shape.

A booklet containing rudiments of music will be sent, without additional cost, with each book when requested.

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P. G. LESTER, ASSOCIATE EDITOR, FLOYD, VA

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THE PURPOSE OF ZION'S LANDMARK

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

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

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

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

It aims to contend for the mystery of the faith in God, 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.

SUBSCRIPTION PRICE OF ZION'S LANDMARK.

The Price of Zion's Landmark is \$1.50 per year for less than clubs of ten.

Clubs of ten or more can have the Landmark at one dollar each for cash in advance.

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

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 the new names.

If money sent has not been received, please inform me of it. When you can always send money by money order, check or draft, or registered letter, or by express.

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

All brethren and friends are requested to act as agents.

All names and postoffices should be written plainly.

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RURAL ROUTE NO. 5.

RALEIGH, N. C.

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS.

A WORD IN SEASON.

(Selected.)

But now it is time to notice the connection of believing and being baptized, with salvation, on the one hand, and of not believing, with damnation, on the other.

We still go on as we begin; we believe the words to be principally declarative. The possessor of true faith was really saved, in the purpose of God, before the foundation of the world. We have only to read Rom. 8:29-30, and Eph. 1, to see this. In Romans, all the verbs are in the past tense—predestinated, called justified, glorified; shewing us how all was accomplished in the mind and will of God before the world began, or the things had an experimental accomplishment. A thing has no existence in the mind of God before it is brought forth into actual existence. What God purposes is as though it were already done. So again in Ephesians, God's people are said to be blessed by him "in Christ, with all spiritual blessings, before the foundation of the world." Thus God's people are saved in his purpose, and mind, and will, from eternity. Again. They are saved in the finished work of Christ. In the Lord they are saved. Summed up, as it were, in his Person, they have, as in him, already passed through sin, death, and hell into glory. Now, what remains is the individual experience of these things; and this is in a way of believing. Those who believe are manifested to be

the elected and redeemed of the Lord; and they shall infallibly possess all those blessings of salvation already bestowed upon them from eternity, and held for them by their Covenant Head, or rather summed up in that new Covenant Head as representing them. The promise then, is not to the performance of a legal duty as a man, but the possession of a new covenant grace by the free gift and almighty power of the Spirit of God. For the right and title to the eternal inheritance is required not the performance of a work but a new birth from above whereby a person becomes a new creature manifestively a child of God, the spiritual seed of Jesus, and is made meet to be a partaker of the inheritance of the saints in light. Not a servant, but a son.

About this believing there is, indeed, an obedience; but it is an obedience such as was in the first creation, when the worlds sprang into existence at the word of God, in harmony with the word which called them into being: "Let light be; and light was." It both was, and was light; just what the word made it. So in this believing, in all that is of true Christianity, it is a new creation springing into a more glorious existence, in perfect harmony with the will of him who creates, and the word of faith and grace which calls it into existence. "I create Jerusalem a rejoicing, and her people a joy." Nothing can be more distinct from a mere duty-faith, a legal natural duty of the old man, of man by nature, than this. And nothing can be more utterly

out of harmony with the truth than to suppose that anything which could possibly, in innocence or since the fall, be found in, or spring from man as at first created, could put him into such a place and condition before God, as to make him properly an heir of so great a salvation. This, then, is what we believe—that all things with God must be in harmony. We put no veil upon our face, or over our meaning; we use great plainness of speech, and, at any rate, mistaken or correct, do not attempt to mystify our readers; but, renouncing the hidden things of dishonesty, set forth that there is, on the one hand, Adam and his posterity naturally, his standing before God as a creature and a servant, his duties, his paradise, his conditional and precarious state, his utter ruin by the fall, and the utter impossibility of his and his seed's recovery by the law. "The law was weak through the flesh." Powerful to command, forbid, and condemn; powerless to save. On the other hand there is Christ, the grace-standing of his people in him before God, not as servants, but as sons; there is a new creation, the paradise of God, eternal life, eternal blessings, unconditional glory, the inheritance of sons; and in the heir of this glory there must be the seed of God, a new creature. Adam was created to his place in creation; the Christian is new created to his. Not new-created in Christ to return to Adam's place, or paradise; but to enjoy the highest glories God can bestow, to live and reign with Christ to all eternity. Saving faith, then, is not a thing in Adam, but a new-creation blessing, a divine bestowment in Christ Jesus.

But now, why is baptism added? We are not going to enter into a discussion about what this baptism is. We shall suppose our readers to be simple-minded and honest-hearted; and, therefore, shall assume that by the baptism in

this verse, as well as in Matt. 28:19, they understand water-baptism to be meant. If a man deny this, and with his unsanctified understanding makes it into preaching the word the baptism of the Holy Ghost, and nobody knows what, we really cannot attempt to dispute with him. As the poet says, he

"Must have a most uncommon skull."

Some things are so obvious that it only requires simplicity of mind to at once recognize them. This we cannot give; and in such simple matters we are afraid of darkening counsel by words. Baptism here, then, is water-baptism. But why joined with believing? As we understand it, for the same reason that Paul associates confessing with believing, in Rom. 10. The plain and simple will of the Lord as declared in scripture, is this—that those who believe in Jesus should only confess him, and profess to be his disciples; himself their King themselves his subjects. This confession is for Christ's glory and the Father's glory in him and for the benefit of the other followers of Jesus; and, particularly in earlier days, would be a great test of sincerity. But apart from this last consideration, there were the will of God, the benefit of others comprised in this making a public confession. But it was also the Lord's will that this should be made in a way of being baptized with water, in which ordinance many sweet and blessed truths are set forth. The Christian's standing in Christ as a new creature, dead in his death, risen in his resurrection, accepted in his acceptance, living in his eternal life in Heaven, glorified in his glory, is therein vividly portrayed. Thus, as in a figure, God the Father receives him as from the dead, and the church of Christ also receives him into the fellowship of the saints, as made to sit together with them in Christ in the heavenly places.

No ordinance, in the right view of it, and as properly administered upon the proper objects—believers, can be more expressive, more separating, more blessedly significant, than that of believers' baptism. No ordinance can be more corrupted, more fleshly than baptism as turned into infant sprinkling. Now, Christ's will being that his name should be confessed by his believers, and that they should publicly own him ordinance of believers' baptism, to the glory of his truth as exhibited therein, and the benefit of his people, we believe the Holy Ghost, in the early days of the church, invariably led those who believed to gladly comply with the ordinance as a part of their spiritual and willing obedience to Christ Jesus. We believe, too, that the Lord would not put a dishonor upon himself by leaving out this in the declarative words of our text; as though he would make it a matter of indifference whether he was obeyed or not. Hence these two things are united here, believing and professing, in a way of being baptized, as Christ commanded. We never for a moment can believe that the Lord Jesus throws contempt upon his own word or institutions, or instructs men contrary to that word. For wise purposes, we believe he may withhold instruction. So, then, no one of us knows everything, and some may not, particularly in these dregs of time, see the ordinance of believers' baptism; but withholding light is very different from giving false light; and therefore we do not believe that the Lord ever taught any man that infant sprinkling was scripture baptism, any more than we believe that he teaches men to fritter away the plain meaning of his other words by a false spiritualization of them. We have met with men who would make baptism here to mean the baptism of the Spirit, and the signs following not at all literal, but merely spiritual things; but, as

we said before, with those who can thus make the word of God into a nose of wax, which they can mould into any shape they please, we wish to enter into no controversy by these papers. We state our views; let them make the best of theirs. We must leave them to them with this solemn protest, that if an angel from heaven, if any peculiar light, if any imagined instruction, if any supposed bodily appearance of the Lord Jesus, should teach any man contrary to the word of God in the Bible, and direct him to practice things varying from, and opposed to, the commands and institutions of Christ in that word, be his life like an angel's or his apparent success, if a minister, like an apostle's, *in these deviations from God's written word* we are not called upon to receive either the man or his communications. We must cleave to the pure and simple word of God, and remember Hart's words:

“By these our Redeemer us tries,
And bids us of such to beware.”

But observe here the wisdom of our Lord's words. One speaks them who knew the end from the beginning; whose glance pierced through all after ages of the church. A time would come when, through the influx of the world into the church, and the carnality of the godly, the truths of Christianity would be grievously corrupted, and the ordinances perverted from their right use and meaning. Thus infant baptism and sprinkling would come in, and the true ordinance be lost sight of, and in some cases, though the tendency of the human mind to go into extremes, water-baptism might be altogether neglected. Because of an exaggerated importance attached to it, by which it would be made essential to salvation, or at any rate exalted into an improper prominence amongst the things of God, even some of the godly might be tempt-

ed to altogether despise and neglect it. How wisely, then, in the words of our text, are all things kept in their proper places. Never can the Lord make it a matter of indifference whether his people comply with his revealed will or not. He instituted nothing but what was for his own glory and their good, and in perfect spiritual harmony with his gospel-kingdom. Therefore nothing can be spiritually unimportant; but his positive institutions, as well as all other points of obedience, must be of consequence. Hence in these words the Lord connects believing and baptism with salvation; but he also only connects unbelief with damnation. He will not throw contempt upon his own word and revealed will by declaring that those who believe, and neglect that will, shall be saved; he will not say that those who through various corruptions of the truth and blinding prejudices in after ages perverted or neglected the ordinance shall be damned. The ordinance is thus set before us as honourable on the one hand, but not saving on the other. It is an institution of Christ, and, therefore, important and honourable, and to be obeyed by his people; it is not an institution upon which shall depend the salvation or damnation of the soul. A thousand believers, may, through various causes, neglect it; they shall not therefore, be damned. A thousand unbelievers may comply with it; they shall not therefore be saved. All that Christ institutes is precious to his children. They seek to know and do his will. They may make mistakes. He himself will neither teach them to pervert or neglect his ordinance.

We have seen the connection between faith, baptism, and salvation; there remains only one more thing,—to consider the equally sure connection between not believing and damnation. Now, if this not believing is the absence of that faith, why is it said, "He

that believeth not shall be damned?" Does not this threaten those with damnation who do not thus believe because of their not thus believing, and because they do not, in this respect, do what is their duty to do? We do not so understand the words, interpreting them in harmony with other Scriptures, and having regard to the symmetry of the faith. We understand the case of the unbeliever to be this,—that his unbelief or the absence of true saving faith, leaves him under the law and its curse, and liable to the wrath of God on account of every one of his breaches of that law. The imputation of Adam's sin, the corruption derived from his first parent, all his own personal sins and breaches of the law, remain, and render him liable to the curse of a broken law. Only faith, which brings a man into the possession of pardon and righteousness in Christ, and translates him out of his birth-state into the liberty wherewith Christ makes his people free, can possibly deliver him from the natural and legal liability he is under to the wrath of God. "He that believeth not the Son, the wrath of God abideth on him." So, then, it is not for the sin of his want of saving faith, but for all his sins, which could only be removed by faith and union to Jesus, that the man shall be damned. Thus Paul, mentioning some sins of the ungodly, says, "For which things' sake cometh the wrath of God upon the children of disobedience." It is for all their sins, as under the law, and against the law which they are under, as stated above, that men are to be condemned. "And the books are opened," says John: "And another book was opened, which is the book of life." In the latter book were found the names of all the elect family of God, written there before the foundation of the world; therefore, all the things written naturally against them in the other books could not affect them, or bring them in

guilty before the throne of God. But as for those whose names were not found written therein, they were judged according to the things written in the other books of the law, of conscience, and the divine remembrance, and were, therefore, cast into the lake burning with fire for ever. They were judged according to the things written in the books, justly judged, but surely not according to what was written in the book of life, for there were only to be found the names of the elect, the merits of Jesus, and all those blessed things pertaining unto salvation. But, then, it will be said, and not improperly, How does this agree with Scripture, where (as in John iii. 19) it says, "And this is the condemnation, that light is come into the world?" As we understand it, Christ is, in his proper character, no condemner of the world, but a Saviour. He that believeth not is condemned already by the law under which he was created. But then, as we have said before, indirectly, Christ's coming into the world may be the occasion of bringing out the sin of man's nature into a clearer discovery of it than was otherwise possible. So that the greatest actings and manifestations of sin may thereby take place, as in John xv., and thus there may be, indirectly, an immense increase of manifested wrath produced by the gospel. Thus we understand to be meant by the words, "And this is the condemnation," &c. This condemnation is, indeed, connected with the gospel, that sin, under it, arrives at its greatest manifestations, and displays its most deadly enmity to God. Judas had not betrayed the Son of God, had the word not been made flesh. And the Pharisees had not blasphemed, if the miracles of Christ had never given them the opportunity for displaying their diabolically ingenious malice. But all these sins against the light, against the true Messiah, and

against his word, his Spirit and his people, are sins against the law; therefore the Lord himself says, "There is one that accuseth you, even Moses, in whom ye trust." The gospel, properly understood, is no new law, no judge, no condemner; but life and love, peace and liberty. He who believes it is freed from the law, with its just requirements and condemnations; but he that has not this freeing faith remains in Adam, under the law, in his sins of all sorts and kinds, and liable to the wrath of God, which justly abides upon those who sin against the law of their creation forever.

Thus we have endeavored to distinguish accurately and plainly between the things that differ; to keep entirely separate the law and the gospel; nature and grace; the first Adam and the Second, the Lord from Heaven: the believing in God, and obedience to his will, which might be justly required of man as his creature and servant in Adam; the faith of God's elect which puts them into the possession of the unspeakably glorious blessing of salvation in Jesus; the flesh and its utmost attainments; the spirit and its infinitely higher origin, destined, and capabilities. The utmost that human nature could produce could not be saving faith, which is spirit, the like spirit of faith, a most holy thing, a grace of the new covenant, the fruit of Christ's intercession, the very life of Christ in the soul, and a sure evidence of election and redemption, as well as a certain pledge of eternal glory. We cannot, then, believe that it is the duty of every man to have this faith. We have tried to assign to natural duty its proper sphere, to grace its proper glory. We place, according to scripture, men destitute of saving faith under the holy, just, and good law of their creation, and under its curse for their sins against it. We place, according to the same scripture, the children of God in

the fold of Jesus, on the high mountains of Israel, in the secret places of his eternal love and grace. Faith in God's gospel, the gospel of their salvation, is God's free gift to them; confession of Christ with their mouths, and in believers' baptism, is the fruit of their faith, as they are taught and led by God's Spirit. They walk by faith upon earth, and not by sight, as seeing him who is invisible. They believe the report which is handed down to them of the resurrection of Christ from those who were the appointed eye-witnesses of him as thus risen. They love him in his word. They cleave to that word, in which they find and hold communion with the Lord of Life. They look for a day when they shall see him as he is up in heaven.

"O then shall the veil be removed,
And round me thy brightness be pour'd;
I shall meet him whom absent I love;
I shall see whom unseen I adored."

Till then abideth faith, hope, love; they know in part, but then shall they know, even as they are known.

Weeksville, N. C., March 31, 1907.

R. F. D. No. 1.

Elder P. D. Gold, Dear Brother: While I was confined to the house so long, near two months, I wrote this article, which I will send you, and if you think it worthy a place in the Landmark publish; if not throw it by. During my confinement, I meditated and read the Bible, also the periodicals, Zion's Advocate, Messenger and Landmark, all of which I enjoy. But once in awhile I see a piece that I can't understand. For instance, the expression made by a brother relative to a brother who had died, saying that long since he had received the happy plaudit well done, thou good and faithful servant, enter into the joys of thy Lord. Come in thou blessed of my father, inherit the

kingdom prepared for you, etc. Now is it true, that we can say that they have, in the past, or present time, entered in, if so, it would, in my judgment destroy the resurrection of the dead. I have heard good brethren in concluding prayer say, Lord, when it is thy will to remove us from time, then receive our blood-bought spirit in glory, where we can praise his holy name forever. I have heard some ministers say while preaching the funeral of infants that if we could but hear their little prattling tongues praising God in heaven we could not wish them back again. Now, these are notions, or assertions that have no foundation. There is not even an inference in the Bible to sustain it, because it is nowhere written that a spirit is purchased or redeemed. Jesus did not come to redeem spirits, but sinners of Adam's fallen race. Jesus saith unto them, my meat is to do the will of him that sent me, and to finish his work. John 4:34. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will, which hath sent me, that of all which he hath given me I shall lose nothing, but shall raise it up again at the last day. John 6:38-39, read 40. Jesus said just before he expired on the cross, it is finished. I believe he meant the travail of his soul, which embraced all the privations of his life as a man, hungering, thirsting, grieved and tempted, but above all, the stupendous load that was laid up on him; which was the sins and iniquities of all God's people. He was accursed and condemned to die, and in the midst of his excruciating sufferings, God the Father withdrew from him, and called forth the long sheathed sword to awake, and smite him. He was a sin-bearer, bearing the sins of his people, or bride, in his own body on the tree. Oh the agony and suffering he must have endured when he cried out, my God, why hast thou forsoken

me? I believe this was the hour, or time, that he spake of in John 17:4. He says I have glorified thee on the earth; I have finished the work which thou gavest me to do, 5 verse. And now Father glorify thou me with thine own self, with the glory which I had with thee before the world was. The atonement is made, the one great sacrifice, God's preparing is slain, the law is honored, and fulfilled, and God is glorified, and reconciled. Jesus dies like a man; he was verily man and verily God. God did not, nor could he die, but the man Christ did, and was inanimate and as lifeless as any other corpse, and was buried in a sepulcher, but could not see corruption. Still he slept. Paul to the Corinthians said he was the first fruits of them that slept. Now there is no fruit in the grave, nor in sleep; therefore Paul meant that he was the first to rise from the dead and to show his power and triumph over death, hell and the grave. He died for the sins of his people and rose again for their justification, not spirits, but followers more. How shall man be just with God? For Christ also hath once suffered for sin, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the spirit, raised from the dead, 1 Peter 3:18. But if the spirit of him that raised up Jesus from the dead, dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his spirit that dwelleth in you. Rom. 8, 11. I don't understand the apostle to teach that the spirit will remain in the body while in the grave. The spirit of God quickens his children into divine life here in this world and makes them new creatures in Christ, and they are made to hate sin and love holiness, because of the holy principle imparted to them. They desire to live holy and righteous in the present world, and like Paul, would have the thorn taken out of the flesh;

but not so, they must go the way of all flesh. The hope of the child of God extends far beyond the narrow limits of time. Who can prove that Jesus Christ ascended to heaven immediately after his crucifixion? None can by the word of God. Where was he while in the grave. I believe that he was at rest in the paradise of God, which signifies rest, in the embrace of God, from all the toilsome journey and struggles of this life. The promise to the thief does not disprove the above statement, from the fact that Jesus told Mary not to teach him for he had not yet ascended to his Father, which proves clearly that he had not ascended to glory. He said to Mary, go to my brethren, and say unto them, I ascend unto my Father and your Father, and to my God and your God. John 11, 12.. As it is evident that Jesus did not go to the Father, and to glory, until after the resurrection, it is certainly true that none of the children of God or the Bride will not ascend into glory until the resurrection in the last day. I believe the departing spirit as they are called, go to God who give them, but I can't believe that they ascend to glory in tangible form to behold and praise God. If there is any scripture to prove that I have not found it. To the law and to the testimony, Jesus remained on earth after his resurrection about 40 days, but did not abide with his disciples as he did before his death, but often appeared to them where they were, and always spoke words of comfort to them, and in the meantime commissioned them to go and preach the gospel, etc., though they were not endued with the Holy Spirit to preach, until after his ascension into glory. The disciples were still in darkness and gloom, they asked him if he would at this time restore again the kingdom to Israel, and he said unto them, it is not for you to know the times or seasons, which the Father hath put in his own power, etc.

And when he had spoken these things, while they beheld, he was taken up, and a cloud received him out of their sight. And while they looked steadfastly toward heaven two men stood by them in white apparel, which also said, ye men of Gallilee, why stand ye gazing up into heaven. This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven, Acts. These words corroborate with what Jesus said to his sorrowing disciples just before his crucifixion: I go to prepare a place for you, and will come and receive you to myself. I can't believe that he meant the grave or sufferings, but a place of eternal felicity. And if I go and prepare a place for you I will come again, and receive you unto myself, that where I am there ye (not spirits) may be also. Now after the ascension of Christ, and the disciples were endured with the Holy Ghost, they were ushered into a new era. Listen to Peter: Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time, or day that will not be succeeded. Peter said, knowing that shortly I must put off this my tabernacle, as the Lord hath shewed me. He spake of his decease, but not a word about going to heaven nor his spirit. But the day of the Lord will come, as a thief in the

night, in the which the heavens shall pass away, etc., which doubtless means the day when Christ shall come to take his ransomed home, and he looked forward with that blessed hope that he would be among that happy number. John says, now are we the sons of God, and it doth not yet appear what we shall be, but we know that when he shall appear, we shall be like him, for we shall see him as he is: doubtless referring to that day when they are raised from the dead. Paul to Titus speaks of looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ, meaning the same day. Paul to Timothy, 1:6-14, That thou keep this commandment without spot until the appearing of our Lord Jesus Christ. Paul's second letter to Timothy, 4th chapter, gives him a solemn charge, knowing that his dissolution draweth near and after the charge he said 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, in the future, there is laid up for me (not his spirit) a crown of righteousness which the Lord, the righteous judge, shall give me at that day, the resurrection day, and not for me only but unto all them also that love his appearing, when he shall come the second time in person, to gather the elect, his bride, and present her faultless before his throne in glory, Paul said David's sepulcher is with us until this day. We can say the same of his. David had no idea, I think, that while he slept in the grave that his spirit would praise God in heaven; but said he would be satisfied when he awakened in the likeness of God. Neither did Job, but looked forward in hope to see his redeemer for himself, as Paul says, without a glass between. The ancients looked forward

in hope of entering that city, whose maker and builder is God. Paul to the Corinthians, But some man will say how are the dead raised, etc. And as we have borne the image of the earthly, we shall also bear the image of the heavenly. Flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Meaning that this vile body of ours polluted, corrupt unholy as they are must be powerfully re-nervated in the last day. Behold I shew you a mystery. We shall not all sleep; not because he will have witnesses when he comes again on the earth; but we or they who are alive shall all be changed in a moment, in the twinkling of an eye at the last trump, for the trumpet shall sound, and the dead shall be raised incorruptible, etc. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the sayings that is written, death is swallowed up in victory. For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. Now can we say that this has been done; virtually it has; but not actually so; for we know that death is still preying upon us Adam's race, and claiming them his victims as ever before, although it is a conquered foe, but not destroyed. Now in conclusion I may advance something that at a glance may seem to be without foundation or proof from the word. All I ask is to take the written word of God, and by it let them stand or fall. Jesus Christ, as I have before said, died like a man, and was man with the God-head dwelling in him; he was flesh and blood, his flesh was incorruptible, pure, holy and undefiled; and therefore could not go through any change, only from life to death, and from death to life again, to die no more forever. But the blood of Christ by which his people or bride was cleansed from every stain,

and made pure and clean; was, it seems to me, contaminated, or stained with sin, not of his own, but the sin of his bride. Peter says he bore our sins in his own body on the tree; and while on the tree his side was opened and his blood flowed out, and I think never returned; hence all the sins of his beloved was cast in the sea of forgetfulness. When he appeared unto his disciples, he told them to feel of him, who was not a spirit, but flesh and bones. Jesus slept in the grave while God was the same without change. He slept but a short time, about 36 or 38 hours. I believe that when Christ arose from the dead, his bride was virtually raised in him, and God was glorified. But she must actually go down in death and the grave to await the trump of God. Now there is a great deal of questioning as to the condition of the spirit, soul and body after death until the resurrection. I believe a great deal that is said about it is speculative. Perhaps most people believe that where one dies if a child of God that his spirit goes to heaven where it will praise God. A great many believe that the spirit and soul is about the same, which can't be proven; but the soul and the man or person is often spoken of as the same. Jesus Christ died and arose in time, and from his death to his resurrection was marked in, or by time, but it is not so with the bride or members of his mystical body; there is no time in death or the grave; time is ended with us at the dissolution. I hold that David will not sleep any longer than Paul will, and we who will soon fall asleep will sleep as long as any of them. It is but a night without time, in which they all will rest from their toilsome journey. Oh how sweet that rest, asleep in Jesus, until the morning, when God will awake in them and raise them up in the likeness of the adorable redeemer, to dwell for ever in the sunlight of his glory.

There is no today or tomorrow with God. One day with him is as a thousand years or a thousand years as one day.

Now I am as old in creation as Adam, and Adam will be as young in the resurrection as I will be. Some hold that all of Adam's race have an immortal soul; if so it must have been exempt from the fall, which can't be proven. Adam with all pertaining to him went down. When the Lord God formed man of the dust of the ground and breathed in his nostrils the breath of life, man became a living soul; a natural man endowed with a spirit of animation of the frailties of nature, though innocent; he was not holy: was made a subject to fall. Then God takes from man that life which he gave, he is dead, inanimate and God said should return to the dirt but is silent about the spirit. Now when they are raised from that death they will live with another life and be animated by another spirit which is eternal. Oh, one might say that God gives his children eternal life here, but where is that life, is it not that life that was breathed into Adam's nostrils? That life is in Christ and they live here only by faith of the son of God that loved them and gave himself for them. God has given us eternal life and that life is in his son. Ye are dead and your life is hid with Christ in God.

When Christ who is our life, shall appear, then shall ye also appear with him in Glory. These blessed truths are applied to his dear people here in time, but is only by or through faith that they can attain unto them. All the joy that they afford us is but a foretaste of the joy and glory that shall be revealed in the last day, when they will be raised from the dead in one gigantic whole and all together break forth in one triumphant song of praise and adoration unto him that sitteth upon the throne, for their great salva-

tion. I hope to be among that happy host, when and where I shall together with all the redeemed, behold him face to face, to go out no more forever.

Your unworthy brother in hope,
CHAS. MEADS.

Philadelphia, Pa., March 2, 1907.

The wicked shall be burned into hell, and all the nations that forget God.—
Psalms 9:17.

Now let us try and find out who these wicked ones are that are to share this fate. These are the words of the Psalmist David who is a type of Christ, and therefore must be true. We do not have to travel far, in fact not beyond our own self, to find where the wicked and unrighteous person is located. You remember when Jesus went into the country of the Gadarenes and met the man of the tombs with the unclean spirits, and Jesus cast them out, and they entered into the swine, and how the man was then with Jesus, setting and clothed in his right mind. Well these spirits of wickedness and uncleanness were then turned into hell. Let us consider what hell is. If I know anything of it it is when we are absent from God. Hell is torment, anguish of the soul on account of sin. We are made of two parts, flesh and spirit, and the spirit against the flesh. One is directly opposite and contrains to the other. Here is the warfare, and there is always in a war a victor, and which shall it be? We know that Christ is our strength and Redeemer, for he is the stronger man binding the strong man, and it is only Christ that can turn these wicked propensities within us into hell, as he burns the chaff and saves the wheat, and gathers it in his garner, and so are we saved. This refining goes on all through our travel. We do not wait to see an innumerable throng stand as we would naturally suppose before Christ, and one portion enter into his kingdom, and the other to de-

part from him, but this separation and refining goes on with us in our experience. God is a spirit and the devil is a spirit. Neither is beheld with the natural eye. We are all the children of wrath, even as others. And are all dead in trespass and in sin, and as being born in sin and iniquity we naturally follow what we are and breed forth the seed that is planted in us. We are all of the seed of Adam which is of the earth, and do follow the nature of our birth.

Now the spiritual birth is of another source. Eternal life is the gift of God, and when one is quickened by the Spirit of Christ, the devils in him are turned into hell. One says, where is hell. I answer, it is a state of existence with yourself. If you have ever had an experience of grace, you have known, as David did, when the sorrows of hell compassed him about, and he felt to say, My God, my God, why hast thou forsaken me? Now these two spirits exist in a subject of grace, and the Spirit of Christ in you the hope of glory crucifies the flesh and lusts thereof. Each time the tempter tempts us and if we fall into that temptation, nothing but the blood of Christ can atone for that sin. If we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sin, but a certain fearful looking for of judgment and fiery indignation which shall devour the adversaries, Heb. 10:26-27. Have we sinned wilfully? Yes. Do we delight and take pleasure in it? No. Well what about it? The Spirit of Christ devours these very adversaries or unclean spirits in you, and they are turned into hell. I leave this for your consideration.

J. M. FENTON.

PREACHERS.

Denton, N. C., May 2, 1907.

As this matter did not personate I

feel to give a short statement of my past work as a minister.

I do not know who is the one under consideration. There is no one in this community to my knowledge but what tries to provide for his family. I have been trying to preach for about five years, and it has ever been my aim to speak to the honor and glory of God to the edification of his dear children and to the upbuilding of the household of faith. Sometimes I feel like the good Lord blesses me with liberty in speaking, at other times I am in the dark and can't realize that the Lord is in the matter. Then I grope my way in darkness and feel like surely I'm not called or I would be blessed to speak in his name. A little more than one year ago I moved with my little family to this place, away from my wife's people, also away from my people, and since we have been here I have traveled and tried to preach, and so far as I have been able to understand, I have been received and the brethren have been kind and tender with me, always ready to take me from one place to another and give me something for myself and family. Hence I have traveled about three months among destitute churches and where they have good service, also where there is no churches and I feel that God has blessed me both naturally and spiritually; then while at home I try to farm for a living, that is I plow, hoe, cut wheat, mow, haul, ditch and am not ready to shun any of my duties on the claim, that I'm a preacher and am too good to work. Now this includes about five days in each week. I serve one church monthly, one place of worship where we have a new meeting house monthly; then I go to destitute churches often as I can, that are in reach. Many times I go on foot to my monthly appointments nine to fifteen miles. Sometimes some one meets me or comes for me, if not I feel it my duty to go, and

I go on trusting in the Lord, hoping that he will be with me in this work. I feel like it is a fearful thing to fall into the hands of the living God. And in all of my travels about home and away, I have never left my wife alone. I always get some one to stay with her or take her to some one's house, and if she has ever been in need of anything in my absence I have not known it. Now, in conclusion, I hope that God may bless his humble servants to speak in his name. You, my dear brethren, whom God has called, fear not man who may say many hurtful things about you, he may destroy the body but cannot reach the soul. He may say that you are not called to preach, he may say the church ought to stop you, he may throw many stumbling blocks in your way, he may speak evil of you, behind your back, and cause your poor heart to ache, your soul to mourn, your mind to be burdened and your poor old body to be a wreck.

But fear them not, my dear brother, God will visit them according to their works, and chastise them according to their transgressions. Remember if any man offend the least of these he offends the lowly Lamb of God, and it is better that a millstone was hanged to his neck and he be cast into the middle of the sea than to offend one of these little ones.

So fear them not: remember he that will live godly in Christ Jesus must suffer persecutions. Then fight the good fight of faith, seeing that Jesus is the captain of our salvation. He has led captivity captive and gave gifts unto men. He gave some apostles some prophets, some evangelists some pastors and teachers for the work of the ministry, for the perfecting of the saints, for the edifying of the body of Christ. Till we all come into the unity of the faith, trust ye in the Lord, for in the Lord Jehovah is ever lasting

strength.

Your loving brother in Christ, I hope,
W. M. MONSEES.

The above is true. His wife,
MRS. W. M. MONSEES.

Greenville, N. C., April 16, 1907.

Elders Gold and Lester: It is on my mind this morning for some cause, I know not what, to write you some things of what I have seen and felt, but feel so little and unworthy to make the attempt. While young, I had fearful dreams about dying, and dreamed my mother had been dead for some time; but don't know how long, and she rose from the dead, and I was to be buried in her grave, and this gave me trouble. Sometimes I would be worse than others, and I went on in sin dancing and playing and thought I was having a good time; but when my trouble returned it was with double force, and I was made to cry out and say to my husband, what will become of me? And I could only say, Lord, have mercy on me a sinner. Only about three years ago, it seemed, I was going to die, and told some of them of it, and gave up, for two days before I was confined to my bed, and I got so low some said I was gone, but when I came to myself oh how happy I was and wanted to tell all around what a dear Saviour I had found: but they begged me not to talk. But it did seem I must, and I went on two or three weeks, and they all went to church, and I felt forsaken of everybody and God too. While thinking of this I lost sight of everything and viewed myself as a little baby, and the old colored woman that was with me got scared and sent to my mother's after some one to come, and when I came to myself my sister came in and all came from church, and mother and father came and sister and husband came. They asked me what was the matter, and I could not hold it any longer. I told them how I felt, and

they all joined and sang, How happy are they.

I went on until last summer, and it came to me to go and tell what great things had been done for my soul, but I could not go, for I did not think they could fellowship me. But he makes his people willing in the day of his power and not before. Last year he took my dear little boy, and tongue cannot express my trouble: all the boy I had, and he was six years old. It came to me if you don't go to the church I will take another, and I went, but could not stay in, and went out and stayed, and came home and Tuesday my dear little baby was taken very sick, and it did seem to me if you had done as I have commanded you this would not have been and she only lived one week, and one day. I told my sister of it, and she told me to go, and I told her if the church would come together I was willing to go. So on the fourth Sunday in September I went before the church and was received and baptized the same day by G. W. Stokes, and found some comfort, but am low down now, and I fear I have deceived the people of God, but sometimes I am made to say thy will be done, oh Lord, and not mine. Some times I am in the valley and sinking down with woe, and some times I can say, oh, is there any one like me. I want to tell you a dream I had not long ago. It was this: I was traveling and found something like a quill, and I opened it and it was filled with something white, and I eat of it and it was sweet as honey, and it was made known to me it was something Christ left when he departed from this world, and it gave some comfort to think I had tasted the goodness and mercy of our great Redeemer. Oh, the people of God, how these are scorned and stoned, but are we any better than Christ? He was stoned to death, and if it was in their power we would be put to death,

but thanks be to God it is not in their power.

Sometimes I can say I am not ashamed to own my Lord, nor to defend his cause; and at others, oh, I feel so unworthy and fear I am not one. I can't express my mind, but one of my sisters in the church had a vision of herself and my sister and it was beautiful, and gave me much comfort that I was leaning against the rock. She viewed me three different times against the same rock, and that represents Christ to my understanding, and the great love we had for each other. My heart was filled with love for I want to be sheltered by the rock that is higher than I. She said we were so devoted to each other. Oh that love I have for God's people. I can't express that love. The love of Christ is the love I desire in my heart. I used to think I loved them, but it was no such love as I have now. Oh for a closer walk with God. I do feel so unworthy. I get so fearful sometimes I am afraid to call one brother or sister, and again it fills my little soul. I move when the spirit moves me. I know I am so vile and prone to sin I fear that I am not born again. Oh happy day when free from sin and all my toils and cares shall end. I want to live a Christian life. I want to die a shouting. I want to feel my Saviour is near, when soul and body are parting. I seem to be in darkness and not very much light for me, and this fills my heart with sorrow. Is there any mercy for a sinner like me. I wondered on until Jesus smiled one smile to me, then I could say he has mercy for a sinner like me.

Keep me ever near thy side so that I may be his bride. When my knees are down in prayer, oh Jesus meet me there, and thy Spirit ever sweet, oh that I may wash thy feet. When others sit and talk so sweet to my poor soul it seems too great and I set and hold my tongue for fear I may say

something wrong, and when nobody is by I sit and mourn, weep and cry, and will promise myself I will tell them how I do feel: and sometimes I will sit and try, but something says they pass it by, and then I only can say devil get thee behind me, and there you stay; but behind me he will shout and laugh, for it seems he wants to stay in my path. Tell me if this be so with you. This is the case with me. I did this to get ease of mind.

May God bless you for a long standing. I am your little sister in hope of salvation by grace, if saved at all.

ADDIE M. EDWARDS.

STAUNTON RIVER UNION.

Sutherland, Va., May 20, 1907.

Brother Gold: The Staunton River Union will meet with the Mill Church on Friday, Saturday and fifth Sunday in June. A general invitation is extended to brethren and friends and especially ministers.

JOHN C. CHANEY, Clerk.

Elder Peter Corn, who has long been the moderator of the Pig River Association of Virginia, will in a few weeks have a biographical sketch of his long, useful life published in Zion's Landmark with his photograph.

Persons desiring to have this, if they are not already subscribers to the Landmark, will obtain it by subscribing for this paper early.

P. D. G.

Elder A. A. Ashburn has written a history of the Fisher's River Association giving a succinct account of its organization, churches, ministers, proceedings, etc., all of which is interesting. Price one dollar per copy. We will send a copy of this book and Zion's Landmark one year for two dollars.

Brother W. H. Shields desires to state that those who have subscribed through him for the Landmark can send direct to me.

P. D. G.

ZION'S LANDMARK

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

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

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EDITORIAL

What is man, that thou art mindful of him? Heb. 2:6.

1st. There is a spirit of man worship on earth, man looking to man for help, combinations of men one with another, the cry of the universal brotherhood of man and fatherhood of God. The teaching is that man has great dominion, is made in the image of God, and has a spark of diversity in him, and therefore has wonderful power to know good and evil, and is to rule and subdue this earth and bring himself to glory through the exercises and use of the energies and powers God has invested him with; and if you want to understand God know yourself, for the greatest study of man is man.

2nd. Is this the bible view of this matter? For the bible speaks the truth concerning all things, and the scriptures are the infallible word of God. They represent man as a transgressor of God's law, as disobedient and corrupt, as blind to the way of holiness, as darkness itself. He is active, pursuing the way that seems to him to be right, but he puts bitter for sweet, and sweet for bitter. He accounts himself some great one, and is presumptuous, self-willed, and is an evil doer. This is his natural state that the bible

assigns to him. Then cease ye from man whose breath is in his nostrils. Of what account is he? Cursed is the man that trusts in man and makes flesh his arm.

Then what is the meaning of the scripture quoted in the beginning of this article? It is a quotation from the 8th Psalm, wherein the writer states, "When I consider thy heaven, the work of thy fingers, the moon and the stars which thou hast ordained: What is man that thou art mindful of him, and the son of man that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet.

All sheep and oxen, yea and the beasts of the field;

The fowl of the air, and the fish of the sea and whatsoever passeth through the paths of the seas. O Lord, our Lord, how excellent is thy name in all the earth? Now do we see all these things fulfilled in the natural sons of Adam? Let us look at the New Testament or the reign of grace, wherein the mysteries wrapped up and hid in the Old Testament as parables are unfolded and fulfilled, or bear their true fruit in the garden of the Lord. Turn to Heb. 2:5-18. The writer states that the world to come whereof we speak, (that is the gospel world) is not put in subjection unto angels, (even much less to men.) Then reference is made to the 8th Psalm and he says, But now we see not yet all things put under man. But we see Jesus who was made a little lower than the angels for the suffering of death crowned with glory and honor, that he by the grace of God should taste death for every man. Then we must consider Christ Jesus the Son of Man, the appointed heir of all things, whom God has made strong for

himself, and to whom is given all power in both heaven and earth, to whom every knee shall bow, and every tongue confess. Not only has He power over all flesh to give eternal life to as many as the Father has given him, but he has absolute, perfect power over all beasts of earth, fishes of the sea, and fowls of the air, and over diseases, sin, death and all devils.

Man has a show of dominion, but it only deceives him. Man is easily flattered, but he cannot rule his own thoughts, nor tame his tongue, nor rule himself, nor retain his own spirit in the day of his death.

3rd. Hence we must look to Jesus and consider him and know him, in order to possess true knowledge. One must know Jesus to possess wisdom and righteousness. He that truly knows himself knows that man is a failure and vile. This he must know in order to make room for Jesus. The Lord takes away the first testament, the covenant of works, that he may establish the second, the covenant of grace.

The true fatherhood and brotherhood is here. It became God, it is according to his wisdom in bringing many sons unto glory, to make the captain of their salvation (Jesus) perfect through sufferings.

When God made man he made him in the image of his maker. He (Adam) is the figure of him (Jesus) who then was to come. Adam is the head of his generations. By his disobedience all his offspring were made sinners. So Jesus, the second Adam, the quickening Spirit, the Lord from heaven, takes a body of flesh; for God sends his only begotten Son in the likeness of sinful flesh and for sin, and by his obedience all the children of God are made righteous. In bringing many sons of God unto glory it pleased the Father to bruise his Son, and make him perfect through sufferings. Thus he

tasted death for every one of them. For both Jesus who sanctifies, and the sons of God who are sanctified are all of one (parentage) for which reason or cause he (Jesus) is not ashamed to call them brethren, saying I will declare thy name (the name of the Father) unto my brethren, in the midst of the church I will sing praise unto thee. Again I (Jesus) will put my trust in him (God). And again, Behold I and the children which God hath given me. Because Jesus and the children God gave him are all of God, or of one parentage, therefore Jesus calls them brethren. For in order that people be brethren they must have the same parentage.

Because the children of God (children before) were partakers of flesh and blood Jesus also himself likewise took part of the same. He was partaker of flesh and blood, yet not sinful flesh, nor polluted blood—though in the likeness of sinful flesh—and he who was tempted or tried in all points and suffered (let without sin) though made to be sin for us, in order that he might die the just one for the unjust, and that he through death He might destroy him that had the power of death that is the devil, and deliver them who through fear of death were all their lifetime subject to bondage.

The people of God are in bondage while in the flesh through the deep sense of their vileness. They groan within themselves, having the sentence of death in themselves. If Christ be in you the body is dead because of sin. The body of this death is the vexing, wretched weight that imprisons us here. We groan within ourselves waiting for the adoption, the redemption of our body.

Jesus then passed by or lower than the nature or rank of angels, but he took on him the seed (not of Adam, for if he had that would insured the redemption of all mankind), but he

took on him the seed of Abraham, the promised seed. For it is of faith that it might be by grace to the intent that the promise might be sure to all the seed, for Abraham is the father of many nations. See Rom. 4:13-16.

Hence we have a merciful and faithful High Priest to make reconciliation to God for us. In Him therefore we have the fulfillment and accomplishment of all the promises of God, and are heirs of God and joint heirs with Christ, if so be that we suffer with him. For if we suffer with him we shall also reign with him. Then in order for one to know how mindful God is of us and for us, and in what sense we shall be in his likeness, we must know Jesus and be like Him, and then in the resurrection we shall be satisfied with every enemy under our feet, and we shall be in the perfection of Jesus. Behold what manner of love the Father hath bestowed on us that we should be called the sons of God. Truly it does not yet appear what we shall be. But we know that when we see him we shall be like him, for we shall see him as he is. P. D. G.

Friend J. T. Harville requests my view of Rev. 12:7-9. The subject refers to the war in heaven. Michal and his angels fought against the dragon and angels. War is the active occupation of the church of God. The followers of Jesus wrestle not against flesh and blood, but against principalities and powers, and spiritual wickedness in high places. Jesus is a man of war. He trod the wine-press of the wrath of God alone, and none was able to watch even one hour with him. Look at the history of Israel and you behold a repetition of battles, wars and rumors of wars. Light and darkness, life and death, truth and falsehood, the righteous and the wicked against each other. Nor is there any truce or discharge in this war. When Jesus appeared on

with there was conflict between him and the enemies of truth. The greater part of his conversations were arguments, reasonings, the Pharisees opposing him, and he was exposing them. His life is a fight against sin and death. They oppose him, and attempt to disprove his teachings, and to thwart his purpose. He resists unto death, striving against sin. He binds and casts out Satan. He destroys him that has the power of death, he leads captivity captive, he gives gifts unto men. He allows death in victory. He abolishes death. He goes forth on the white (pure) horse of the gospel conquering and to conquer. His followers must fight the good fight of faith. Even from the time that Satan, the adversary, appeared in the garden of Eden using strategy, lying, cunning to deceive, and get the advantage of men has been the course of the wicked one. He is a destroyer, a roaring lion seeking whom he may devour.

He was in the Jewish heaven, or in the war against Israel in the dispensation of the law and the prophets. When Jesus appeared in the flesh the devil stood up to destroy him. He was in the Pharisees, chief priest and rulers of the Jews. He had his synagogue, his religion, his followers. He was among the disciples, Judas being a traitor. He deceived many. He was in heaven possessing them until Jesus cast him out. Jesus at one time said, I see Satan as lightning fall from heaven. When he had been in the heaven he fell from him. He cannot dwell in the presence of God, but men seem to be his favorite sinners. He goes up and down in the world. When Jesus was crucified Satan seemed to triumph, but no the Lord Jesus bruised his head while he was bruising the heel of Christ who came or was manifest in the flesh to destroy the works of the devil. Because the children were partakers of sin and blood Jesus likewise took

part of the same, that he might destroy him that had the power of death, that is the devil, and deliver them who through fear of death were all their life-time subject to bondage. Jesus condemned sin in the flesh when he in the flesh fulfilled the law that came by Moses, and left the devil no place to stand or operate except on earth, for he is cast out of the legal heavens and draws the third part of the stars or the Jewish heavens are darkened. Their light is gone out, they have no more place. Satan is cast into the earth where he has great wrath. If a saint of God walks after the flesh he feels the condemning power of Satan, and is dragged into the shame and confusion of the beast and false prophet or false religion.

The greatest piece of the devil's cunning is in imitation of Christ when he appears as a beast having seven heads and ten horns, and one of his horns is wounded to death, but he still lives, and the power of the dragon deceives the whole world that worships the beast. But this is all on the earth. It is not in heaven where Jesus dwells in the church of the first born of God. Always if you will notice you see that the church of God is above the world, and Satan is not in the church of Jesus Christ. The great wonder, the church of God, a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars is in heaven—not on earth. The dragon is on earth making war with the remnant of her seed, or the saints as they are in the flesh on earth. But the saints are risen with Christ, having been crucified with him, and their life is hid with Christ in God, and in this holy estate the devil has no place, nor standing, nor can he reach the life of a single child of God in Christ Jesus. But he annoys the heel of the body, the afflicted saint that is walking on earth, and this warfare will last until death

which is the last enemy, and in the resurrection the Christian can shout O death where is thy sting?

P. D. G.

Mr. P. D. Gold, Dear Sir: Please explain the following verses:

"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," James 5:20.

Some seem to think according to this man is instrumental in saving souls. Also give views on Matthew 7:7.

Very truly,

SUBSCRIBER.

REMARKS: The verse preceding (James 5:19) reads, "Brethren, if any of you do err from the truth, and one convert him:" Is not this a key that unlocks the verse my view is requested on? Who can err from the truth, except one that has known it? Who could leave a road unless he had been in it? One could err in not knowing the scriptures, nor the power of God. But one could not err from the truth that had never known it.

Besides the address is to brethren. This word means such as are born of God. Now if one of you, one of these brethren, do err from the truth, if any of you do err from the church, if any child of God do err from the truth, and one convert him, let the one that converteth this erring one, this sinner, know that he has saved a soul from death, and hid a multitude of sins. If Brother A is a member of the church and a Christian, but is carried away with the love of money so that he becomes covetous, and is so eager to gather up property that he is too busy to attend preaching, or help keep up correspondence, or has not time to visit the sick, and so loves money that he does not give to him that is in need, he becomes a sinner in these things. Now suppose Brother B sees and feels

that Brother A is erring in these things, and becomes grieved and is distressed about it, and prays that Brother A may be brought to see the error of his conduct, and also visit him and labors with him, talks to him about the wrong and danger of his course, and Brother A hearkens and turns away from his erring, or repents and does works meet for repentance, now has not Brother B converted Brother A from his error, and hid a multitude of sins? How many sins would Brother A have committed—what a multitude of them, if he had not been warned by Brother B.

He has also saved a soul from death. Suppose Brother A had gone on in his error and had been cut off from church fellowship, and had died to the comforts of serving the Lord. A course of disobedience will end in such a sad way if one does not repent of it. If we walk after the flesh we shall die. This is the converting and saving that is accomplished in a faithful ministry or timely labor of loving brethren.

The word converted does not mean as much as being born again or regeneration. To be born again, or born of the Spirit, or born of God is the birth accomplished by the Lord God the Spirit, and is in no sense the work of any man. This manifests a new creature. But one man may convert his erring brother as when one says I do this day remember my fault, and he confesses it and repents of it.

It seems to me this is too plain to admit of a doubt, and that when one contends he is God's instrument to quicken the dead he is presuming and claiming that which the word of God does not warrant.

We should love our brethren, and pray for the peace of Jerusalem, and seek the good of Israel. If we love our brethren, and feel that they are erring from the truth, let us go to them and labor with them for their good. If

they see us going wrong and love us surely they will seek to reclaim us from our error that we may escape distress, trouble, shame and death to the comforts of God's service.

Also Matt. 7:7, "Ask and it shall be given you; seek and ye shall find; knock, and it shall be opened unto you."

This address is to the disciples of Jesus. Further the reference of Jesus to earthly parents and children shows this relationship is existing. Or what man is there of you whom if his son ask bread, will he give him a stone? It is the pleasure of a kind and wise father to provide for his children. If the hungry child should ask for bread will the father give him a stone? Surely he would not. His pleasure is to give him bread.

Then if we being evil know how to give good gifts unto our children, shall not our heavenly Father give good things to them that ask him?

How slow men are to pray. We are proud and will not pray until we are afflicted or humbled. He that cometh to God must believe that he is, and that he is a rewarder of them that diligently see him. Every one that seeks God shall find him, it must be in faith though. When thou saidst seek ye my face, my heart said Lord, thy face will I seek.

Men ought always to pray and not to faint. In every thing by prayer with thanksgiving let your requests be made known to God. Can men pray to God without preparation of the heart. If every prayer of faith is answered, how much that is called prayer has no faith in it? Do you feel that you are dependent on the Spirit of God to serve him, and that without him you can do nothing; yet if you were right you would be a praying man, and a man of faith and obedient to the heavenly vision? P, D.G,

Brother Hall of Goldsboro requests my view of 2nd Tim. 2:19, "Nevertheless the foundation of God standeth sure, having this seal, the Lord knoweth them that are his. And let every one that nameth the name of Christ depart from iniquity."

Errors, false teaching, overthrows the faith of some. In Paul's day there were false teachers that ensnared and entangled some that professed to be followers of Christ. Some held that the resurrection was already past, and the faith of some was overthrown. Deceivers and false teachers are active and looking out for spoils. Warnings are issued all through the scriptures of dangers. The characters caught by such deceivers are not such as take heed to their way. For the prudent man watches and takes heed lest any man spoil him through philosophy and vain deceit. While the unsuspecting are taken.

Men must be tried so that it may be manifest who is of the truth, and who is not. Like a fan that blows off the chaff and leaves the wheat shining and free of filth, so winds of false doctrine carry off the false professors. It must needs be that heresies come that it may be made manifest who is of the truth.

False profession, those that have never felt the burden of sin, nor seen the deceitfulness of the heart of man, nor tasted the sweetness of the pardoning love of God in Christ, do not feel and see the need of so many warnings as are in the Bible. To them it seems since the foundation of God stands sure there need be no anxiety especially about them, since their own vanity inclines them to think they are favorites, and hence they are the choice of God, and manifest their soundness in being stoically hardened so that they are never moved by fear, nor think they can be deceived. While the true child of God is so exercised with his

own vileness and vanity he is afraid of himself, and also believes that every word of God is true and shall be fulfilled.

The winds of doctrine that blow away the chaff do not toss him about, nor blow him away. How shifting the winds are, a fit type of the false, changing doctrines of men. While the doctrine of God our Saviour is one doctrine and unchangeable, because perfect, the doctrines of men and devils change with the times to be popular and to suit and catch men. God quickens his people so that they are brought into conformity with the doctrine taught by God and declared in the scriptures. But as men take up new notions some new doctrine of men is advanced which has many followers.

There is but one foundation that is sure. This God has laid in Zion, and it abides. This is a tried stone, a chief corner-stone, elect and precious, and blessed are all they that put their trust in him.

There is a seal in this foundation, a seal that cannot be broken—that is sure. What is it? This is the seal, the Lord knoweth them that are his. His knowledge then is the seal. It is not what they know or think they know. There may be uncertainty about that. But there can never be any uncertainty concerning the knowledge of God. There can never be anything more sure than that.

Now what is the warning. Let every one that nameth the name of Christ depart from iniquity. We are by nature in iniquity. Now if you name the name of Christ depart from iniquity. What a precious name that is. How could one that loves him desecrate that holy name by practicing wickedness or corruption? What manner persons ought we to be in all holy conversation. It is not so much our concern to be honored as it is to depart from evil, and to seek good and pursue it. To

do right, to please God is the great desire of those that are circumcised in heart to love the Lord. The great absorbing desire in the heart of the born of God is to trust in and see the Lord.

You need not fear consequences: results if you are departing from iniquity. To do this you follow the opposite course—love and do that which is right. Then you need not fear. You will not give heed to strange and false doctrines of men. The great question is, Lord what wilt thou have me to do? It arises in the hearts of them who have heard his voice. To follow this will of God and obey it from the heart will solve the question of making your calling and election sure.

P. D. C.

A friend writes from Tarboro, N. C., requesting my view of 1st Cor. 14:2-28. The writer states that some claim to speak in unknown tongues holding sanctification.

It seems to me there is much speaking in unknown tongues these days. Naturally if a man is affirming that he knows nothing of the language which he knows nothing of he is speaking in an unknown tongue. If one claims to be called to preach, and affirms that which he knows not, if he has had no experience of it, has not seen, heard or felt that whereof he affirms, he is speaking in an unknown tongue. To read in the Bible of such things, and go and read that language or the ideas there set forth according to the letter, yet not having witnessed these things while speaking in an unknown tongue, to claim a sanctification not warranted by scripture, or not according to scripture, would be speaking in an unknown tongue. There is a sanctification taught in the Bible.

The elect are sanctified by God the Father, preserved in Jesus Christ, and called. The God and Father of

Lord Jesus Christ has made Christ wisdom, righteousness, sanctification and redemption to his people. This is a precious Bible truth, but the people thus sanctified have no confidence in the flesh. Paul was thus sanctified, yet said it is a faithful saying, and worthy of all acceptation that Christ Jesus came into the world to save sinners, of whom I am chief. Yet he kept his body under.

To preach an uncertain salvation, a yea and nay Christ, is speaking in an unknown tongue. To place conditions of salvation in the way that the people for whom Christ died must perform, and yet some of them fail to perform them, and on account of this failure are finally lost, would be speaking in an unknown tongue. For all that the Father gives to Jesus shall come to him, and all that come shall surely be saved. The gospel of Christ is not yea and nay, but yea and amen to the glory of God the Father.

Paul used great plainness of speech. He did not speak in a veiled language, nor with an uncertain or unknown sound. He said he would rather speak five words with his understanding that he might teach others, than to speak ten thousand words in an unknown tongue. The Lord had made him an able minister of the New Testament. Now in what was that ability? It was not flowing speech, nor natural eloquence, or that which excited the admiration of the natural mind, but it was that he preached Jesus who is able to save unto the uttermost them that come unto God by him. The ability is in Jesus and not in the preacher; and to preach him without any condition or uncertainty, so that all Israel shall be saved, is using a known tongue, one that is known in the household of faith. There is no uncertain sound, no unknown tongue here. For our faith does not stand in the wisdom of men, but in the power of God.

The least, humblest, most ignorant child of God that does not know correct English understands this good speech, and knows the joyful sound. One may know the rules of literal speech, and from correct sentences according to grammatical rules, yet speak falsehood. While one may not be able to construct a sentence according to rules of speech, yet will speak the truth or in a known tongue, each one speaking the truth to his neighbor, or speaking in a known tongue. P. D. G.

OBITUARIES

NATHAN HALES AND E. M. HALES.

It is with a sad and heavy heart that I make the attempt to write the death of my dear old father and mother, though I feel it my duty to try to write something in memory of them. My father, Nathan Hales, was the son of Edward and Sallie Hales, and was born January 14, 1834, and died July 11, 1906, making his stay on earth nearly 73 years. Father was one of the healthiest old men I most ever knew until a few months before his death his health began to fail, and about the first of July he was stricken down with typhoid fever, and continued to grow worse in spite of all that could be done. We did all that family, friends and a good physician could do to keep him with us, but the good Lord called and we had to give him up. He bore his suffering with so much patience, never murmured or complained, but seemed to be submissive to the Lord's will. Father was not a member of any church when he died, though he and mother both joined the church at Upper Town Creek in March, 1880, I think, but owing to some trouble he came out, but died strong in the Primitive faith. Father was a hard working man, and was honest in all his dealings. He was a good, kind husband and father, and a good neighbor, always willing and ready to help those in distress.

My mother, E. M. Hales, was the daugh-

ter of John and Martha Hales and was born March 13th, 1836, and died December, 1906. She and father were married December 29, 1857. Unto them were born 11 children, 7 of these preceded them to the grave, and 4 of us are left to mourn the loss of father and mother. Mother's health had been very bad for several years, and for five or six years had been in bed most of the time. Many times have I been to see her and left never expecting to see her alive again. Very few ever thought she would live to see father buried. After his death she came to live with me, and it was so much pleasure to me to have her here where I could wait on her and was hoping her health would improve, but instead she gradually grew worse. She often told me she did not want to live any longer, she did not have anything to live for now, but wanted to die and be at rest. Her daily prayer was to die, said she had a blessed hope of being at rest after she left this world. I have never seen any one more willing to go than she was. I felt like it was more than I could bear to have to give her up, but the good Lord never puts more on us than we can bear, and although it was so hard I would not have them back in this sinful world if I could, for I fully believe they are both enjoying that sweet rest they so much longed for.

I desire the prayers of all Christians that I may be prepared to meet them in a better world when I am called to die.

Written by their only daughter,

MARTHA J. DAVIS.

Angier, N. C., June 3, 1907.

Dear Brother Gold: I sent you some appointments a few days ago on a postal. Am to be at Lowry Spring fifth Sunday in June, which should have been first and then at Mill Creek, S. C., first Saturday and Sunday in July, etc. On Monday after fifth Sunday I will preach at Pleasant Grove, near Marshville, High Hill on Tuesday; then on to South Carolina.

The last appointment I sent was at High Point Tuesday and Tuesday night after

fourth Sunday in July. You may publish that I will preach at Greensboro Wednesday and at night. Elder Denny will arrange and meet me at depot Wednesday morning. Thursday and at night will preach out at Proximity and White Oak Cotton Mills. I will preach at Burlington Saturday night and first Sunday in August. If I decide to have other appointments, will send later on. I wish to say that I enjoyed my late tour down east. I feel that I was blessed all the way round; found the churches generally in peace. How good and pleasant is peace.

I wish to call your attention to an article in the Landmark of May 1st asking you a question relative to a licentiate and his ordination. The article was signed "A Brother in Bonds."

Brother Gold, I do not wish to dictate to you, but I think it better for brethren to sign their names to their communications. There may be some exceptions, but in this case, I think different. I am satisfied I was the one referred to. I feel that I had scriptural reasons for my objection. I think the brother in bonds should have talked with me and others, for I was not the only one.

Your brother, I hope, in gospel bonds and fellowship,
J. E. ADAMS.

WILEY WELLS.

The death of Wiley Wells, the son of Ruffin and Mary Wells, was born September 28, 1880, and died June 21, 1906, making his stay on earth 26 years, 9 months and 19 days. He leaves a kind and loving wife, and a kind mother, two brothers and one sister to mourn their loss, but not as one that has no hope. His suffering was so great no tongue can ever tell, though he bore it with the greatest patience I ever saw any one. He died with cancer of the gum. He would say to his wife, if it was the Lord's will he would get well, if not the Lord's will be done. I was with him a good deal. I never heard him complain one word in all his suffering, though it was severe. I would go to see him and would try to help to wash his

mouth while his teeth were so loose. I would shrink back, seeing his jaw bone with the flesh all gone. I would say, I will do the best I can. His wife would stand by him and do all she could with three doctors to help. He would say to us, is it any better? We would tell him we hoped so. The day before he died he said to his wife he wanted to hear some singing, and wanted to hear Elder Boswell preach. Brother and myself went after Brother Boswell, and he came the next morning at 11 o'clock, and preached. There was a large crowd present. He had two favorite songs. One was "How firm a foundation." The other was "Amazing grace, how sweet the sound."

At the close of the sermon we sang the last one mentioned. He tried to help sing it. The following night the angels came and took his spirit home where there will be no more concerns nor other troubles. He was honest in all his dealings with his fellowman and labored with his hands as we are commanded to do by our blest Saviour. His father died only about nine months before, making it sadder to give up one so young. He was married only about 17 months before his death to the daughter of Jesse and Dillie Deans.

Written by one who has known him from his childhood. BENJAMIN RENTROW.

Wilson, N. C., R. 2.

J. W. WATSON.

Bagley, N. C., April 15, 1907.

Elder P. D. Gold: I feel like I want my father, J. W. Watson's, death published in your Landmark. He passed away the 27th of February, lingering three months. He never was confined to his bed. He suffered with heart disease, and took his sufferings patiently, his last days being the happiest ones. He died in the same faith he confessed thirty-two years ago, having been a faithful member of Beulah church ever since that time. As the end came the stronger his faith was, and his last words on earth proved to us all was well with him.

His funeral was preached by Elder J. T. Collier, pastor of his church.

He was born November the 25, 1840, died February 27th, 1907. He leaves a wife and three daughters to mourn their loss, which we all feel is such a great one.

He was a good husband and a kind, good father. He was a good neighbor, and loved by all who knew him. His life was blended in sweet harmony with his family, all living devotedly together until death broke the happy bond. But we are satisfied to believe that he has gone to that happy reunion of souls in that house not made by hand.

Our father is gone from us and grief cannot bring him back. But let it be a consolation that the dear Lord knowest best and His will must be done, for Jesus who is a Father to the fatherless and a husband to the widow, and some day we hope to join him on the golden shore around the Celestial throne of God, never more to part.

His last words on earth were peace and love.

We loved him, yes we loved him,
But angels loved him more,
And they have gently called him
To yonder shining shore.

The golden gates were opened;
A gentle voice said, "come;"
And with farewell unspoken,
He calmly entered home.

Written by his daughter,

MRS. H. S. COX.

St. Albans, W. Va., Feb. 4, 1907.

Elder P. D. Gold, Dear Sir: I have neglected to some extent sending you the money for my subscription for the Landmark. You will find enclosed check, \$3.50, which will pay up my subscription to first of March, and one year in advance. I am always glad to see the Landmark come in as it is the only preacher of that denomination that comes to this part of the country that I know of. I am not a member of any church, though I believe in salvation by grace, and not of works of righteousness

that we have done.

I am very partial to the old Hard Shell Baptist, and if I know what the gospel is, if I know the sound when I hear it, I have so far failed to hear it from any other denomination than the old Primitive Baptists. It is very seldom I get to hear one preach. I wish you would have some of them come up this way. I get hungry to hear an old Baptist sermon. I go to hear other denominations preach, but their preaching don't seem to be for me. Try to get some of those preachers down in your country to come up here to preach, and they will be welcome in my house as long as they will stay. I will also be glad to help pay their way up here and back. I would be glad to hear from any one who would come at any time and make any arrangements for him that I can.

Yours truly,

E. L. FOLEY.

APPOINTMENTS.

E. E. LUNDY.

Horn's S. H., first Sunday in July.
Wilmington, at night.
Bethel, Saturday and second Sunday.
Goose Creek Island, Tuesday and Wednesday.
Sheffield, Saturday and third Sunday.
White Oak, Saturday and fourth Sunday.
Hadnot's Creek, Monday.
Morehead City, Tuesday night.
Portsmouth, Thursday and Friday.
Cedar Island, Saturday and first Sunday in August.
Hunting Quarter, at night.
Davis Shore, Tuesday night.
Worth River, Thursday and Friday.
Straits, Saturday and second Sunday.
Wilmington, Saturday and third Sunday.

Wilson's Mill, N. C., May 22, 1907.

R. F. D. No. 3.

Elder P. D. Gold, Dear Brother in Christ: Please publish in the Landmark the next session of the Smithfield Union will be held with the church at Union Meeting House, Johnston county, N. C., on Saturday and

fifth Sunday in June, 1907. Brethren and sisters, ministers especially are cordially invited.

Yours truly,

J. A. BATTEN,
Union Clerk.

Lucama, N. C., June 1, 1907.

Brother Gold, Dear Sir: The church at Upper Black Creek requests you to publish in the Landmark that all visiting brethren that come to the Union meeting at Upper Black Creek in June will be met at the train at Lucama on Friday evening or Saturday morning on the shoo-fly.

THOMAS FERRELL, Clerk.

The next session of the Staunton River Union is appointed to be held with the Mill church on Saturday and fifth Sunday in June. The Mill is about fourteen miles from Danville, and six miles from Sutherlin, on R. and D. R. R.

JOHN C. CHANY, Clerk.

PRICE REDUCED.

The price of Durand and Lester's Hymn and Tune Book is reduced to \$6 per dozen, sent at expense of the purchaser, and at 70 cents for single book, sent by mail postpaid.

Send all orders to Silas H. Durand, Southampton, Bucks County, Pa., stating the kind of notes desired—round or shape.

A booklet containing rudiments of music will be sent, without additional cost, with each book when requested.

Some members and friends desire to read the Landmark that are unable to pay for it. If any brethren or friends desire to help such and will send me the money I will be glad to apply it to them and publish the names of those so helped.

P. D. G.

ZION'S LANDMARK

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(PRIMITIVE OR OLD SCHOOL BAPTIST.)

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P. D. GOLD, EDITOR, WILSON, N. C.

P. G. LESTER, ASSOCIATE EDITOR, FLOYD, VA.

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THE PURPOSE OF ZION'S LANDMARK

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

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

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

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

It aims to contend for the mystery of the faith in God, 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.

SUBSCRIPTION PRICE OF ZION'S LANDMARK.

The Price of Zion's Landmark is \$1.50 per year for less than clubs of ten.

Clubs of ten or more can have the Landmark at one dollar each for cash in advance.

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

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 the new names.

If money sent has not been received, please inform me of it. When you can always send money by money order, check or draft, or registered letter, or by express.

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

All brethren and friends are requested to act as agents.

All names and postoffices should be written plainly.

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

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

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS.



ELDER PETER CORN.

THE MODERATOR OF THE PIGG RIVER
ASSOCIATION OF VIRGINIA.

Peter

BIOGRAPHICAL SKETCH OF
THE LIFE AND EXPERIENCE
OF PETER CORN.

Having a desire to leave something for future generations to look upon when I am gone, the Lord being my helper I will give a brief sketch of my life, both in nature and grace, as I hope. According to the record given in my father's family Bible, I was born into this visible kingdom February 26th, 1834, in Patrick county, Va., being the youngest of thirteen children born to my parents, nine of which were girls, four sons, one of which died in infancy, the oldest brother being 20 years, four months and seventeen days older than myself, my other brother who grew to manhood being about 14 years and about six months older than myself. My parents were Jesse and Elizabeth Corn, my father being crippled from childhood from rheumatism located in his feet, never could walk without a cane, consequently could not labor as most men, he being a justice for fifty-four years, holding some public office usually all his life. He was a member of the Primitive Baptist church before I was born. My mother was also professor and strong believer in the Primitive Baptist faith and order, never having joined the church. They were strict disciplinarians in their family, impressing upon the children the great necessity of truth, honesty and virtue. My father being a man in moderate circumstances consequently we, his children, had to labor hard, which deprived them of much opportunity of going to school, there being then no such thing as public schools, consequently I received quite a limited amount of education. Learning to read and write very imperfectly, going as far as rule of three in Pike's old arithmetic, I serving my father until being 21 years of age, then setting out trying to make a living in this world, hired to my father for a

two-year-old colt and a few barrels of corn. I feel to say the Lord has blessed my efforts to live an honest and upright life, though I have been in great straits and did not see how I could get out. I feel to say the Lord always opened up a way, I today, though not rich, have a sufficiency of this world's goods to keep me comfortable, and if I ever wronged a man out of a cent or failed to pay every cent that I owed to any man and he will make me sensible of the fact I will pay him fourfold. I have tried to live a moral and sober life, have used some spirits during life. I have never been intoxicated nor have I ever gone to a bar-room and bought a drink of intoxicating spirits, never have been warranted or sued on any of my contracts with my fellow man.

I will now give some of the reasons for a hope beyond death. When I was quite a child I had serious thoughts on death and eternity, frequently having dreams in regard to the same, like all children I would tell them to my mother. She would say to me these are loud calls to you, but I hardly knew the meaning of what she said. These thoughts and impressions followed me to manhood. I became fond of young and gay company, especially decent young ladies, desiring to have my pleasure with them. Often have I asked the Lord to remove these impressions from me, promising if he would until I was married, I would turn and be good, believing as most of Adam's children that I could bring the Lord under obligations to save me. It seems to me for a time the Lord gave me over to my desires. I became fond of dancing, so much so that I could not control myself when the music started. Notwithstanding this at times I would become greatly distressed on account of it. So in the year 1858 I solemnly promised the Lord if he would forgive me I would not dance again. The Christmas following, myself and

another young man came to Franklin county, near where I live, to spend the Christmas. We met with two young ladies who attracted us here on Sunday at Union church. That night we spent the night at the father's of one of the young ladies. The next day the lady whom I was with invited me out to the home of the other young lady. As we went our crowd increased—it being a house in which they admitted dancing. They had a dance there that night. The young lady whom I was with invited me out to dance with her. I thinking it ungentlemanly to refuse, went. I think we were the last couple that went out. I remained out a short time on the floor. I do not think any criminal on the gallows ever felt more condemned than I. I felt I would sink on the floor. I felt sensible that I had lied to God, having remembered my vow. I framed an excuse that I was sick. I laid down on the bed and did not mix any more with the company that night. Next morning I proposed to the young man that we go back to Patrick. He said no, we came to see our fun, let's have it out. I told him he could do as he pleased, that I was going to Patrick. Breakfast being over, I saddled my horse and accordingly went, feeling as I suppose, as a bird liberated from a cage. My troubles continued more or less from then on. In 1859 I became engaged to my wife, Nancy C. Turner, with the understanding we were to be married the next fall or winter. My troubles continued to grow upon me more or less all the while. The June of that year, 1850, there was an association at Jacks Creek church, Patrick county, Va. I together with other young company, stopped at my wife's fathers until bed time. We passed the time as young people will, talking and laughing. I having to return home to go with my sisters to the association next day, I at bed

time left for home. I was meditating how I had spent the day and night. I became awfully distressed. I was riding along and crying and trying to pray, it seeming to me I had committed an unpardonable sin, and there was no hope for me. There seemed to be a voice speaking within me, "He that hath begun a good work in you will perform it until the day of Jesus Christ." Not being familiar with the scripture, I did not know it was scriptural language. It created within me a little hope for mercy in the future. I went on in great distress more or less through the summer and fall, remembering I had promised the Lord if he would spare me until I was married, that I would then try to serve Him. The very thought of marrying became a terror to me. Not wishing any one should know the condition I was in, I did not see how I could possibly keep it hid from a wife. I had no personal objections to her and I continued in this state until the fall. The time we had agreed to marry was approaching. It did not seem possible for me to enter into the married state, if I could live to the time, which I did not think I would do. I went on in this condition until October 24, 1859, when I had given up all hope. Before I laid down at night I went out to pray, not thinking I would live to see another day. Fearing the family would mistrust something, I returned and went up stairs to bed, lying on my back near the position of any one in death, meditating and trying to pray for mercy, verily believing I had a breast disease, which would soon end my days. How long I had been in bed I do not know. I know I had not slept any when all of a sudden there appeared to shine a light all around me, and to my inmost soul the burden from my heart passed away. I clapped my hands to my breast, believing I was changed soul and body. There ran

through my mind a verse of two poets.

The first was:

"I love my blessed Saviour,
And I am His forever, if I faithful
prove."

The second was:

"Oh, may I worthy prove to see
Saints in full prosperity;
To see the bride, the glittering bride,
Seated by the Saviour's side."

The family had not all gone to bed yet. I thought I would have to go down and tell them the great things I hoped the Lord had done for me. The thought occurred to my mind that I had better keep it to myself as I might be deceived.

I lay in a state of peace and composure, feeling I loved the Lord and all created things. I could not then remember but one human being who had aught against me. A short time before an old lady had given me a terrible tongue lashing about my father's hogs getting into her corn. She was the first person I thought of. I felt if she were present I could have taken her in my arms. The next was my promised wife and every obstacle seemed to be removed from our being joined together.

I thought I saw the plan of salvation so plain if she had been present I could have shown it to her. Two days after this had transpired old Brother Joshua Adams had an appointment at a grave yard in the woods. He came by my father's on his way. My sister and myself went with him to the meeting, she being a member of the church. They rode along together talking about the subject of religion and experimental godliness. I rode along behind them listening to them, shedding tears frequently, cautious to keep it concealed from them. Arriving at the place appointed, I took a seat by a gum

tree in the front of the stand, having been accustomed to hearing Brother Adams all my life, yet I thought on this occasion he preached altogether different to me. I enjoyed the meeting, returned home that evening in a state of enjoyment in my feelings. Between that time and the going down of the sun I was thrown into doubting castle; my joy was gone, my burden also, and I thought I was deceived in the whole matter, praying to the Lord, if I was deceived he would undeceive me. I laid down in this condition in great distress of mind, praying to the Lord to make it manifest to me whether I was deceived or not. Whilst lying on the bed, the plan of salvation was opened so plainly that I saw how sinners were justified through the righteousness of Jesus Christ. At this time my soul was so filled with love that I arose from my bed and went down stairs. The family had not yet gone to bed. I told some of the wonderful things I hope I had experienced affecting the family very much, myself shedding tears of joy. The Sunday following this event I attended a funeral service at a neighbor's house, conducted by Elders Cassell and Lackey. I thought they preached wonderful and had a good meeting. I became much carried away in feelings, there being present most of my young comrades, and I feeling so much overjoyed and viewing so much beauty, I thought I could show it to them, which I undertook to do by talking to them, which was like casting straws before the wind. I saw it took a higher power than man to open the eyes of the blind. I now passed to the 15th day of December, 1859, which time my wife and myself were joined together. I can truthfully say as the wise man, to-wit, Solomon, that a good woman is the gift of the Lord. We have been living together about 48 years. Other men may have as good

a woman for their wife, but none better. She has been blessed with good health and constitution, never having to call a doctor but on one occasion. By this union there were nine children born, five daughters and four sons; five of them being now dead, three sons and one daughter having died in infantile state, one daughter dying leaving four children. I entertain a hope she is at rest. I entertain no fears as regards the four that died in infancy, for Jesus said: "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven." Three daughters and one son are living, two daughters, members of the Primitive Baptist church; the other daughter and son having made no open confession.

I will now give some of the reasons why I ever embarked in the ministry. I was more or less impressed from the time I professed a hope, viewing it all the while, it being a matter too great for me to undertake, pleading my ignorance, my poverty, my illiteracy and a growing family. I went on in this way until the year 1861. That awful war between the States came up. Thinking to get rid of such great impressions in part, though being opposed to the idea of secession, I volunteered to fight for the Southern cause, enlisting for twelve months, thinking if my life be spared I would then be permitted to return to my family. The time expired, I was then conscripted for the war. Feeling today it was unjust, having ever been accustomed to have a say in all contracts, yet I submitted and tried to discharge my duty to my country, often promising the Lord if spared I would return and devote my service to his cause. In May, 1863, through the aid of friends, I was enabled to procure a substitute. I was liberated to return to my family, which consisted of wife and child. Finding what little we had almost exhausted, I was enabled to

make some crop that year (1863). November, 1863, I was again called into service, my substitute papers being taken away from me. I was enabled to get a detail at a government furnace. My occupation was wood cutter and had to cut nine cords per week with but very little compensation. Mr. Barksdale, the man by whom I was detailed, favored me by hiring me a colored boy which enabled me to put up the wood in half the time. The other half I worked at home, making enough to go upon. This service was from November, 1863, to the surrender. During this time being so torn up and having to work so hard, it seems I had but little thoughts of my promises to the Lord during my stay in the army. Peace having been made and having been set at liberty again, I set to work with great expectations to make and accumulate. The land I was cultivating lay on Goblintown Creek, Patrick county, Va. During this summer I was greatly impressed with the weight of the ministry; so much that I had often to leave my occupation and repair to the woods. There is one place I often resorted to at a bank at a curve in the road, near the house I then lived in. If it could speak it would testify to my pleadings to the Lord to excuse me. Things passed on with me until the 18th day of August, when the Lord sent the greatest flood in the stream I lived upon that has ever been known by the oldest citizens in that country, destroying nearly the entire crop I had then growing. I viewed it as a judgment sent on me for disobedience. Up to this I had resolved not to tell mortal man what had been working in my breast. The Sunday following this great flood a brother-in-law visited us whom I had great confidence in as being a Christian. I being so distressed revealed a portion of my distress to him. He seemed not to understand my con-

dition, which made me think I was a deceived man in the whole matter. I then resolved I would die with the secret in my breast, yet my burden grew greater and greater. I would dream at nights of being before great congregations, in the day my constant thought, until my condition became such that I felt constrained to name it to Brother Radford, a preacher. He seemed to comprehend my case. Said I would have to preach. This seemed to add to my distressed feeling. I was not sufficient for such a thing. He began to spread it abroad. The brethren began to talk to me and invite me to preach, which was very objectionable at that time to my wife. She pleaded poverty, together with a growing family, saying she wished the brethren would quit talking to me on that subject; that if they didn't she feared I would lose my mind. Things remained in this manner until the fourth Sunday in November, 1865, my wife being a professor, having professed during my stay in the army, not having yet joined the church, she became greatly impressed on the duty of her joining the church. During this time she had a dream which I think was instrumental in bringing her to the church. She dreamed she was in a new building which belonged to her father. She looked over her head and there were many wheels in the building. She touched one and started all of them to going. She went before the church Saturday before the fourth Sunday in November, 1865, was cordially received into the fellowship of the church and was baptized the following day, she spending the night at her brother-in-law's near the church. I returned home, about eight miles. I had a dream that night which I will here omit owing to length. I was so impressed with the dream when I reached the church Sunday morning with a view to relieve my feelings I took Brethren Daniel P.

Helms and George Prillaman aside and told them some of my feelings. After listening to me for some time Brother Prillaman answered me by saying, a way should be opened. I told him no, I was too ignorant a man for that. His answer was: You are young and the Lord is able. After the hour of service came they invited me on the stand and urged me to go. Elders W. R. Radford and Giles Martain being present, I took a seat between them. I hardly had strength to mount the stand. Old Sister Betsy Ingram coming in about this time looked up and saw me setting there. Said she dreamed last night there were three preachers there and I was one of them. When service was opened they put me forward. I arose with great fear and trembling. I sang and tried to pray; afterwards talked a little and cried a heap, yet I felt calm and easy and greatly relieved in body and mind. I had obtained what I had long greatly desired—an ease of conscience. This I thought would be the last of it, having no idea of trying to preach agam. My mind was calm until Tuesday night following while riding up Goblin-town Creek returning home after night the thought rushed in my mind: People would say I was going to preach, which threw me in a greatly distressed mind and feelings. I was crying and pleading with the Lord to excuse me from such a task, when there seemed to be a voice to be speaking within me saying: "Fear not to go forward and discharge your duty, for no evil will come unto you." So I have continued until the present time trying to publish the glorious gospel of the Son of Man, having passed through many and varying experiences, sometimes experiencing the greatest of pleasure in publishing the name of the Lord; at other times feeling that I had disgraced His glorious cause and name, which has caused me

many times to think I would not speak again in his name.

I will here say, as the Apostle Paul: "By the grace of God I am what I am."

My life has been a great mystery to me, and when looking back over the same I cannot see where I have ever done anything where I can bring the Lord under any obligations to me, hence if I am saved it is mercy and mercy alone.

Now, in conclusion, I will say I believe the church stood complete in the mind and purpose of God long ere the dust of the earth was fashioned, and I further believe that God will eventually gather all the elect family into the triumphant kingdom of heaven, and in spite of all that man and devils can do, that God will save all He gave in the covenant. I further believe that all the works of man will never add one to the kingdom of God, to them Christ died for. I will now close by saying that I have been impressed to write a brief sketch of my life and experience, for my children and succeeding generations praying God that it may please him to make it for their blessing and instruction. I feel to say, according to nature, I can't remain here long, now being in my 74th year, my brothers and sisters having all passed over the river of death. They all being members of some so-called church, but one, the one being no member of any church being a strong believer in the old Baptists, four of my sisters belonged to the Primitive Baptist church and died in that faith. My oldest brother being a Methodist preacher from my earliest recollection of him, one sister belonging to the Campbellite church, one to the Episcopal church, one to the Missionary Baptists, two to the Methodists. I know not yet, but hope that they were prepared for death, there being one thing evident: God hath disposed with them in justice and

mercy, as he will do with all mankind. I will now close by saying that I have only given an outline of my life and experience, believing if this should ever appear in print that it will be greatly criticized by skeptics, but God who knows all the hearts of men, knows I have tried to express things just as they transpired with me.

I will now close by saying I will die and appear in judgment on the things herein written.

PETER CORN.

April 6th, 1907.

P. S.—Having failed to put it in the proper place, I here say I was received into the church at Union, the 4th Saturday in March, 1860, and was baptised the 3rd Sunday in April, 1860, by Elder Joshua Adams.

Raleigh, N. C., March 28, 1907.

Mr. A. D. Johnson, very dear brother in Christ I hope, though I feel so little, so unworthy to call one brother that I esteem so high as I do you. I feel like you are so much better than I am. If I am one of the Lord's little ones surely I am the least of all. I have thought a sight about you since I saw you last, and for the last few nights you have been on my mind almost all the time. I do want to see you so bad, and brother Jones and brother Coats. It seems like it has been so long since I saw you all and heard you preach. I have not heard but two sermons since we moved down here, and that was brother Hall. I am getting so hungry. I was sick with La-Grippe last meeting, and could not go. I do hope we can go to the next meeting. I would be so glad if you and Brother Jones would come. I dreamed the other night of seeing brother Coats. I thought I saw him baptized and then I thought he baptized me, and I shouted. It seemed like I was so happy and then I woke up and found it all a dream. I dreamed it three times

that night, and oh, if I could feel that way when I am awake. I felt so good. I feel so sinful, so unworthy, so little and weak. What is the matter? I am so fearful I am deceived in the whole matter, and have deceived all the rest. It seems like the older I get the more I can see of self, and oh how sinful I am. It seems like when I would do right, evil is present, and oh what shall I do. Brother is it so with you? I feel like all the rest are so much better than I am. If I could walk as near right as I see others do, I would feel so much better. I must close as it is bed time and I feel like you will get tired of reading this scribble. I feel like if I could write as sweet and comforting a letter, as you do to me I would love to write. You don't know how anxious I have been to get a letter from you. Please write soon and a long letter. Love to you and family, and also to Brother Jones and Brother Coats. Tell them to remember me at a throne of grace, and you please do the same. Please come to see us if you have a mind to, and can see the way open. We will be so glad to see you at any time. As ever your sister in hope,

MARTHA J. SUGGS.

Dear Brother Gold: I feel that I am compelled to write to you this morning. I have had some impression, or at least I believe that I have for sometime to write to you, but feeling they were only imagination, I have put it off until now. I will tell you why I have submitted to the impression. Night before last I lay down early after a hard day's work. Before going to sleep I tried to ask the good Lord for his blessings to rest upon us in the future as they had in the past, and all of a sudden my poor heart was filled with praise to our Redeemer, so much so that my prayer was turned to praise, and it was with great difficulty that I held my peace from

praising Him aloud. I wished that I was alone so that I might shout aloud his praises without disturbing any one.

I viewed Christ as my complete Saviour and Redeemer, the Captain of my salvation, both for time and eternity, the one altogether lovely, and the chiefest among ten thousand.

I felt like I wanted to tell what a dear and precious visit I had received from the Saviour of sinners, that He had come to me and had one time more blessed me with the assurance that I was his and He was mine.

Yesterday the impression to write was resting heavily on me when I said I can't write, if I should write someone will say she just wrote to have her name in the paper. Then I was seized with a pain in my breast that I can't describe. I sat speechless for a while. The first word I said was, Oh Lord, if it is thy will for me to write for the Landmark remove this pain from my breast, and then I will know that the impression is of Thee, and I will write to Brother Gold. The pain was instantly removed and then I wished that I never had made such a vow, for Solomon said, Better is it that thou shouldest not vow, than that thou shouldest vow and not pay.

So dear reader, if this ever comes before the public you will see why I am constrained to write.

I don't know that it will be any comfort to any one, but I feel like it will be a relief to me in doing the commandment of the Lord.

Brother Gold, did you ever pray to the Lord to make your duty plain to you, or show you what your duty was and you would perform the same, and then after He made it so plain to you that you could not doubt it, then you were not willing to do it?

If I was competent to advise I would like to advise each one when he receives a commandment of the Lord to obey.

Samuel says, behold, to obey is better than sacrifice, and to hearken than the fat of rams. I want to admonish the young people, you that are blessed with good parents to obey them as near as you can. They will give you good advice, and if you don't obey them while they are living, soon it will make your hearts ache when you view their lifeless forms, shrouded for the cold clay, when you think and can see many things where you disobeyed them, and know you can never call them back. I lived with my mother as long as she lived, and if I ever did one thing she told me not to do I don't know it, and yet I might have done more for her than I did do; and since she is gone I look around at the old sisters in our church and think of my dear mother and her seat being vacant. Right here is an aching void the world can never fill. I do love those dear old sisters: they are jewels to the church.

Children and young people, honor your parents while they live, don't wait till they are dead to place flowers over their graves, strow them along life's journey while they can know you love them, and can make the journey through life more pleasant in their declining days, don't forsake your old parents and grand-parents when they get old and can't do any thing for you any more. Paul said, honor thy father and mother which is the first commandment with promise, that it may be well with thee and thou mayest live long upon the earth. If you don't live with your parents visit them as often as you can, cheer them with your presence; they love to see their children come; don't stay away because there is nothing there to entertain you. Don't say, I don't like to go there, there is not anybody there but old folks, and I can't have any fun when I do go there. You that have the opportunity visit the sick. James said: Pure religion and undefiled before God and the Father

is this, to visit the fatherless and widows in their afflictions and to keep himself unspotted from the world. I appeal to our church members. How many of you are walking in white? I want to encouraged all to help their pastor: I believe the most of the members could help him some if they were prompted by the right spirit. I don't want any one to think that I want to set forth the idea that they could all give him money, if they would do it: but let me ask you, are there not many ways in which you could help him? I will answer, yes. There are some that help him in many ways, and there are some that don't help him at all, if they do they have got a poor way to show it. I want to name some of the ways in which you can help your pastor if you are too poor to give him money. Go to your stated meetings every time you can, don't let your work at any time keep you from your meetings. If you are hindered by sickness pray for him, for the effectual fervent prayer of the righteous availeth much.

How many of us pray for our pastors when they are away from us? How many are they that minister to him of their carnal things when they have been blessed to have him preach the unsearchable riches of Christ. Brother deacons, I appeal to you, look after the poor and needy of your churches, look after the needs of your pastor. There are some that don't seem to think they need anything, only to take care of him while he is with you. Some have families altogether dependent on him for their support, and he a poor man, not able to lose his time to serve you for nothing; yet if he don't come some will say I wonder why he has not come? I wish every member that is able would be as faithful as our pastor is. Serve him as true and faithful as he does us: then we would have a lively church.

If our preachers tell them of their duty some one will say he hinted a

right smart for money today.

This is one reason why I ask our deacons to look after those things, and don't wait for them to tell you what your duty is. It is laid down in the written word of truth.

Brother Gold, I had not thought of getting on this subject, but when it came on my mind it was write that or nothing, and I knew the consequences if I did not write, so I have just written as said in the start to have a satisfied mind.

I have heard the remark made about some pieces in the Landmark that I don't understand that piece.

CYNTHIA L. WILLIAMS.

Jubilee, N. C., April 21, R. 1.

REMARKS: Sister Williams, you have done well to write as you have, and the brethren will do well to give good heed to it. P. D. G.

Cherry, N. C., April 5, 1907.

Dear Brother Gold: I send you a letter written by Bro. W. H. McCleary and sent to me from Norfolk, Va.

I would be pleased to see you. I have not seen you since the Association at Concord. Please give your view of the staff or ladder that Brother McCleary saw, and oblige.

N. W. AMBROSE.

Dear Brother: I had a vision since I wrote to the church. There was preaching, but I know not the place. Some of the brethren said to me, get up and talk some for the brethren. As I arose to speak this was presented to my mind, God's kind and tender care over the worm that he has created that roots in the ground and finds substance and grows thereby. Much more does He care for his children for whom Christ shed his blood. As I was speaking and waving my right hand I discovered a bright staff in my right hand. I cannot give you a report of all I said. There was a ladder given me to fold I cannot tell what it was made of, though

not of wood. I could not fold it out, neither one side at a time; but had to fold each side at the same time, and to fold each side toward the other.

I thought I had something I would keep to myself, but I had to tell my wife and then my mind led me to tell you all.

So many times has the Lord shown me these glorious visions and then to think how sinful I am makes me weep. For what is man that God should be so mindful of him? It is through his kindness and tender mercy that I am living today.

Dear brethren, God has been gracious to me, I am not worthy of the least of all his mercies. He has brought me through many dangers, seen and unseen.

Pray for me, a poor sinner.

W. H. McCLEARY.

REMARKS: The bright staff in his right hand is the support, experience, strength and deliverance God gives to his people which upholds, sustains and emboldens them in their sojourn through life.

Jacob leaned on his staff. He was a lame man, a type of all God's people. He leaned on his staff and worshipped God at the end of his life, and was gathered to his people. The rod and staff are wonderful comforters to Israel even in the valley and shadow of death.

When Jesus sent out his disciples each took one staff, for he said carry not two staves. Some took two, so if one broke or was lost they could use the other. But the Lord's people need only one, as there are no accidents in their pilgrimage.

The folding ladder was the hidden mysterious way of winding stairs through which Israel ascends. It is equal and folds within, so that the outside world cannot see it. It is hidden from the wisdom of the world, and from the vulture's eye.

What he was to tell to his wife is also to be known to all the family. That which is told us in secret is to be proclaimed on the mountain top. The blessings are for the entire household.

P. D. G.

Xenia, Ohio, March 6, 1907.

Elder Gold, Dear Brother, if a poor sinner like me is permitted to say so: I feel like I want to cast in my little mite too if you think it worthy a place in your valuable paper. The brothers and sisters have told my experience from beginning to ending, and I want them to know it. It has been on my mind for some time to write for the Landmark, but trying to get good enough I have put it off until now I feel meaner now than I did twenty years ago when it came on me. If I have ever been struck under conviction it was when a small girl when my first thought came to go to hell and burn years without end. O how alarming was that to my poor soul, and there I felt to be condemned before a holy God. I tried to beg the Lord with all my strength to save a poor sinner like me. Instead of getting better it seemed to me I grew worse. It seemed to me that death was fast approaching, and hell would be my home. Everything looked like death to me. When the sun would set and when it would rise I did not expect to see it set. O at this time I would have changed states with anything that God had made that had no soul to save. All that I could do I did. I felt death when it struck me, when something seemed to speak to me and say you are dying, where are your good works. Right then I felt that I had never done a good deed to save me. I then saw all the power was in the Lord, and it was through his mercy I was saved. I then was snatched away from this world, and my jaws were stiff and my tongue was silent, but my heart was begging for

mercy and when I was brought back to this world it seemed that I was not like I was before and things did not seem as they did. Everything was bowed in humility to God. I did not take this for a change, and the thought came to me to ask the Lord to show me where I stood. I tried to ask him and here was my evidence, found on page 394, in Lloyd's Hymn Book, though I had not seen the book at that time, nor heard the song, but it was repeated from first to last, and the last verse I was to sing. Then I could not control myself. I went to see a good old Baptist to tell her what had happened to me. She said I had religion. This I did not believe. I went on in this for some time and the same words came again, ask the Lord to show you where you stand, and before I got out of the house it seemed that every thing was struck silent, and some one began to talk to me and said that night you died you were changed. Then there seemed to be a lick struck my heart and something went out of it, then praising the Lord began in there. Then amazing grace was sung and I felt a change, then the church came before me at once and I could not rest again. So on Saturday, before the second Sunday in June, 1885, I went before the church at Bush Arbor and was received in the fellowship of said church and baptized the next day by F. L. Oakly, and that was a happy day with me. Now be not deceived. I have told you the truth. If ever I believed, it was in my youth. Now tell me your feelings. Do as you think best with this and all will be well. I hope you can read it for I am a very poor scholar. I humbly ask the prayers of all Christians. A sister I hope.

SARAH WALKER.

Ether, N. C., March 10th, 1907.

Brother Gold: I was reading the other night the 14th John, and found

a word in the second and third verses that arrested my mind, and I can't get away from it. (Jesus speaking to his little ones, and if I go and prepare a place.) The word that arrested my mind was prepare. The question is this, What did Christ have to do? I know if I ask the Lord in faith he will give it. Brother Gold, if you have a mind on the work what Christ done, let me know through the Landmark. I have asked several what he did, and nobody is able to tell me. I sometimes feel like one alone, that there is no account given it, but sometimes he smiles on me and causes my soul to rest. The Lord smiled on me at our meeting in February on Sunday while singing the last hymn, and my soul has been full ever since. I freely pray for those that cause me trouble. My soul is resting. It seems that I will have to try to tell you what the Lord has shown me. I was carried out in the woods and placed on the east side of two engines; one was standing as it had been running south, west and east, the other as it had been running north east, and each one had seven coaches. They had no steam in them. I stood wondering what they meant. I saw nobody. I turned around. On the side of me were four more as they had been running, a north east course standing beside each other about twenty steps apart, having seven coaches to each engine. It was the prettiest sight I ever saw. My natural eyes have never seen half such a beauty. On the left side of each train was a row of bones. The size of the bones was from one foot square to two feet, and each row seven feet wide. These bones reached from one end of these four trains to the other, and they were seven feet high at the end where the engine was and went off tapering at the other end, and not so high. I looked on and wondered what this should mean, and yet had not seen any body. The first thing I knew I was standing

on the east side of these four beautiful trains. Suddenly I heard a voice speak to me, have you seen the other train? I looked around and saw a man standing at the head of these four trains. I said no. He said I ought to see it, for it is the prettiest water your eyes ever saw. This man was six feet high. He was the prettiest dressed man I ever saw. There was not a wrinkle in it. I looked southeast about fifty yards, and there stood the other train which made seven. The water was pouring out of that boiler seven feet wide and seven feet high. It was the filthiest water I ever saw. This is what was shown me on Friday night before the first Sunday in January, 1906. I wondered what this meant. The second Sunday night of the same month I was shown partly what this meant. Brother Gold, I don't want to worry you, but I want the Lord's little ones to know what he has done for me so they can rejoice with poor me. I read that the dead in Christ shall rise first. It came to me that these two trains had gathered together those that are dead in Christ, and he has placed them by the side of these four other trains showing me that they are ready. These two first trains show the power of God. These other four that were so beautiful show peace and love. That man that I saw at the head of these four trains is Christ. Brother Gold, I don't think I could have stood any more while in nature. If heaven is better than this, it is worth waiting for. A few nights after I was shown what the seven trains meant, I read Christ said other sheep I have. This filthy water is the sins of these other sheep that the Lord is washing away and preparing for the fold.

I remain your brother if I am not deceived.

NATHANIEL TUCKER.

Remarks: Jesus said, I go to pre-

pare a place for you. In holy writ it is said the sheep shall enter into the kingdom prepared for them from the foundation of the world. Then this is not that place or state.

Jesus said, "in my Father's house are many mansions. I go to prepare a place for you, and if I go I will come again and take you to myself that where I am there ye may be also."

Now where are the people of God until Jesus shall come again and take them to himself in heaven to behold the glory he had with the Father before the world was? He is not yet some in that sense. The final resurrection has not yet taken place. The High Priest has not come out of the Holy of Holies which is heaven, but is now on the right hand of the majesty on high where he ever lives to make intercession for the saints.

The heavens must receive him until the restitution of all things promised by God since the world began, and when he shall have put down all rule and every enemy then he will deliver up the Kingdom of God even the Father. This will be after the last enemy death is destroyed.

During or until this time the saints on earth have a place or mansion prepared for each one of them in the rest that remains to the people of God—in the church of Jesus Christ. This rest or mansion was not prepared for them until Jesus had finished the work that God gave unto him to do on earth so that he could enter into his glory.

The church with its love, joy, peace and home comforts for the pilgrims and strangers that have no abiding city on earth is a mansion of rest for them. What comfort we we receive in baptism—in meeting with the saints and singing praises to God. In troubles and afflictions there is a mansion of rest in communing with the brethren and praying one for another.

These blessings were not prepared for them until Jesus ascended on high and entered on his priesthood to make intercession for the saints. Jesus came into the world to redeem those the Father had given him from all iniquity, and purify unto himself a peculiar people zealous of good works. In this obedience of faith they shall have rest unto their souls.

They are to endure, watch, pray and wait for and hasten unto his appearing. For unto them that look for him and love his appearing he shall come again without sin unto salvation. Then shall the end come. The train that fills the temple shall then take them home to glory.

What manner of persons ought we to be in all holy conversation, endeavoring to keep the unity of the spirit in the bond of peace, praying one for another, and walking in the spirit.

P. D. G.

Dear Brother Gold: To relieve my mind I will try to write a sketch of what I hope have been the dealings of the Lord with me. I have been impressed to do this ever since I received a hope, but put it off from time to time, till last July I had an abscess on my right hand, and while suffering agonies with it, was made willing and promised the Lord if he would restore the use of it again I would make the attempt. So I will now pay that I vowed. From childhood I had serious thoughts at times concerning my future welfare, but thought when I got ready I could get religion, but before I got ready I found it beyond my power. For by grace ye are saved through faith, and that not of yourselves, 'tis the gift of God. So that completely cut me off and I was made to believe in salvation by grace. In August of 1892, while at church, I began to feel very serious and after returning home, was in so much trouble I went to my

room, locked the door, and there gave vent to my feelings in tears. It appeared to me that every sin I ever committed, rose like a mound before my eyes. My tongue can't tell my feelings at that time. I was ten thousand talents in debt, with not a farthing to pay. Oh, such anguish of heart I then felt; could do nothing but cry and plead for mercy, knowing at the same time I did not merit it, but could not help begging the Lord to have mercy on me. Thought I was going to lose my mind and that troubled me lots, for I had a horror of being crazy.

I tried to ask the Lord what was the matter with me, and these words came to me. 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. This gave me some comfort, for I then thought it must be the dealings of the Lord with me, and if so it would work out all right. A few days after I was meditating on my condition when these words come to me I have been with thee in the sixth trouble, and in the seventh and will not forsake thee. That seemed like a promise to me, and often when I am cast down and have to go back there, for God is not slack in his promises. My deliverance was not quick and bright like I hear of some, but was like the one carrying a bag of sand and some one relieved sticking a knife in it until all had oozed out. My burden gradually went off. Then my mind was directed to the Baptist church, but I was afraid I was deceived and would deceive the church, also felt too unworthy for he that eateth and drinketh unworthily, eateth and drinketh damnation to himself. I could not get around that for it was too serious for me to engage in. I was like Gideon, and wanted signs and tried to ask for them, and believe they were given. By this ye know we have passed from death unto life, because ye love

the brethren. I thought and did know this but did not heed it and went on my rebellious way for ten years and got to where I was continually looking for judgment, and was afraid some of my family would be taken away.

One day my little boy was playing in his swing and it fell giving him a death blow. His papa started for medical aid, but he died in a few minutes. I stood by him alone knowing that he was dying and his little brother screaming around him, but could do nothing to relieve one nor comfort the other.

While in this dilemma this was made manifest to me. Here is your judgment, this is what you have been looking for. I then felt like my child's life was sacrificed for my disobedience and could then exclaim, Oh wretched one that I am, what could have hurt me any worse than this? I was then willing to be baptized or ~~do~~ anything God required of me, for I had learned obedience by the things I had suffered. I went before the church at Yopps, Saturday before the second Sunday in September, 1904, was received and baptized the next day by Elder C. C. Brown.

There is only one thing I have to regret and that is I did not comply sooner. I did not know there was so much comfort in it. Though my unworthiness causes me to feel very little, I can't live as I would like, for when I would do good evil is too often present.

If I understand aright when God forms the indwelling light of a sinner it creates a darkness that is felt and an evil in himself that is abhorred. So if God did not form this intelligence in our soul we would yet remain in our sin and never have tasted the bitterness. Then as the Lord knows them that are his, so unto us is given the knowledge of a glorious and divine life which is precious. The great question with me is, am I one of that body.

But I live only by hope, for hope is the anchor to the soul, both sure and steadfast.

Brother Gold, if you think this is worthy of space in your valuable paper please publish, if not cast it aside.

Brethren and sisters pray for me, that I may be kept by the power of God through faith unto salvation, ready to be revealed in the last time.

Your little sister,
ELLEN MEDFORD.

Dixon, N. C.

Taylor, R. F. D. No. 1, N. C.,
March 11, 1907.

Elder P. D. Gold, Dear Brother: I feel somewhat impressed to write for publication, but don't know why I have felt the impression so much all in an instant, as it has presented itself in the word (watch), and as I write I notice that I'm lead first in the Articles of Faith and Rules of Decorum.

For as much as God hath been graciously pleased to make known unto us his revealed will and his word of truth, the great privilege of our Lord and Saviour Jesus Christ.

Now the word watch, is commanded to all. We who are baptized upon a confession of faith in Christ and joined together in a gospel church, watch ourselves and we will find that is as much as we are bound under the laws of God to do. First, get the beam out of our own eye that we may see clearly how to pick the mote out of our brother's eye. Some may say you watch me and I'll watch you. Brethren that bear watching I fear are using hypocrisy. I feel that self is the one to watch, for self is never absent. Then let us watch the anxiety of our own heart, and pray that we may be lead in the ways of our Lord that we all may have no god before the invisible God who is on high. Watch that we believe in one everlasting and true God, and in a trinity of
en

persons the Father, the Son and the Holy Ghost. Watch. We see it contained in the scriptures to be the duty of Christians to admonish one another and reprove each other if need be, but watch, that we approve each other alone, Christ-like, with pure divine love with no malice in the heart. Watch that we don't worship false gods, but look to the invisible God to aid, to protect, to lead and keep us by His power. Watch that our ways and footsteps may be directed in the pathway of our Lord and our hands and hearts may cling to the cross of Christ.

Watch, that the beginning of wisdom is the fear of God, and we should not turn after those who would destroy us, for satan is like a roaring lion, always seeking whom he can devour, and if we need information, let us search the scriptures, then we get information from the most high supreme God. Watch, that he has promised to withhold no good thing from those who love him, and will believe and be saved. O dear brethren and sisters, is this not a precious thought to think how careful God is with his own elect. (Watch), the long forbearance of his faithful love and tender mercy with this sinful world.

Watch, the 16th chapter, 1st and 2nd verses of Proverbs, The preparations of the heart in man and the answer of the tongue is from the Lord.

All the ways of a man are clean in His own eyes, but the Lord weigheth the spirits (3rd verse), Commit thy works unto the Lord and thy thoughts shall be established.

4th verse, The Lord hath made all things for himself; yea even the wicked for the day of evil.

6th verse, By mercy and truth iniquity is purged, and by the fear of the Lord men depart from evil. (Watch), is there any repentance before man is brought to fear God. I should say not. Then if we claim such religion as

sanctified in the flesh, holy, I don't see anything for such people to fear, God not excepted, but it is just such people in the world. Watch! If any one was to ask them if they ever expected to die, what would be the reply? (Yes, at the Lord's appointed time.)

Then would it not be astonishing for us to see sanctification lie down in the cold icy arms of death. Then if we should believe in holy sanctification of the flesh, we don't believe the scriptures. Watch (John 17) is what I understand to be Christ's prayer on earth. I don't find there where he prayed for the Father to sanctify them in the flesh, but sanctify them through thy truth—thy word is truth. Watch! Now who was he praying for? 9th verse, I pray for them; I pray not for the world, but for them which thou hast given me; for they are thine. Now we watch that the world is vain, for Christ knew them not and prayed not for the world, but prayed for those who would believe in the truth and keep it. If we believe the truth we have the witness within ourselves for our witness to know that we have passed from darkness to light because we love the brethren—by it we are blessed.

But O dear ones, we can rest assured through this life some rain must fall, but behind every dark and gloomy cloud there stands a bright silver face that shines in a believer's heart and bids him to take up thy cross and follow me, for no man cometh unto me except the Father draw him, and no man cometh unto the Father only through and by me, for I am the way, the truth and the life.

Some may think that heaven is liken to a large city—several ways to get there; but (watch) straight is the way and narrow is the gate, and but few enter therein. No, we find but one way. First, to fear God; second, to take up the cross and follow Christ, and this brings forth meat for repent-

ance; this brings forth our little hope to Nickodemus (St. John 3:3), except a man be born again he cannot see the kingdom of God. Watch! Do the anxiety of our hearts and the Articles of our Faith and the Rules of Decorum at our little private homes prove that we have been born again. Dear brethren and sisters, to whom it may concern, I feel that there is something to be considered along this line. Can we say that we feel that we have discharged our indispensable duties toward our fellow man? Now, a few words in Proverbs, 31:28, 31-31: Many daughters have done virtuously, but thou excellest them all. Favor is deceitful and beauty is vain, but a woman that feareth the Lord, she shall be praised. Give her of the fruit of her hands, and let her own works praise her in the gates.

Watch, the instruction of the wisest man that ever lived. Was Solomon the son of David, King of Israel, to know wisdom and instruction; to perceive the words of understanding. Watch, pray, read and ask God for heavenly wisdom, world without end. Amen.

A. W. THOMPSON.

Loganville, Wa Co., Ga.

Dear Brother Hardy: After reading your piece on the Ten Virgins, I want you to write for the Landmark on Matt. 25:14-30th. I do love to read your pieces. You give God all the glory and not man.

Your brother in hope,

B. F. BRAND.

Dear Brother Gold: I will try to comply with the above request.

The scripture to which my attention has been called is the parable of the talents, and, like it is by the parable of the virgins, the view that I may here present is as I see the matter and I present it with no desire for controversy, but I hope to the comfort of the saints and to the glory of God.

While the parable of the virgins clearly shows the difference in legalism in the foolish virgins, and the gospel in the wise virgins; the parable of the talents as clearly shows the difference in the true and faithful disciples of our Lord in the two and five talented servants, and the faithless hypocrite, Judas, in the one talented servant.

All of these characters were servants to this master. "called his own servants, and delivered unto them his goods." It was just as much the purpose of God that His Son should be betrayed into the hands of wicked men as it was that the gospel of His death and resurrection should be preached to the comfort and edification of His children. Whatever God had purposed to be done He had one to do. Therefore among the twelve disciples whom He had chosen there was the devil, Judas, who should betray him. This thing not a other disciple could do. Peter and all the other disciples could and did deny him, but not one of them could ever become a traitor to Him nor to His cause. Saul, of Tarsus, could persecute Him in the persons of His children for he had not, in any sense, ever known him. Judas had been with Him those three and one half years of His ministry, he had served in the capacity of a disciple, having received the bishoprick, and was so honored among the disciples that they had made him treasurer. (Note.—This by no means reflects on, nor abolishes the office of treasurer in the church and I hope that no one will so understand.)

Then we are led to see that when the work of a devil had to be done a devil was chosen to do it.

This was demonstrated in Israel when the Lord would sut off Ahab and his house. He choose and sent a lying spirit to put words in the mouth of Ahab's false prophets on whom he, in his wicked spirit, relied instead of listening to the true word of God by his

prophets. (For their word was by the Holy Ghost.) The choosing of this lying spirit did not make him a lying spirit for he was that before. Therefore when he was lying he was acting in his favorite capacity. Ahab's prophets were false prophets, even though they were in Israel, therefore the presence and dictations of the lying spirit did not prompt them to do an unwilling thing, but it only enabled them to better perform that which it was their will to do.

The choosing of Judas among the twelve did not make him a Peter, John nor Paul, nor did it change his nature from that of a devil but it did put him in a capacity to do that which satan desired above everything, that is the humiliation of Jesus Christ. Bro. Brand, I want you to read Psalms 109, from the 6th to 16th verse and there you will find the prayer of the Lord in his curse against this devil, Judas Iscariot.

The very sur-name of Judas was indicative of his character, Iscariot, murderer. Therefore Judas, murderer, was his name. The Lord did not do him as he did Jacob. He changed the name of Jacob (supplanter) to Israel, (prince, prevailer.) This change of name was never given to Judas, therefore he was the same murderer after being chosen that he was before. This is why the Lord said: "Have not I chosen you twelve? and one of you is a devil. He said ye are not all clean for he knew who should betray Him." Who should not who would. Therefore he was chosen unto that very end. Now, here, my brother, is the one talented servant. I don't mean THIS Man and He ALONE, but this character wherever it may be found in all the history of the church.

There is a difference in a life and a talent. A talent is a gift in life. Judas had no eternal life, he never knew the Lord to love him as did the other disciples and the holy women who

mourned and grieved because of his humiliation. He loved money, the god of the world, and could sell the Lord to obtain it. He had received a "part of this ministry." (Acts 1: 17)) This was the saying of the Holy Ghost as He spake by David. Thus it was sure, was God's word. His bishoprick or the part of this ministry was his talent. That is all he had and that is taken from him and given to another.

It appears that his part in the ministry was to look after the financial matters, and afterwards we see Paul looking after this part of the ministry. The other apostles who wrote had very little to say on financial matters, but Paul spoke freely of that as well as all other matters pertaining to the house of God. Now, may we not conclude that while Matthias was chosen to be a witness of all things that occurred from the baptism to the resurrection of Christ and to be numbered with the twelve and thus to fill the place of Judas, that this gift of the bishoprick, which was taken from Judas was given by the Holy Ghost to Paul? It appears this way to me. He never at any time conferred with the flesh and blood, but, turning all the world loose, appeared not to care for his own life (only to have food and raiment), often going in nakedness and thirsting he preached to and exhorted the churches. Is not he the servant with the five talents? I do not mean to confine this gift to him and him alone, but to those who do manifest this true spirit of Paul in his humble life and love and care for the cause of Christ in all ages of the church in her militant state. He loved his enemies and spoke no evil of those who hated him. He gave sure testimony to God's word that, "Many waters cannot quench love."

Remember that the gift of Judas was not one of the gifts of Paul for his gift, like every work of God, was per-

fect, but that gift must not be lost, it belonged to the church and the church must have its use. Therefore it is given to Paul in addition to that which he had already received and he used it well, as well as those which had been given to him.

This character and those who receive the two talents alike receive the commendations and blessings of their Lord. The five talented are not set above the two talented, but both are alike blessed with unlimited dominion. "Well done, (thou) good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord," was said to both of them, Matt. 25:21-23.

Having life in the Lord they loved His service, and as they had received their gifts just according to their capacities they went forth in the same and lived unto God. They did not murmur at Him nor His gift. How much they may have murmured against themselves is not told but their gift moved them forward in their capacities and they served the Lord and entered in with him as did the wise virgins.

The one talented servant in the evil of his heart which had not been purged brought up charges against his Lord and was finally cast into outer darkness where there was weeping and gnashing of teeth.

Outerdarkness.—Did any Christian ever get into this? I answer, No. A Christian may be a transgressor, even so much so that the church has to withdraw fellowship from him, but there is yet that glimmering hope sunk deeply down in the rock, which the storm and tempest of the outside world cannot shake, and that abiding faith—in the living God as his salvation and his strength, and that love for God and His truth from which all the world and the iniquity of satan cannot separate him, yet abiding in the heart

of that poor erring one that makes him
hungering say:

“Where is the blessedness I knew
When first I saw the Lord?
Where is the soul-refreshing view
Of Jesus, and His word?

What peaceful hours I then enjoyed!
How sweet their memory still!
But now I find an aching void
The world can never fill.”

Is that outer darkness? No, indeed. It is darkness in which the light is shining in blessed hope, causing one to hunger for the Lord. It is not that weeping and gnashing of teeth in despair, where there is, nor ever can be the least shadow of hope, nor a single ray of the golden sunlight of the bright countenance of the sun of righteousness ever to penetrate, nor from which there is absolutely no deliverance, but such is the case with the foolish virgins, and the servant from whom the talent is taken away.

I have not referred to the scripture proofs because it would make this letter so long, but can do so if it should be necessary.

I hope the dear Lord will give you comfort and enable you to judge in the light of His revelation to the praise of His glorious name.

Your brother in hope and love,
L. H. HARDY.

Reidsville, N. C.

Ferrum, Va., May 20, 1907.

Dear Brother Gold: I desire you to give your views on certain questions according to gospel discipline.

Elder “A.” and “B.” have become offendel with each others conduct. It grows until hurtful to the brethren. Elder C. having learned of the trouble between A. and B. coming in as peace-maker, sees each of the offendel parties, gets them together, and after talking

in his presence, each acknowledging his faults, agree to bury the difficulty, pledging themselves to let it remain buried, giving each other the hand of fellowship in the presence of Brother C. They pass on in peace for a space of time without any provocation on the part of A. and B. renews the attack on A., bringing the matter up again, making demands of A., which it is impossible for him to comply with. Does not B. make himself a transgressor? If so, I wish to know who is the proper person to bring him to account for it. Also what way should they proceed to bring the matter up? By answering the above at your earliest convenience through the Landmark you will greatly oblige brethren in distress.

I reached home from our Association, found all well, hope you found all yours enjoying the blessings of health. I certainly enjoyed your presence and preaching at our Association. I hope the Lord will enable you to come to see us again. I failed to go to the Mayo Association by affliction in part. Saturday and Sunday was our monthly meeting at Republican. We had Elder Ross with us, a large and attentive congregation. One precious sister was baptized. She came from the Methodist denomination. If the Lord will give you a heart to pray for me and the prosperity of Zion, please do it.

I remain your brother, I hope, in gospel bonds.

PETER CORN.

REMARKS: It looks to me that Brother B. is in fault. When brethren have a difficulty, which seems to be easy to fall into, and hard to get out of (for the flesh leads in causing troubles, and is slow to confess, for man is proud and hates to own he is wrong), and they agree to bury hard feelings, grudges and differences they should wrap up the old stinking carcass with all the clouts, rags, knives, swords,

pitchforks, tomahawks, and all the other carnal weapons, and bury them together in the same grave without ever desiring any resurrection of such a hateful mass of corruption.

The brother who dug up the old trouble is wrong, it seems to me. His church should take the matter in hand and deal with him if he does not repent.

When you are in your right mind and see one who has been wrong repent of his error and beg pardon, how lovely he appears to you. Why should it not be as good in you to humble yourself and confess your fault too? What do we gain by wrong doing or by stubbornness? We get shame and confusion of face. Be at peace among yourselves.

P. D. G.

Elder P. D. Gold, Dear Brother:— Please publish in the Landmark to wit: I resign as Clerk of Staunton River Primitive Baptist Association.

I feel to thank the brethren for their kind forbearance with my blunders. May the Lord direct them in selecting one suitable, is my prayer.

R. L. DODSON.

Danville, Va., June 21, 1907.

The Staunton River Association was appointed to be held with the church at Strawberry, Pittsylvania county, Va., beginning on Friday before the second Sunday in August, 1907, and continue for three days. All lovers of truth are cordially invited, especially the ministering brethren. Those desiring to be met will please notify me the week before, and they will be met at Dry Fork, the nearest depot, on Thursday p. m.

J. C. MITCHELL, Clerk.

Whitmell, Va.

If any brother or friend has any money on hand for the church house in Wadesboro, N. C., he will please send it to Brother Adam Green at Wadesboro, N. C.

ZION'S LANDMARK

P. D. GOLD, - - - Wilson N. C.
P. G. LESTER - - - Floyd, Va.
"Remove not the Ancient Landmark which
thy Fathers have set."

VOLUME XL. - - - No. 16.

WILSON, N. C., JULY 1, 1907.

Entered at the Post Office at Wilson, N. C.,
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EDITORIAL

CHASTE, KEEPERS AT HOME.

My view is requested by Brother M. V. Ashworth, of Titus 2:5, "To be discreet, chaste, keepers at home, good obedient to their own husbands, that the word of God be not blasphemed."

The subject matter is Paul's instruction to Titus concerning what he should teach, "But speak thou the things which become sound doctrine."

Observe that the instruction to Titus is to speak the things which become sound doctrine. If there should be any unrighteous or unbecoming conduct that would be against sound doctrine. Nothing could prove doctrine to be sound that is itself corrupt or unsound. Sound doctrine will always produce good, wholesome conduct in all those that truly love sound doctrine. Make the tree good and the fruit will be good. No fruit that is not good could ever show or prove a tree that bears it to be good.

By doctrine is meant a system of principles maintained or held by a people. The Bible doctrine is the setting forth or declaration of the truth of God. His doctrine comes from heaven and is the only pure, unmixed truth ever known.

The preaching or teaching of this glorious system sets forth that which is believed and held by those taught of

God, and is always productive of good order and good behaviour. In all the teaching of the prophets who declared what should be, and of the apostles who declare what is already accomplished, the teaching honors God, and produces good conduct among the followers of Jesus Christ. Hence, we know that any one guilty of wrong conduct is not in that matter taught of God, and hence cannot in that matter be fellowshipped by the church of God. If any come bringing not this doctrine receive him not into your house, nor bid him Godspeak. If they speak not according to the law and the testimony or witness it is because there is no light in them.

Among the things taught is how wives should behave themselves. They should be discreet or prudent, wise, in their conduct and conversation. They should be chaste or pure in their speech and conduct. They should be keepers at home—not running about and wanting to rule and dictate. The place for the wife is to guide the house—to bring up her children orderly and well behaved. Modern women that are tattlers, busy-bodies, meddlers in the affairs of others, or of state, aiming to rule are wretchedly out of place and are poisoning the fountains of society.

Women that are good, obedient to their own husbands, will do more to win the esteem of the thoughtful and considerate than thousands of woman preachers or lecturers could ever do. In the place where God puts them, or where the Bible says they should occupy, they are an honor to their race and helpers to the truth. Such chaste conduct will go far toward commending the reality of the doctrine of Jesus to their husbands, because Jesus being the head of the church and the husband of his bride she honors and obeys him as her head, and a believing wife knowing this great doctrine honors Jesus her head by obeying and

honoring her earthly husband, and though he is an unbeliever yet such good and chaste conduct of his wife will commend this blessed doctrine to him.

P. D. G.

HOW IS IT?

Do we enquire wisely when we consider and wonder at the difference in mankind? Take a people separated unto the Lord from the nations of the earth, and the only one thus separated. As we read of the distinguishing mercies shown unto that people when they obeyed the Lord, and of the grievous calamities overtaking them when they forsook the Lord, we wonder why all of them did not seek the Lord and serve him.

Confining ourselves for the present to the Kings of Israel who were the leaders, we note the character of Saul, the first King, and what his wretched end was, noticing also David, his successor, and how noble was the general course of his conduct, and how God chastised him for his disobedience, but how merciful he was to him. Take the entire line of the kings and we see that a few feared God and served him, and we behold how the Lord blest such with divine favors: but that the majority of these rulers were transgressors of God's holy law, and received the due reward of their deeds. They knew that a special providence guided and guarded those that obeyed the Lord and served him, and when in their distress they called on him he delivered them; also on the other hand when any of them departed from his laws he sent calamities on them. Then why did not one obey him as well as another? A very wicked King would rise up and worship false gods, and provoke the true God to punish him, in his ungodly career. Then a King and the whole nation appeared to be under the control of this wicked King would rise up that would put away the

false gods and rebuild the ancient altars to the God of Israel, and quickly prosperity would follow, and Israel would rejoice in the Lord, and all could see that better times were theirs, and that it was not a vain thing to serve the Lord.

Now why was this? Why also in our day is it that some under the most adverse circumstances and the greatest discouragements will serve the Lord, while others surrounded with every natural inducement to obey the Lord will trample upon all the precedents to good living, and ignore every remonstrance to obedience, and seem to invite calamity by presuming to trample upon warnings of the past and the present. Why is this? Why is it that of the twelve tribes of Israel ten should be so different from the other two, going into captivity long before the others did? Why is it that some families of a tribe should differ from some others—that of two brothers, one should be so different from the other? Jesus said, have not I chosen you twelve and one of you is a devil? Two thieves are crucified, one on one side and the other on the other side of Jesus, but one is taken and the other is left. One confesses his fault and prays to Jesus, while the other sees nothing in Jesus, nor makes any supplication to him. In our day and time some see no beauty in Jesus, while others make their supplication and confession to him and follow the Lord leading godly lives. These things are apparent as occurring before our eyes. Is not the difference an internal one—the one loving the Lord and the other loving the world and the things of the world? Does not each one work out and make manifest that which is within him? Make the tree good and the fruit will be good. But who makes the tree good? What hast thou that thou hast not received?

Surely he that patiently continues in well doing shall be rewarded. If you

love that which is good you will have continuance in good doing. For that which a man loves in his heart he will seek in his daily living.

Thy people shall be willing in the day of thy power in the beauties of holiness. The love of holiness is the chief trait of their character. The trouble with them is that they do not live as righteously as they desire to do, but feel that they are utterly unable of themselves to honor the Lord God so good, gracious, holy, and righteous.

P. D. G.

APPOINTMENTS.

JOHN TRENT.

Durham, July 10 at night.
 Raleigh, 11 at night.
 Bethany, 12.
 Cross Roads, 13.
 LaGrange, 14.
 Mewborns, 15.
 Meadow, 16.
 Tysons, 17.
 Sparta, 18.
 Watson, 15.
 Conoeta, 19.
 Flat Swamp, 20.
 Skewarkey, 21.
 Smithwicks Creek, 22.
 Briery Swamp, 23.
 Great Swamp, 24.
 Red Banks, 25.
 Galloways, 26.
 Kinston, 28.
 Sandy Bottom, 29.
 Beaver Dam, 30.
 Sand Hill, 31.
 Muddy Creek, August 1.
 Simpson's Creek, 2.
 Maple Hill, 3.
 South West, 4.
 Bay, 5.
 Wilmington, 7 at night.

W. S. BROWN

Shiloh, July 6.
 Matrimony, 7.

Spray, 8.
 Goodwill, 9.
 Cascade, 10.
 Sugar Tree, 11.
 Axton, 12.
 Martinsville, 13.
 Ridgeway, 14.
 Buffalo, 15.
 Spoon Creek, 16.
 Pleasant Grove, 17.
 Russell Creek, 18.
 Snow Creek, 19.
 Northview, 20.
 Piney Grove, 21.
 Elko, 22.
 State Line, 23.
 Dig Creek, 24.
 Pilot Mountain, 25.
 Cedar Hill, 26.
 Dover, 27.
 Stewart Creek, 28.
 Volunteer, 29.

L. P. ADAMS.

Bethsaida, Saturday and 1st Sunday in July.
 New Hope, Monday.
 Bethel, Tuesday.
 Sandy Grove, Wednesday.
 Fellowship, Thursday.
 Behoboth, Friday.
 Clement, Saturday and Second Sunday.

J. A. SHAW.

Tarboro, Saturday and 1st Sunday in July.
 Conoho, Monday.
 Hamilton, at night.
 Spring Green, Tuesday.
 Flat Swamp, Wednesday.
 Bear Grass, Thursday.
 Smithwicks Creek, Friday.
 Washington, Saturday and 2nd Sunday.
 White Plains, Monday.
 Bath, Tuesday.
 North Creek, Wednesday.
 Pungo, Thursday.
 Bell Haven, Friday night.
 Beceulah, Saturday and 3rd Sunday.
 Rose Bay, Sunday night.

Fairfield, Monday night.
 Gum Neck, Tuesday night.
 Beaulah, Saturday and 3rd Sunday.
 Concord, Thursday.
 Flatty Creek, Saturday and 4th Sunday.
 Will some one meet him at Makelyville, Saturday morning before the 3rd Sunday.
 E. E. LUNDY.

J. E. WILLIAMS.

Jones Hill, August 9.
 Jerusalem, 10 and 11.
 Tysons, S. H., 12.
 Wadesboro, at night.
 Lawyers Spring, 13.
 Pleasant Grove, 14.
 Walson, 15.
 Crooked Creek, 16.
 Meadow Creek, 17 and 18.
 Conveyance needed.

D. A. MEWBORN.

Raleigh, Tuesday after fourth Sunday in July.
 Cedar Grove, Wednesday.
 Dutchville, Thursday.
 Camp Creek, Friday.
 Thence to Lower Country Line Association.
 Danville, Tuesday night after.
 Cane Creek, Wednesday.
 Malmaison, Thursday.
 Thence to Staunton River Association.
 Mountain, Monday.
 Reidsville, Tuesday night.
 Pleasant Grove, Wednesday.
 Gilliam's, Thursday.
 McRay's, Friday.
 Thence to Upper Country Line Association.
 Bunker Hill, Tuesday after.
 Saint's Delight, Wednesday.
 Winston, Thursday.
 Mt. Vernon, Friday.
 Thence to Abbott's Creek Association,
 He will need conveyance.

The Lower Country Line Association will hold its session with the church at Tar River, Granville county, N. C., commencing on Saturday before the first Sunday in August and holding three days.

All brethren, sisters and friends are cordially invited to attend, especially ministering brethren. Those coming by rail will reach Stem Friday morning before at 10:30, where they will be met and cared for, provided the writer is notified a few days before hand.

J. H. GOOCH, Clerk.

Stem, N. C.

Sister Margaret Anderson, of Greensboro has requested a letter of dismissal from Arbor church. This letter the church has granted, but the letter she sent is lost, and we do not know her address. If she or any other one will inform me of her address I will at once forward the letter to her.

There are several members at the Arbor we have not heard from in some time, and we would be glad to hear from them.

I will say to the subscribers in my club that wish to renew to please inform me by the 15th of August.

J. E. SIMMONS, Clerk.

Altamhaw, N. C., Route 2.

Elder W. W. Barnes desires to state that he reached his home sick and is still sick. He desires to express his thanks to his brethren and friends for their kindness to him.—Ed.

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ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS.

Floyd, Va., April 7, 1907.

Elders Gold and Lester: Very Dear Brethren: I am at home today, the first Sunday in April, it being too disagreeable to go to Payne's Creek meeting. I thought I would try to write some for the readers of the Landmark.

Brother Gold, I am generally pleased

for something is wrong, either the one that offers, or in the church. The other reason why we go to our meetings is because we are under obligation to go, not only to the church, but to the Lord. If we feel unworthy it is no excuse, for Jesus is our worthiness. If we feel sinful it is no reason why

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JULY 15, 1907.

NO. 17.



P. D. GOLD, EDITOR, WILSON, N. C.

P. G. LESTER, ASSOCIATE EDITOR, FLOYD, VA

PRICE, \$1.50 PER YEAR.

P. D. Gold Pub. Co. Print.

Ms. P. G. Lester

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The Lower Country Line Association will hold its session with the church at Tar River, Granville county, N. C., commencing on Saturday before the first Sunday in August and holding three days.

All brethren, sisters and friends are cordially invited to attend, especially ministering brethren. Those coming by rail will reach Stem Friday morning before at 10:30, where they will be met and cared for, provided the writer is notified a few days before hand.

J. H. GOOCH, Clerk.

Stem, N. C.

Sister Margaret Anderson, of Greensboro has requested a letter of dismission from her church. This letter

rejects 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, the Father, Jesus, the Mediator, and the Holy Spirit, the blessed Comforter.

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

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ZION'S LANDMARK

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Floyd, Va., April 7, 1907.

Elders Gold and Lester: Very Dear Brethren: I am at home today, the first Sunday in April, it being too disagreeable to go to Payne's Creek meeting. I though I would try to write some for the readers of the Landmark.

Brother Gold, I am generally well pleased with your writing. You seem to handle the scriptures so very careful, which makes it very instructive. Brother Lester also writes well.

He writes but seldom. I will say to Brother Hardy, I am much impressed with your piece in the 1st of April that you wrote concerning the five wise and the five foolish virgins. I have seen a good deal of your writing. You generally write well, but this piece is extra. It seems to me that the church is in a very don't care condition at this time. It is said because of iniquity abounding the love of many shall wax cold.

It seems to me that some of us have been too anxious to get persons to join the church. Why is it, if it is not for the sake of numbers? The church only needs them that are born again, for such are born into a new world, and they have a new life, and old things are past away, and behold all things are become new. There are two special reasons why we go to our meetings. One is because we love to go, and why, because we see Jesus in the church and that is all we need to see in this particular. When one offers to the church if we fail to see Jesus in the person, we had better not receive him or her;

for something is wrong, either the one that offers, or in the church. The other reason why we go to our meetings is because we are under obligation to go, not only to the church, but to the Lord. If we feel unworthy it is no excuse, for Jesus is our worthiness. If we feel sinful it is no reason why we should not go, for Jesus bore our sins in his own body and nailing them to the cross. If we feel destitute of the spirit of the Lord it is no reason we should not assemble ourselves together, for he will supply our need at the right time. I said all that was necessary for us to see was to see Jesus. For it is said, Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him. But we see Jesus, because we do not see all things put under Jesus, is no reason why it is not the truth. Everything is in subjection unto Jesus: for when Jesus sent out the seventy to preach, when they returned they said even devils are subject to us through thy name. Jesus said, rejoice not at this, but rather rejoice because your names are written in Heaven. So all of God's children are on one common level. One of the feeblest of saints has the same right to rejoice as the most gifted person possibly could have. Paul did not claim any superiority over his brethren, but was less than the least of all saints, and that grace was given him that he might preach the unsearchable riches of

Christ unto the Gentiles. The reason that some are at the present time more gifted than others is because the Lord has required more at their hands. For it is said, Whatsoever thy hand findeth to do, do it with thy might, for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest, for Jesus said, I must work the works of him that sent me, while it is day. The night cometh, when no man can work. These scriptures are for our encouragement that we should be strengthened to faithfulness, for faithfulness is one of the graces of the spirit of God. For none is as faithful as Jesus, for Jesus is the very embodiment of faith, for Abraham was the strongest in faith of any man that we have any account of, and this is the reason he was called the father of the faithful. He suggested not at the promise of God through unbelief, but was strong in faith, giving glory to God. Every thing in nature was against his faith, but yet Israel was born according to the course of nature, and why? for it said, at the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son. It is also said, and the Lord visited Sarah as he had said, and the Lord did unto Sarah as he had spoken. For Sarah conceived and bare Abraham a son in his old age, at the set time of which God had spoken to him. This thought that I have presented I think I have sustained by scripture. This does not annul the fact that Isaac was born by promise.

ASA D. SHORTT.

Wellsville, Kan., March 10, 1907.

Elder P. D. Gold, Dear Brother: I enclose you two letters which you can publish in the Landmark, if you see anything in them to recommend them, if not all will be well.

I had the pleasure of baptizing Sister Edwards and Brother Reuben Mel-

ton the 13th of January. They both sent names to Carroll county, Va., for membership, as there is no Baptist church near them, and I live 175 miles from them. I think there is a bright prospect for a church at that place.

The late Elder Wm. Lundy has children and grandchildren, and other relatives there. They are insisting that I shall move to that place.

Yours truly,

W. J. L. HALL.

Cambridge, Kans.

Elder Wm. L. Hall and wife. Wellsville, Kan.

Dear Brother and sister:

It is with fear and trembling I address you, but it seems to me if I am not too bold I would like for you to know some of my wanderings. You asked me to write something for the Landmark, but I don't feel as though I can, but after you seemed so willing to fellowship, me after I tried to talk and made such a failure, I feel like it is my duty to tell some things I hope have been the dealings of the Lord with me. But I am such a poor scholar I hope you will look over all mistakes.

I can no better describe my feelings than by quoting a few lines of that dear old song, The Mourner's Lamentation:

"Oh, woe is me that I was born,
Or after death have being.
Fain would I be some earthly worm,
That hath no future being.
Or had I died when I was young,
O what would I have given,
Then might with babes my little tongue
Been praising God in heaven."

Yes, this was how I felt. It seemed that was my cry all the time, but I know I was helpless to do anything to please God. You encouraged me so much when you said you were delivered in a dream, while I was not. I have had a good many dreams that have comforted me a great deal. I have a

mind to tell some of them. One was I saw it raining fire and brimstone when I was in so much trouble, and I cried out, Lord, have mercy on everybody; and another I saw the world on fire, and I cried out, Lord have mercy on my father, as he was no professor. Then satan was after me in my dreams. I had such a horror of him all my life, but it seemed that he was bound to get my hand. I was trying so hard to keep him from getting my hand. I fought with all my strength, and he would only laugh at me, but all at once he just touched the back of my hand and left me. But the one that I had when I was trying to find out which was the true church I think has been more help to me all those years than most any thing that has ever come to me. It seemed that something said to me, "How do you know the Baptist church is the true one, you have never had anything revealed to you." I think if I ever prayed with my whole heart it was that day and night to be showed which was the true church, for I was satisfied they could not all be right, so I dreamed of seeing one but the people did not look clean. They looked as though they had on their clothes, but when I awoke I felt no better, but I dropped off to sleep again, and the Primitive Baptist little band was revealed to me, and they looked as white as snow, and O how glad I was for I cannot tell when I first began to love them; but just as long ago as I can remember I did so love to go and hear them preach. I think Elder Webb was the first one I can remember of hearing, and his voice was music itself to my childish ears. I would like to say a great deal more right along this line, but I am making this too lengthy now. I would like to speak of your father, Elder J. C. Hall. When I was so cast down he came to Good Hope, and when he commenced to preach it seemed to me that everybody

could surely believe, but I was sadly mistaken. I don't remember his exact words, but he told about sinners being cast down and feeling how lost they were, and said if any one under the sound of his voice felt that way they had been called of or by the Lord. I wondered if it could be that I was called. Then I felt if the Lord ever commenced a work he surely would finish it, but it seemed too good for me. But my burden continued to bear on me until the third Sunday in March, 1882, when it was removed, but I have seen the time I would have gladly had it back when satan's darts made me feel that it was all a mistake, that it was too small to accept, but I could not get any other. Now we decided to come west in 1885, and some time the fall or winter before I was on my bed, but don't know for sure if I was asleep, but I must have been. I thought I was on a steep hill side, and some one of God's ministers was pouring forth praises to him who rules, and it seemed if I took one wrong step that I would be hurled to the bottom, and I thought in my dream (it was a dream) that I would so much rather stay there where I could hear the gospel preached than to be in a level country, then it seemed as though the heavens opened, and such a lovely sight met my eyes, and yet no mortal eye could ever look on such a sight. Everything was shining with such a lightness, and in the midst of the beauty there was something like I have seen pictures of Jesus, as he ascended on high. I came to myself rejoicing. Now it seems as though that was a prophecy, for I would rather stay where I could hear than go to a level country, and it was twenty years before you were sent here. I have made this too lengthy already, but there are some things now I would like to speak about. I wanted to tell you how my experience, if I have one, has been from me. I

spoke about satan touching my hand, then left me; well it seems to me that I can trace his marks in me by taking my speech or making me afraid to say I had even a hope. Now I had supposed that no Primitive Baptist could ever fellowship any one unless they could tell a good reason for their hope, but in August, 1905, when we went to dear old Harmony and Brother Smith Webb was telling how it was with the Lord's children, then I was drinking the blessed gospel as it was pouring from his lips. He said now if any one felt like that, even if they could not tell it, he could fellowship them. Then if I had the thousand tongues I could not express my feelings. It seemed as though there was a blaze went to my heart, and I could hardly keep still. My heart seemed to be on fire with love to God's people. O, how I wanted to tell them so, but I thought it would not do to offer myself then before I had seen my mother, but I thought if I got a chance again I surely would, but no, I did not, and I felt grieved because I did not go when I had a chance, but something commenced to whisper to me these words, wait and lay the example before your children. Now how was I to lay the example before my children when we have been here 20 odd years, and no preaching that is Gospel preaching; but you know the rest, and when you said for parents to lay the example before their children, that small voice came to my mind, and then as hard as my burden was to bear all the week, and as bad as I wanted to do right, then to think my little experience snatched away at the last minute, it seemed more than I could stand, but thank the Lord, I have found peace of mind at last. I have been very scattering. I want you both to pray for me. The reason I wrote so soon I thought if I had any evidence of being born again I ought to let you know it before you send my name up

to the church. I hope you will excuse me for writing this, but it seems like since I have found such rest to my weary soul my tongue wants to go all the time.

I want to meet you and sister Hall some time, and I believe I will for I have dreamed of you several times.

MRS. VIENNA EDWARDS.

Wellsville, Kan., Jan. 31, 1907.

Dear Sister:—As I am shut in today on account of ice, I will try to write you a few lines by way of acknowledging your highly appreciated kind enough to write to me. I cannot express to you how I was elated and encouraged to receive so good a letter from one who has been so blessed with an experimental knowledge of spiritual things. I cannot see that I have ever said or done any thing to cause you to have confidence in me, and I fear that I have only deceived you as well as others, if not my own self. Your letter was fraught with expressions of love and gratitude to God and his people, in unmistakable language so that I have resorted to it time and again when I felt low down and it seems to kindle a flame in my poor heart I hope, akin to that love I first experienced when I was delivered from that awful load of sin and condemnation and was led to see the heavenly glory of a sinner saved by grace, that love and glory came to me in every avenue of life when my heart mourns or sighs a prayer, when my tongue is employed to sing of his redeeming love and when my lips try to speak forth his truth and power for the comfort of His own dear people. I even find a responsive chorus to the tears that I see trickling down the cheeks of God's little children while I try, oh, so weakly and faintly to tell of His wonderful love to lost and ruined sinners of Adam's race and when I hear some trembling one come and tell of God's dealings with them

heart answereth to heart and I find love and fellowship springing up for them. My dear sister, if you could not have uttered one word I could have fellowshiped you. I do not believe one can rejoice under the sound of preaching as I have seen you do, without having been born again. But I have thought if one could rejoice under the voice of one so weak and ignorant as I am, that to hear such as Elder D. S. Webb would be next to heavenly bliss.

I assure you that you said enough to satisfy me and others present, but I have censured myself for not giving more time, for that was one time with you that the heart was too full for the tongue to speak, and my dear sister, I never can describe to you how unworthy I felt to administer the ordinance to one that I felt so far surpassed me in an humble spirit and a knowledge of spiritual things.

I do believe if I ever did pray it was that night to be made worthy and competent and that we might be blessed to fulfill all righteousness, and it did seem that we were wonderfully blessed of the Lord. He gave us such a fine day and the water was not cold.

I never entered into anything with a more calm and serene feeling, and I never saw any one enter the water so willingly as you did—and no wonder you felt as though your tongue was cut loose. There is a blessing in duty that you could not enjoy before. I hope that you have enjoyed a sweet peace of mind and that you have nothing to regret and that your example will be the cause of your children following you in duty's path.

I believe they are much concerned about their spiritual welfare. Mr. Edwards certainly did manifest the spirit of a Christian gentleman and I hope and feel that he is not far from the kingdom.

I enjoy the little meetings and associations with you all so much. It was

as a spring-time of rejoicing with me.

Jennie wanted me to baptize her that morning before I started home, but it was too late as I felt it my duty to come home.

I hope to return some time and lead her as well as others into the water.

I sent your name to Elder Webb to be placed in membership at Harmony—have not heard from him yet.

I would love to see a church built up in your section and I believe that will be the result. I don't know if I shall ever move there or not.

God's will be done. I await his appointed time.

Sister Edwards, I would like for you to write for "the Landmark'."

If you think you can, may I send your letter there?

We are all well; hope this will find you all the same.

I would like to hear from you often. I hope you will be charitable to me for this poor scribble. You know how imperfect I am.

Satan deceives by coming up behind us, and he has many agents to serve and help him, and the more they can deceive and get into the Babylonish net, the fewer there will be to worship God, whom he saves. In all our temptations we should say, "Get thee behind me satan."

There he cannot lead us astray. It is when we are led by him that we lose sight of our heavenly Master, and dear sister, let me warn you that you will meet him at every corner. He is ever seeking whom he may devour, but the grace of God will enable us to be more than conquerors through him that loved us and gave himself for us. O, may he watch over us that we may live lives of devoted consecration to him.

My wife says she would like to see you and says please excuse her from writing, as she was with a sick neighbor yesterday and has to go tonight to

Sister McKinney's. She joins me in love to all.

Yours truly,

W. L. H.

Cooleeme, N. C., June 25, 1907.

Elders Gold and Lester and Elders and Messengers with all the brotherhood, kindred and relatives in Christ, both heirs and joint heirs with him and in purpose of God made manifest through the Holy Spirit, and thus to stand in perfection forever. Amen.

First, I feel somewhat weighted in mind to write a few words for publication in Zion's Landmark, and I trust that the blessed God may bless some one through the reading of these few lines.

I do not write this to hurt any one, but for correction; and if I should err from the truth of God I do hope that God will send some one of his saints to smite me.

If we should rebuke a fool we would get a blot, but rebuke a good man and he will increase in learning; so I do not trust myself in the hands of man, but in the hand of God.

We believe that the Landmark is composed and constituted through the goodness of the Spirit of God, for this is his promise—in Christ ye shall have peace, but in the world tribulation. I see and read in the last issue of the Landmark the writing of Elder Charles Meads, giving his views on the state of the spirit of man between his death and the resurrection of the same man. Brother Meads says now to the law and the testimony. If they do not understand these things it is because there is no light nor truth in them. He says it is nowhere written in the Bible that a spirit is redeemed or purchased. Now let me begin with the word of scripture: Job 3rd ch. 11 to 20. Why died I not from the womb? Why did I not give up the whost? There the wicked cease from troubling, and the

weary be at rest. Wherefore is light given to him that is in misery, and life unto the bitter soul? We must consider here that Job was a living soul as much as Adam was, for he was of his descent; and according to Job's discourse if he had died when he was a child his soul would have been with God where the weary are at rest, and his flesh have been where the wicked cease from troubling.

Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth? Eccl. 12:7. Then shall the dust return to the earth as it was, and the spirit return unto God who gave it. This is to my mind clear proof that God gives the spirit, and that He gave the spirit to our federal Adam, for it clearly teaches that God made man of the dust, and after breathing into his nostrils he (Adam) became a living soul. So in death the soul or spirit which is the life of a man as a living soul departed from the temple of dust, and went to God who gave it, and the flesh which is the dust returns to the dust from where it was taken. This spirit is a never dying spirit. Eve is the mother of us all. Nor is there any difference in any of the human family, for in Adam all die, but in Christ shall all be made alive, but every man in his own order, Christ the first fruits and then the other after; and God has made the difference in his choice. The first Adam is of the earth earthy, the second Adam is the Lord from heaven, a quickening spirit, and in him it pleased the Father that all fulness should dwell. Then in him is the gift of life. This is spiritual life. Inasmuch as Christ is a spirit the saints are spiritual children, not children of Adam in the spirit, but children of God. This I mean is in the power of regeneration, for the soul or spirit, is renewed in the power of Christ as a quickening spirit, which is the spirit

and life of Christ in the soul. This is a living substance that never dies, and the proof that God created every member of that celestial body in Christ. Then Christ is a Spirit, and the Son of God according to the holiness of the Spirit, the Father in the Son and the Son in the Father.

Thus I believe that the thief on the cross died in the Love, that is in the quickening power of Christ, and in his crucified death his body was buried and returned to the dust from where it was taken, and his spirit went to God who gave it then to dwell in the paradise of God. Christ said to him, today thou shalt be with me in paradise. The meaning of the word paradise is a place of bliss, and the word bliss is the highest happiness, and God is the highest; and Christ said just before he gave up the ghost, Father into thy hand I commend my spirit and it is evident that the thief was with Christ. This being the case the thief was in the highest happiness after death, and is where all the redeemed spirits are that God has called to himself. Ye are dead and your life is hid with Christ in God, and when Christ who is our life shall appear we shall also appear with him in glory.

Dear brethren and sisters, when we have a banquet of God's love Christ is with us, and it is in glory, and when we as children of God are blest in the feast of fat things how glorious, how pleasant. How sweet it is to commune with each other, and to speak of that wonderful love of God which is shed abroad in our hearts by the Holy Ghost. Paul seemed to know something of that happiness when he said, we know that if our earthly house of this tabernacle were dissolved we have a building of God, an house not made with hands eternal in the heavens, for in this tabernacle of clay we groan. There is a desire for the mercy of God to rest upon such as mourn hungering

of God unto salvation to all them that are of Christ. God's saints desire the gospel which is the power and wisdom of God unto salvation to all them that believe. If we be clothed upon with this we shall not be found naked.

Jesus tells Mary not to touch him, for he had not yet ascended. This is reasonable and full of truth. Mary made her appearance early in the morning of the resurrection of Jesus. Not a doubt in my mind but that she was to bear testimony of the risen Jesus, to bear the very message he told her, to go to my brethren and tell them that I ascend to my Father and your Father, and to my God and your God. This was proof of what he had said to his disciples before he was slain. The time was fulfilled which he had afore spoken. Christ the Spiritual Son of God descended in the life power of the Father, for the Father and the Son are both one, the Father in the Son and the Son in the Father. I and my Father are one. My Father worketh hitherto and I work. Bless your soul dear child of the Lord, I would like to know how you would divide the Father and the Son. God is all in all, and to him be all things. God reigns in glory both to descend and to ascend, and he is the same yesterday, today and forever. Oh that men would praise him for his goodness and mercy, which have followed me all the days of my life.

Again, the article states God is glorified and reconciled. God never was unreconciled according to his word. For he says I will do all my pleasure. Again, God tempteth no man, neither can God be tempted, James 1:13. If ever God had been unreconciled then there would have been something in the way. But we see all things are subject to him, and if there ever was any thing that frustrated God's purpose I have never been able to find it in the lids of the Bible,

God is glorified in his Son and in the salvation of the church. God was in the world reconciling the world unto himself, and to him every knee shall bow and every tongue shall confess. We believe that God is perfect in choice, in his purpose, in wisdom, in love, power and in glory, and when it is his will He reveals himself to us in and through his Son. The son is the mediator through whom God so graciously renews our soul, taking away the heart of stone and giving us a heart of flesh, which is a heart of meekness, full of love, joy, gladness, thankfulness and praise. This mediator is the one through whom the lambs of God suck honey from the rock which so richly feeds our souls, and we subsist upon the sweetness and richness of Jesus who bore all our sins in his own body on the tree, and freed us from so great a death, and placed us his children on the mount of glory to sing his praise.

Dear brethren and sisters, do you not feel happy when you can think of that glorious God given grace which is the fruit of God's love, and then we can feast upon that love which flows from heart to heart and joy from breast to breast.

Brethren and sisters, think of me in your prayers. Now God knows I have not written this in any disrespect or ill will, but for the sake of the cause.

I am willing to answer any question I can that any one desires to ask on this subject. Your brother in hope of eternal life.

W. T. BROADWAY.

THOUGHTS ABOUT JOSEPH.

Elder P. D. Gold: It has been on my mind for some time to write on that rich cluster of blossoms of gospel truth contained in the narration of Joseph, and if the good Lord will enable me to suck some of the honey of promise contained therein for the bene-

fit of the children of God I will be abundantly rewarded for my labor.

Joseph was a beautiful figure, or type of the Lord Jesus Christ. And as Joseph was born of the beloved wife of Jacob, who was a type of the true church so Jesus was born of that Jerusalem above that is the mother of all the children of God. This Jerusalem that is above I understand to be the prospective church as it existed in the mind and purpose of God before it was developed and manifested in time when his eyes did see our substance, yet being imperfect, and in his book all our members were written, which in continuance were fashioned, when as yet there was none of them, and as he chose the dust from which he made Adam and breathed into his nostrils the breath of life and he became a living soul, who is of the earth and earthy, but a figure of him that was to come at the appointed time, a living spirit—a giver of life, a quickening spirit, the spiritual man, Christ Jesus the Lord.

As Joseph was the first born of his mother, so is Jesus the first born of Jerusalem, our elder brother through whom we have the inheritance.

Jacob dearly loved Joseph, the elder son of his beloved wife, and gave him a coat of many colors, so the heavenly Father dearly loved his Son, the Lord Jesus Christ, and it pleased the Father that in Him should dwell all fulness and of his fulness have all we received, and grace for grace. All our blessings, both natural and spiritual we receive from and through the Lord Jesus Christ. And as this coat of many colors was a full length garment and I have no doubt it contained all the seven prime colors, so Jesus had all the fulness of all the seven divine attributes of the Godhead dwelling in him bodily in perfection, and as all natural colors come from the natural sun, so all the spiritual gifts in the church come from the sun of righteousness. "Wherefore

he saith, when he ascended up on high he led captivity captive, and gave gifts to men."

"And he gave some, apostles; and some prophets; and some evangelists; and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

Who was Peter? Who was John? Who was Paul? Only natural men like ourselves. But when Jesus, our great apostle, was revealed in them they were and are apostles, and when Jesus our great prophet, was revealed in Isaiah and Daniel they were prophets and prophesied according as the spirit of Jesus, the spirit of prophesy gave them utterance. Jesus, the pastor, revealed in a man makes that man a pastor, and so Jesus revealed in each and all his children makes them just what he will have them to be.

All interpretations, whether of dreams or any other mystery, are in Jesus and he always gives the dream according to the interpretation. He gave Joseph dreams according to the interpretation that was with him and the interpretation was manifested at the proper time. He gave to the butler, the baker and to Pharaoh dreams according to the interpretations and he gave Joseph the knowledge of the interpretations and enabled him to declare the interpretations. He gives to his ministers the dream and the interpretation of this dream of life and enables them to declare the wonderful workings of His Spirit in the secret chambers of the mind and heart of his children as they journey through this natural life instructing them in the things of his kingdom which is set up in the hearts of his children, a kingdom set up in the world yet not of the

world.

Joseph's brethren hated him because his father loved him better than he did them. I do not understand that Jacob was to blame for loving Joseph better than he did his other sons, neither do I think it wrong for my brethren to love some other brother better than they do me, but it would be wrong for them to make such a manifestation of the difference in their affections between two persons as to wound feelings. But Jacob here is a type of the Father and the brethren's hatred sets forth in the figure the persecutions which the enemies of the truth have ever manifested towards our Lord Jesus Christ and his children. The same persecuting spirit that put so many of God's children to death is in the world yet and would be manifest if they knew which the true church is but she is hid from them in the wilderness, in the place which is prepared of God for her and they do not know her from the daughters of Mystery Babylon.

God so rules over men that he causes the wrath of man to praise him and the remainder of wrath he restrains. We have no authority in the scriptures to think that God causes men to have or to exercise this persecuting spirit of wrath, but he so ruled in his providence that only just so much of the malice of these brethren of Joseph as was necessary to send him as a slave to Egypt where God had a use for him he allowed them to exercise and the remainder, which would have slain him and would not have been to the purpose and praise of God he restrains. And just so the Jews sought to cast Jesus down the brow of the hill and thus destroy him. This they could not do for he must die under the just sentence of the law, therefore the execution of their wrath was restrained until the officer of the law in his official capacity passed the just sentence, "Take ye him and crucify him for I find no

fault in him." As Joseph was cast into prison for the sin of another—a woman—so Jesus was put to death for the sins of another—a woman—the church. Her sins were imputed to him, he the just died according to the sentence of God's holy law for the unjust, thus bearing away forever into the wilderness of oblivion all the sins of his church, imputing to her his righteousness. He took our sins and gave us his righteousness. He took our death and gave us his righteousness. He took our death and gave us his most holy life and thus we are made the spiritual living children of God, for we are born of his Spirit which is eternal. Heirs of God and joint heirs with Jesus, the first born and elder brother, according to the promise.

Built upon the foundation of apostles and prophets which is Jesus Christ, whereby the Gentiles are made fellow-heirs with the Jewish saints, and of the same body, and partakers of his promise in Christ by the gospel, the middle wall of partition between us being broken down.

D. A. MEWBORN.

EDITORIAL

Is the atonement of Christ sufficient for all men?

It is sufficient for all that hunger and thirst after righteousness. No others desire its benefits. Every one that abhors himself as a vile sinner will find it sufficient for him: for the greater the sense of need of him the more suitable it appears to him. P. D. G.

There is surely great encouragement for the person that repents of his former course of wrong living, and seeks mercy of the Lord Jesus. Repentance towards God and faith towards the Lord Jesus are the best marks and evidences of salvation.

Is it a bad sign to find one that is

very thankful that he has a home, food, raiment, health and a consciousness of the mercy of God toward him? Do you hear such murmuring or complaining?

Do you note the difference between a man that thinks he can preach and is very eager to do so, but no one besides himself wishes to hear him that is a judge of preaching: and another man that does not feel that he can preach, but others that are judges of preaching are eager to hear him?

Philpott, Va., July 1, 1907.

Dear Brother Gold:—I went to see Sister Basham last fall and met her niece Sister Beard, who was a daughter of our beloved brother, the late Elder Peter Wright, of Bedford, Va., and she united with the church and had her membership placed with the church at Roanoke. Sister Basham showed me a letter while there from her niece when she returned home from the Association at Lynville. It was very comforting to me, and I believe it will be to others. I send it to you for publication. Sister Basham is much worse and not expected to live, and greatly desired to see this letter in print as you will see by the enclosed letter from her.

Stewartsville, Va., May, 1905.

My Dear Sweet Aunt:—I feel like I cannot let another day pass and not write to you as you are a part of my daily thoughts, and it seems I will never get to see you, but though I seldom see you I think of you and of how good you are and wish I was just like you. I hope you are as well as usual and enjoying yourself these lovely spring days. I never felt as badly one spring in my life.

Well, Aunt Julia, I went to the Association. How I wish that you could have been there. I did not go on Friday, and it just makes me heart

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sick to think I missed all that good preaching. I never heard as good preaching in my life, especially as that of Mr. Philpott, Mr. Turner and Mr. Dyer. O, Aunt Julia, I would give this world if I owned it if I only thought I was fit and worthy to be one of that number. I believe they are the people of God, the salt of the earth. I could not help but say like Ruth, Entreat me not to leave thee, or return from following thee, for whither thou goest, I will go, thy people shall be my people and thy God my God. I can never be anything else in heart, nor do I want to be anything else. I can not help but thank God there is such a people on earth. O, if I could only feel worthy enough to offer to them, but I am such a sinner. O the wretched one that I am, who shall deliver me from the body of this death.

know if I am a Christian I am the very least of all. It seems to me I live so far from doing right. I am continually doing or saying something I ought not, but if I know my heart my greatest desire in this life is to live right.

Aunt Julia, you asked me probably the last time I was to see you to tell you my experience (that is if I have one). I did not do it, so have bothered over it since, as we are commanded to give a reason of the hope within us. So I will attempt to do so now if the dear Lord will direct my thoughts in that line. Without him we can do nothing. If my sins have ever been pardoned it was in May, 1899, at New Hope. Mr. P. Luck was holding a meeting there. I had from some cause vowed to myself before the meeting commenced that they would never get me to the so-called mourner's bench, but one night after the meeting had gone on several days Mrs. ——— came to me, and said, how can you be so stout-hearted when your dear father asked you all to meet him in heaven, O how

sad and how deep into my heart those words sounded. They struck me with great force and before I knew it I was on the front bench begging the Lord to have mercy on my soul. I was then one of the vilest of the country willing to go anywhere for relief for I felt to be the worst sinner on this earth. I thought everything on earth was better off than I. O I felt to be such an awful sinner, all I could say was, Lord, be merciful to be a sinner. I was just as sure I was to die and go to torment as I ever was of any thing, but I felt like it was perfectly just. I was in this awful condition several days, but at last I hope the dear Lord spoke peace to my troubled soul. All at once my burden was gone.

I knew not how it went. I was saying in my heart, glory to God in the highest, peace on earth, good will toward men. I was so happy I thought I never would see any more trouble. This earth was a heaven to me. Jesus all the day long was my joy and my song, but finally I began to doubt and think maybe I was deceived, and I prayed to the Lord if I was, to undeceive me. A good while afterward I became greatly troubled about joining the church. We finally concluded that as there was no Old School Baptist church close, that I could attend often, I would try to be satisfied with the Missionaries. So when I went up to the front bench, a voice spoke to me as plain as if some one arose and spoke and said, go back, but I was so bashful I did not move, but after I joined I thought I would not be baptized, but some of the members begged and plead with me so to go on and be baptized that I finally went, but to my sorrow, for I might say my troubles had just begun. O if I could only recall that day nothing on this earth could induce me to join that people. I have never been as happy since. I will never get over it while I live. Next morning,

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 The first thing I picked up was a pamphlet on different missions, telling how much money had been given on different boards and what a great work they were doing for the Lord, and it just seemed to me I would die, I was in so much trouble. I could realize then more fully what I had joined. A thing that I believed so little in. I felt like I had almost committed the unpardonable sin, and had gone contrary to the will of God. I felt like I wanted the rocks and mountains to fall on me to hide me from the face of the earth and to relieve me of my troubles. I could not help but ask them to erase my name from their church book, but I do not suppose they have yet. I feel like if I am saved it is not any thing I have ever done or any thing that I ever can do. It is all the mercy and grace of God. I sometimes feel like giving up and think I am deceived in the whole matter, but when I recall some of the sweet gone-by days, I revive and try to take new courage and press on toward the mark for the prize of the high calling which is in Christ Jesus our Savior.

Now, Aunt, I hope you will answer this and tell me do you think this an experience of grace, or am I deceived in the whole thing? Please be plain with me and tell me what you think. God forbid that I ever should act the hypocrite. This writing is my heart-felt feelings. Please don't let anybody see this, for it is like me, so imperfect, that I am almost out of the notion to send it: but I do not believe you will view me with a critic's eye, but pass my imperfections by.

I will close. Your devoted niece,
 A. E. WRIGHT.

Stewartville, Va., May 17, 1905.

My Dear Beloved Niece: Your good, comforting, interesting letter was received late yesterday evening. My poor heart went out and yet does in

gratitude, love and thanksgiving to God for the comfort and consolation received from it and for His wonderful works to the children of men. O how good and merciful the dear Lord is: His mercy endureth forever. O that my life could be spent more to the praise, honor and glory of His holy name. I feel that he has been with me in much mercy all the days of my life and that it calls for constant praise and thanksgiving. He hath not dealt with me after my sins nor rewarded me according to my ingratitude, but like as a Father pitieth his children so the Lord pitieth them that fear Him. For he knoweth our frame: he remembereth that we are dust, Psalms 103:13-14. His mercy endureth forever. After relating the exercises of your mind so beautifully, you ask me to tell you, Do I think it an experience of grace? My dear niece when I read that, I said in my heart (if I did not express it aloud, I cannot say that I did not, no person present). Yes, yes, yes, ten thousand times. Yes, if it would make it any stronger. My dear niece, I am old in years, but I feel to be only a babe in Christ, if in Christ at all: but if I know anything aright of spiritual things, yours is an experience of grace. Now while I feel to know very, very little of spiritual things, I do not feel to hesitate to say to you, go home to your friends. I mean where you can feel at home, unite with the people that you love for Christ's sake and be baptized the first opportunity. This is the advice of one that loves you not only in a natural tie, but for Christ's sake. Never mind the people that your name is now recorded with. You have asked that it be erased from their book. I cannot see that there is anything more required of you. Give yourself no trouble about that. Go to those that will love you as a child of God as soon as you give them the evidence that you

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have given in your letter and they will receive you welcomingly and I sincerely believe you will enjoy being with us.

Last night while on my bed meditating concerning what you have related these words were brought to my mind, "If we suffer we shall also reign with him," 2nd Timothy 2:12. How precious have these words long been to me. We need not expect to be freed from the warfare within us, the flesh lusting against the spirit so that we cannot do the things that we would, and so often do those we would not, which makes us cry out as the apostle did before us, "O wretched man that I am, who shall deliver me from the body of this death. I say we need not expect to be free from this warfare while dwelling in this state of mortality, but when mortality shall be swallowed up of life by and through our Lord Jesus Christ, then the victory will have been gained to us. We will then be free indeed. Thanks be to God who giveth us the victory by and through our Jesus Christ. I am glad you enjoyed the preaching at the Association. I have no doubt but that it was wonderful to the believer. No others could understand it because the natural mind cannot comprehend the things of the spirit. How I would love to see you and hear you talk about it; can't you come up real soon. I never wanted to see you as badly in my life as since yesterday, though your letter is food to my poor, hungry soul, yet I want to see you. I think you will then be willing that others shall enjoy your letter, which you asked me to let no one see, but how can I refrain? Are we not told to bring all our tithes into the storehouse? But I must wait your consent. I hope if the Lord will you will soon feel better and I believe you will after you follow the example of our dear Saviour into the liquid grave, though more or less persecution, trials and afflictions await the Lord's

chosen people in this life, but how comforting to think of the victory. I often feel to groan within myself waiting for the adoption to wit the redemption of the body. You speak of your fears at times that you are deceived in ever having been quickened into life. I too doubt and fear at times but we live in hope and not by sight. You also speak of your unworthiness and sinfulness. I do not see how any one can feel the weight of either more than I. It seems to me the older I get the more of inward corruption I see and feel the weight of, and would be and do better if I could. I thank God we have a mediator that can be touched with the feeling of our infirmities, and ever liveth to make intercession for his people as they need. I look unto him as my worthiness, righteousness, sanctification and redemption, if I have any.

He is all and all to me, poor unworthy creature that I am of myself. I must close lest I weary you.

Your old unworthy aunt,

S. JULIA BASHAM.

Carriker, N. C., Route No. 1.
May 21, 1907.

Elder P. D. Gold, Dear Brother: I believe it is as easy to pay in advance as any other way. You have to get your paper in advance, and many other things, or you could not publish the dear old Landmark, which is a pleasure to me, if not deceived. So brethren and friends, pay in advance, as we all know his material is to come the same way, and I feel like the paper is a great blessing to all God's people.

Hoping heaven's blessings may rest upon you and yours and all God's people, I am yours,

E. BARBEE.

Crews, Tex., May 31, 1907.

Elder P. D. Gold, Dear Brother: I see on the wrapper of the dear old

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Landmark that I am reading it on a credit. You know that is nothing new for me when I look back over the time I have been taking it, which is about twenty-five years. I see that I am no better than when I first began. I suppose that if I felt as well when I look on the wrapper and see that I am and have been for some time, reading on a credit, as I do when I look and see that it is paid for until some time in the future I would quit sending you any money, for I never did have as much money as I wanted. Brother Gold, do you remember a way back yonder that I read the dear old Landmark on a credit until I forgot how much I was behind, and I borrowed \$5.00 to see if it would pay you what I owed you. I was anxious to see the next Landmark, not so much to see what was in it, as I was to see what was on it. I knew by sad experience that if I would pay for it in advance I would not feel condemned as I do. So I will send you another year's subscription so I won't feel mean when I look at the date on the back. Since I have been reading the dear old Landmark I thought that I would write out a short sketch of my experience in this troublesome world. I think I know what Job meant when he said, man that is born of a woman is of few days and full of trouble. I some times have a hope that I was seen in that innumerable company that no man could number, that come up through great tribulations and had washed their robes in the blood of the Lamb. I am now going on 71 years, and when I look back over my life, and know that my life will soon end here, the serious question comes up with me, have I eternal life. I can't see any thing that I have done that would merit such a life, but for the new covenant I would have no hope; in that he says, I will be merciful and their sins and iniquities I will remember no more. I hope that I am one in that

covenant. I feel like I wanted to say something to the dear brothers and sisters that are taking the dear old Landmark. Why do I say dear? Because, if it had not been dear to me I would have stopt it long ago.

Brothers and sisters, do you love the Landmark? I think I do, but don't love it like I do Brother Gold. I love the Bible, but I don't love it like I do Jesus, or at least like I once did when I felt that I loved him because he first loved me. When I look back to that happy time, I can't hardly help saying all is within me bless his holy name. Pray the good Lord to restore the joys of his salvation to me. I feel to need it so bad. Your brother in deep sorrow,
J. K. KIRBY.

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P. D. GOLD, - - - Wilson N. C.
 P. G. LESTER - - - Floyd, Va.

"Remove not the Ancient Landmark which thy Fathers have set."

VOLUME XL. - - - NO. 17.

WILSON, N. C., JULY 15, 1907.

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EDITORIAL

HOW SHOULD WE LIVE?

What manner of persons ought we to be in all manner of holy conversation? Why? Because ye are not redeemed with corruptible things such as silver and gold from your vain conversation received by tradition from your fathers. We inherited corruptible conversation, including all manner of iniquity from Adam down to the present, which stream of sin and death is full of poison of filthy traditions and wicked deeds. No atonement could be made or deliverance found from this by a price of silver and gold, for that is all corruptible. It is a debased currency having no value in heaven. It is the common, polluted source and cause of wicked conduct among men. For the love of money is the root of all evil. Note, the love of money is the root of all evil. For selfishness is the ruling sin of man, and money is the full expression of that, so that he that has money has that which gratifies self; but self is the very thing that must be denied or we cannot follow Jesus. Therefore money cannot in any sense help in the redemption of sinners. But ye are redeemed with the precious blood of Christ. Here is a price most holy. No stain of guilt or sin was ever found in that blood or

life. He as a Lamb without spot or blemish was verily foreordained before the foundation of the world for the purpose of laying down that holy, precious life for the children of God who as lost sheep had gone astray each one wandering in his own (corrupt) way; but the Lord laid on Him the iniquity of us all, First Peter 1:15-25. Here then is the foundation of our hope, and here is every motive for holy living. Forasmuch as ye are redeemed with such a holy and perfect price from all your filthiness, and called with so holy a calling therefore your conduct should be holy. Be ye holy in all manner of conversation.

Some people seem to think it does not matter how you live since the Lord does all in saving us. Yes. He does the work which is to save us from our sins. But suppose we are still loving sin, then where is the evidence that we are saved? One says, If I believed as you do I would take my fill of sin. Yes, if you believed the truth you have already had your fill of sin. Another says, Let us commit sin that grace may abound, for where sin abounded grace did much more abound. But how shall we that are dead to sin live any longer therein? Sin has slain us by the law which is good. Then how can we love sin which as an enemy has slain us? How shall we live in or delight in an enemy which has slain us. If the devil can get us to dispute about any matter even the body of Moses, or any thing of doctrine as about election or predestination, it matters not what, that answers his purpose. If he can stir up anger, wrath, malice, hate, evil speaking, it matters not what, that feeds him and wastes and devours the comforts of the people of God. If he can get us to quarreling on sanctification, or if he can divert our minds from the things we ought to do, if instead of giving diligence to make our calling and election

sure he can get us to neglect such things and giving heed to any manner of living, and causing us to say by grace we are saved without works, and hence we give no proof or evidence that we are created in Christ Jesus unto good works, that we should walk therein, then the devil has gained his point, and we have not proved all things. If in our opposition to unscriptural methods of what are called temperance societies we proclaim our supposed freedom by saying we can take a dram when we want it, and in order to prove it we get drunk, or prove that we love strong drink, then the devil has gained his point, and we have failed to prove that we are free from the desire to drink.

If in our opposition to the money schemes of preachers to raise money in order to convert the heathen, or to hire men to go and preach to them, we fail to give to him that is in need, or neglect to minister of our carnal things to him that preaches the gospel to us freely, and we withhold more than is meet, then we prove that we are covetous and that we are idolators, and the devil has gained his point.

If instead of attending our preachings or meetings as we have promised, by saying there is no need of my going today, and we neglect the assembling of ourselves to worship God, as some do, then we are transgressors. If instead of being careful to maintain good works, which are good and profitable to men, we pass our time in saying we cannot do anything good by ourselves, and we go on living after the world, not bringing our bodies under, nor mortifying our members which are upon earth, then we prove that we are carnal and are not followers of Jesus.

If instead of praying and calling on the Lord we spend all our time in minding things of earth, and do not seek first the kingdom of God, then we prove that our heart does not pray and

does not seek the Lord, and does not mind heavenly things.

If one says, I believe many are saved that are never baptized in the name of the Lord Jesus, nor ever put him on by a gospel profession, wherein or how does that one prove that he is a believer in Jesus, or has ever learned of him? If the tree is good the fruit will be good.

Baptists talk about their being cold, the churches being cold, but few are joining, but do they mourn because of this, and do they pray, do they mourn, or are they grieved for the affliction of Joseph?

If I could know that Baptists were praying for the Lord to revive his work, and could see them stirred up to faithfulness one to another, and that they loved the gates of Zion more than all the dwelling places of Jacob, then I should lift up my head knowing that our redemption draweth night.

For when Zion's sons and daughters take pleasure in her dust or in each other, and love and pray one for another, then I know that the set time to favor Zion is come.

In proportion as God is holy, and that we are redeemed to God by the precious blood of Jesus, is our obligation to serve Him in all things.

When we cease to pry into mysteries not revealed, and quit our contentions about secret things, and love the things revealed to us, or clearly and plainly declared to us in the scripture, and when we live by every word that proceeds out of the mouth of God's then shall we have soul comforting proof that God loves us, and that we love God because he first loved us.

May the Lord grant that this time shall come? P. D. G.

EDITORIAL.

Elder S. H. Price requests my view of Matt. 12:43-45.

It was charged against Jesus that

lie was in collusion with Beelzebub, the chief of devils, in casting out devils. Much of this chapter is in answer to that accusation. His reasoning as always was unanswerable. He also asserts the unpardonable wickedness of that blasphemy against the Holy Ghost. For as Jesus cast out devils by the Holy Ghost this blasphemy was a sin against the Holy Ghost that should never be forgiven.

By way of tempting him the same characters sought a sign from him. He answered that an evil and adulterous generation sought for a sign by way of mockery and derision, and not that their faith might be strengthened. They did not believe in him, but sought to pour ridicule on him. If a poor doubting but hoping child of God desires a sign, not that Jesus is the Lord, but he himself a poor and vile one might have some increased sign or evidence that he is one of the Lord's little ones that desire is not condemned. The unbeliever finds fault of the Lord Jesus, but the needy and vile one in his own eyes finds fault with himself, but the Lord Jesus is all glorious to him.

Jesus tells them that the men of Nineveh should rise in the judgment with that wicked generation and shall condemn it, for they repented at the preaching of Jonas, but that a greater than Jonas was there and is here. Also the queen of the South shall rise in the judgment with this generation and shall condemn it, for a greater than Solomon is here.

If the unclean spirit goes voluntarily out of a man he still owns this same man and can return into him at his own will or pleasure. When he returns he finds no difficulty in entering into that man for he finds him ready to receive him, and not only is there room for himself, but he also takes seven other spirits more wicked than himself and the last State of that man

is worse than the first.

But if Jesus casts the unclean spirit out of a man then that unclean spirit can never again enter into that man. But according to the bitter and blasphemous charge brought against Jesus very miserable will be their condition. That wicked generation of the Jews should be so awful and miserable because they had transgressed every precept of the law, and every principle of right. For the Jewish nation was multiplying in rate of wickedness to a fearful degree, and soon they miserably perished. But how blest is that people whose God the Lord is, for he binds satan and casts him out, and takes away his armor wherein he trusted, and spoils him of his power, and discovers to the afflicted soul the great and saving knowledge of Jesus to whom the devils are subject through his name.

P. D. G.

FOXES—LITTLE FOXES.

My view is requested of Solomon's Song 2:15, by Brother David Hicks, of West Virginia.

"Take us the foxes, the little foxes, that spoil the vines; for our vines have tender grapes."

1st. This is the prayer of the spouse or bride of Christ. She has been hid in the clefts of the rock, the secret places of stairs, and her husband calls to her to show herself, to come forth to the light that he may see her countenance and hear her voice. The reason he gives is that her voice is sweet and her countenance is comely. He loves her and therefore bids her do the thing that his heart loves and that shall be for her comfort. As the sons of God present themselves before the Lord they have proof of the goodness and glory of the Lord, and though they feel unworthy to come into his presence, yet how glorious is the face of the Lord when he lifts upon us the light of his countenance and makes his face to shine upon them and they see his good-

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ness. He sees us whether we see him or not, but when with open face we behold as in a glass the glory of the Lord joy and gladness fill our hearts, and the Lord makes our face to shine, and the reflection of his glory causes us to appear in his beauty.

2nd. When the Lord makes known his glory to the spouse she at once becomes zealous according to knowledge and earnestly entreats that every enemy may be removed, and that the pleasant fruits of the Lord's garden may be preserved. Among the enemies of the Lord's vine-yard are foxes that are very cunning and very hurtful spoiling even the vines.

Not merely old foxes or grown ones, but the little ones spoil our vines that have tender grapes.

The fox has a reputation for slyness and cunning, and in his artfulness and duplicity he will commit many depredations before we are aware of it. Therefore there is the good, healthy desire that our vines may be preserved from the ravages of the foxes.

3rd. The spouse is conscious that she cannot protect herself against these enemies, therefore she prays to the Lord her husband for relief.

Take us the foxes. That is take them or catch them, and keep them from harming us. Take them for us. We cannot overcome an enemy in our own strength, but the Lord is our strength and fights our battles for us. It is only as we are steadfast in the faith that we are able to resist.

Such is the cunning of this foxy old Serpent, and so artful, plausible and deceitful are his methods, and withal they appear so smart, bright and attractive that we feel what an advantage it would be to do this or that; but when the foxes get into the vineyard how quickly they show their hands.

4th. Even the little foxes are bad. They have the nature of the old foxes,

and surely will grow up with and practice all the mischievous arts of the old ones. These little no harm gates, why they are little and so innocent and pretty, and cunning, why, what evil can they do? It is all right to accept this little thing, and that one. No one will notice it. But when you begin to feed this little fox how rapidly it grows, and how strong it soon becomes; and what great demands it makes of you soon.

A cunning old fox will look out for her foxy little ones, and seek to provide for them. The plea that old Baptists are too short-laced and exacting, that no wonder they are unpopular, and that if they would open their doors to the modern institutions of the day how strong and popular they would soon become. It is true they have not a thus saith the Lord for it, but expediency calls for it. How much these other denominations are gaining on you? Do you not see that they are using all the modern methods popular and successful with men, such as Sunday schools, and worldly education and pleasing ways and methods, fashions and styles that the natural mind of man loves; and see how they flourish and increase. Why if you just depend on the Lord and do not make any effort you will soon die out and perish, and any thing even a fox can break down your wall. This is the advice of that foxy, cunning disposition that is no friend to the doctrine held by the church of God. The devil knows that if we were to adopt worldly methods they could outstrip us altogether at such practices.

Little, no harm gates. Why should you give your money to these old Baptists who do not preach for money, and uses, for the Lord does not need it, and as for his preachers he will take care of them, and I have to labor and lose time to go to preaching, and nobody gives me any thing, and the

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preacher gets his reward in the joy he has in preaching. Besides, he ought to be kept poor, for then he will preach better, and the best way we can help to keep him poor is to let him do without things, or go and work for them like I do.

This little fox is a pretty looking, harmless creature to a selfish old Baptist, and he can be petted and fattened until he soon becomes a great big gray fox, and we see the old Baptist become so busy and so much in love with money and worldly gain that he has but little time to attend preaching or to visit the sick, and when he goes to preaching he does not enjoy the preaching much. He reads his Bible so little he knows not much about the scriptures of truth.

Another little fox is the gratification of carnal appetites. Love of drams is a cunning little fox. It is so nice that one is free to drink liquor if he wants it, and he knows he can use it without danger. It is a little harmless thing, and God has given us everything to be eaten and drunk. A man can easily find a cloak or excuse for doing what he wants to do. This one has a fondness for strong drink and soon he is under the power, and an old strong red fox with eyes inflamed and nose red, proclaims the ravages made in that man.

5th. Our vines have tender grapes—so easily spoiled, and need such careful handling and such close watching to keep the enemy out. When you first receive a hope you are a tender branch and love the kingdom. How anxious you are to hold fast the comforts the Lord has given you. You are afraid to do wrong lest it mar the vineyard. When you thus walk tenderly in the first love how safe you are. But how easily an enemy will creep in if you do not watch as well as pray. As you have received the Lord Jesus so walk ye in him rooted and grounded in love.

Eternal vigilance is the price of liberty. Watch as well as pray. There is no safety but in having respect to all the Lord's commandments. By every word of God we shall live. P. D. G.

Brother S. D. Mattox requests my view of Acts 1:23-26.

This relates to the choice by the 11 apostles of one to take the place Judas fell from by transgression.

It does not appear to me that any one should take the place or lot of Judas, or that the disciples could choose an apostle, or that Matthias ever served as an apostle.

1st. The treacherous work in Judas in the betrayal of Jesus needed no successor. Nor did Judas have any part or lot in the holy ministry of Jesus that another could take. The anonurality of such a character as his is not found any where else. He confessed the bloody and filthy deed so far as an awfully guilty conscience could discharge it.

2nd. The disciples were commanded to tarry at Jerusalem until they should be endued with power from on high. It was before they were thus endued that they cast lots for a successor to Judas; but after they received power from on high there is no further talk or thought of their making or choosing preachers or apostles. It is the Lord alone that calls and qualifies apostles and all true preachers of the gospel. No man could take this solemn calling on himself. God hath set in the church first apostles, then prophets, then pastors, teachers, preachers, etc., as it pleased him, and they preach the gospel with the Holy Ghost sent down from heaven. There is no further mention of the name of Matthias as an apostle or as a witness.

3rd. Who appeared afterward as a true apostle? It was Saul whose name, after the Lord called him was changed to Paul, nor was his character

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less changed than his name, nor any one more wonderfully improved. As Judas sank beneath any other man in infamy and reproach, so Paul rose higher as an apostle, and as a star he outshone any even the most brilliant in the canopy of heaven. For he was not a whit behind the chief apostles—in labors greater, in tongues excelling, in gifts more wonderful, in mysteries deeper, in sufferings surpassing any. As Judas blackened man's name as a traitor, so Paul honored it as a faithful minister. In pity, in mercy, in boldness, in courage, in endurance, in self-denial, in every gift of grace honoring his Lord, he stands as the full and complete display of what grace makes a man, while Judas stands as the monster of what Satan can cause a man to act when he has full possession of the man and enters into him.

As Satan's scheme falls with crushing defeat on his own head, and the wrath of man is made to praise God. Paul shines as the wonderful warrior clothed in white following the Lamb, having fought the good fight of faith, and finishing his course dwells in the eternal love of God, the clear witness of the resurrection of Jesus, the great expounder of the resurrection of the dead, and among the noble throng of if the Lord calls them to preach he will take care of them, and you need not have any concern about it. The devil's ways are movable and his name is legion, for they are many. He tells his folks if they will give money they can save their own souls and the souls of others also. Hence giving money is very popular among that class of people. But he will turn round and preach to the old Baptists it would be wrong for them to give any money to the Lord's preachers, or for the cause of truth, because the Lord is not dependent on man. Now covetousness or self is the principle he is appealing to in each case. To the one he says un-

less you give your money freely you cannot be saved, but if you do give it you shall be saved. To the other he says, save your money for your own

Sister Sarah Murphy requests my view of Matt 9:12, "But go and learn what that meaneth, I will have mercy and not sacrifice: for I am not come to call the righteous, but sinners to repentance."

This is a precious scripture to those that feel they are sinners, but not so acceptable to such as think they are righteous. It is given by the just and final judge who spake as never man speaks to an objection made by the Pharisees against Jesus. When He sat at meat in the house of Matthew behold many publicans and sinners sat down with him and his disciples and the Pharisees said unto his disciples, why eateth your master with publicans and sinners? Jesus said the whole need not a physician, but they that are sick. This truth cannot be disputed. The teaching of Jesus was always so plain and indisputable that honest men must approve it, and haters of truth would feel reproached, but that would not cause them to love him. For lovers of falsehood do not seek the light.

Jesus said, go and learn ye what this meaneth, I will have mercy and not sacrifice. Offerings or sacrifices under the law of Moses did not please Jesus because they did not honor the law nor take away sin. Sacrifices and offerings thou wouldst, but a body God prepared for Jesus, a body without blemish in which is the law of God fulfilled in his death for sin, making an atonement, and in his resurrection bringing in everlasting righteousness. If one should give his life, if the mother should give the fruit of her womb for the sin of her soul it would not atone for sin. But the sacrifice well pleasing to God is a broken and a contrite heart. One thus blest abhors him-

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self and is of the class called sinners whom Jesus came to call to repentance. The Son of Man is come to seek and to save that which was lost.

Jesus said he came not to call the righteous but sinners to repentance. Are any so righteous that they need no repentance? God looked from heaven upon the children of men to see if there were any that did understand and seek God. The answer is there is none that doeth good, no, not one. See Psalm 14: 2-3; Romans 3:10, "As it is written there is none righteous, no, not one."

If you will allow men to be the judges there are many that say they are righteous. The Pharisees were of that class by profession. Their prayer is, God I thank thee I am not as other men, I give tithes of all I possess, I am no fornicator, nor adulterer, nor unjust, etc.

But men are not the judges of their own cases. As long though as men say or think they are not sinners they feel no need of repentance, nor will they love those that feel they are sinners, nor will they love Jesus who receives sinners and eats with them. To eat with a man that feels he is a sinner is to fellowship him or have love for him. When Jesus had mercy on sinners and received them this was the great offence to the Pharisees, but the great display of his mercy to those that felt their need of mercy. Wisdom is justified of her children. All the children of God when they are manifested as children of God feel and know they are sinners, and they have proof that Jesus came to save sinners in saving them. They know Jesus has power on earth to forgive sins, and hence they know that he is come in the flesh. A man sensible he is a sinner desires no better evidence that Jesus is the Christ than his power on earth to forgive sins, and in blessing him in turning him away from his iniquities. This

is the inward, heart-felt evidence healing that remains forever, is the divine and infallible proof that Jesus is the Son of God. They very soul and life of faith in one thus forgiven gathers to him the sweetest evidence of love and forgiveness, and produces that obedience of faith that enables one to rise, take up his bed and walk, or to keep his body under and deny self, because he hates it, and to present his body a living sacrifice, holy, acceptable unto God. For he feels that his body should be kept under as vile, and hence he dies daily or is crucified with Christ. Such sinners as these love the Lord Jesus and rejoice in Him. They have no confidence in the flesh, being circumcised in spirit to love the Lord. Nor is there any great ones in their own estimation among these that feel and know they are sinners. But it is those that feel they are better than others that become judges and will oppress the poor and needy, nor will they forgive another, but demand the full payment of all.

The humble soul that feels he has had much forgiven him loves much and forgives much, and is careful not to bring any confusion into the church, but he seeks the peace of Jerusalem. There never would be any sweet incense of praise, nor any thanksgiving of love unto God if we did not feel that he had loved us in the gift of his Son who died for our sins and rose again for our justification. P. D. G.

J. E. WILLIAMS.

Jones Hill, August 9.
Jerusalem, 10 and 11.
Tysons, S. H., 12.
Wadesboro, at night.
Lawyers Spring, 13.
Pleasant Grove, 14.
Walson, 15.
Crooked Creek, 16.
Meadow Creek, 17 and 18.

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THE NORFOLK AND SOUTHERN RAILWAY.

The Norfolk and Southern Railway is the only line reaching North Carolina's famous seashore resorts, Morehead City and Beaufort, N. C., and owns and operates the Atlantic Hotel, Morehead City, where the meeting of the North Carolina Press Association will be held July 17th and 18, which will be attended by representatives of practically all the newspapers of the State of North Carolina.

The Norfolk and Southern Railway has greatly improved the Atlantic and North Carolina Railroad, now its Beaufort Division, between Goldsboro and Morehead City, and recently constructed and opened for traffic a magnificent bridge between Morehead City and Beaufort, about a mile in length, affording Beaufort, one of the oldest towns of the State, its first railroad facilities.

It has also recently opened its new line between New Bern and Washington, N. C., and between Washington and Greenville and Farmville, N. C., thereby connecting some of the most important towns of Eastern North Carolina, which before, while geographically near together, have been comparatively inaccessible and most difficult to reach for want of direct railway communication. All these difficulties are now overcome, and with the permanent passenger service in effect on its old lines established on the new lines, the service of the Norfolk and Southern will be unsurpassed in this State.

In addition to these new lines, the Norfolk and Southern is now completing a line reaching from Washington, N. C., through Greenville and Farmville and Wilson, to Raleigh, placing the capital of the State in closer relation with its hitherto inaccessible eastern portion than was some years ago thought possible, on account of the many waterways of that section. The completion of this new main line will establish another through route between Raleigh and Norfolk, and with the completion of its proposed bridge, over five miles in length,

across Albemarle Sound between Mackey's Ferry and Edenton, N. C., where trains are now transferred on the steamer "Garret," will work one of the greatest achievements and add more to the development of Eastern North Carolina than, perhaps, any event in the history of the State. This new line will also establish direct rail communication between Norfolk, Suffolk, Elizabeth City, Edenton, Washington, New Bern, Morehead City, Belhaven, Beaufort, Kimston and Goldsboro, as well as Greenville, Farmville, Wilson and Raleigh, and also to and from Bayboro and Oriental, N. C., which for years have only been reached by river transportation of uncertain and unsatisfactory character.

A study of the great work being done and the enormous capital required to perfect this system will prove of value to all those interested in the welfare of the State and its vast opportunities for business activity of every character.

It is worthy of note to say that this company has accepted the new passenger rate law of the last Legislature, as authorized by the Corporation Commissioners, and is now charging three cents per mile, first-class, over its new lines and those under construction, and two and one-fourth cents per mile over its old lines, although its entire system is under construction and being completed to perfect its service and business and provide the people of the eastern part of the State a thorough railway line reaching all accessible sections at a great cost and probably at least at a temporary sacrifice.

It has also placed in effect the twenty-five per cent reduction in joint freight rates, in accordance with the act of the last Legislature, and apparently in every way is trying to harmonize its interests with the people of the State, and as is well known, is now furnishing probably the best freight and passenger service and more satisfaction to its patrons than was thought possible with the great congestion which has existed on so many other lines.

It has also inaugurated a new fast freight

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line between its territory, New York, Philadelphia, Baltimore and other Eastern cities, providing for the through movement of freight cars north and south via the N. Y., P. and N. and Pennsylvania Railroad.

Mr. Frank S. Gannon, a well and widely known railroad man, is its president, and its other officers are identified with our State and its people.

APPOINTMENTS.

ISAAC JONES AND P. D. GOLD.

Lower Country Line Association, Saturday, first Sunday and Monday in August.

Surl, Tuesday.

Roxboro, Wednesday.

Danville, Thursday night.

Staunton River Association, Friday, Saturday and second Sunday in August.

Malmason, Monday.

Cane Creek, Tuesday.

Wolf Island, Wednesday.

Reidsville Thursday.

Thence to Upper Country Line Association.

JESSE BROWN.

LaGrange, July 23, at night.

Sandy Bottom, 24.

Haskins Chapel, 25.

Beaverdam, 26.

Sand Hill, 27.

Muddy Creek, 28.

Southwest, August 5.

Bay, 6.

Stump Sound, 7.

Yopp's, 8.

Ward's Will, 9.

Cow-head, 10.

North East, 11.

White Oak, 12.

Hadnott's Creek, 13.

Morehead, 15.

Beaufort, 16.

North River, 18.

Straits, 19.

Hunting Quarter, 20.

Cedar Island, 21.

Goose Creek Island, 22.

Bethel, 23.

Mt. Lebanon, 24.

Galloway's, 25.

Red Banks, 26.

PETER CORN.

Payne's, Saturday and first Sunday in August.

Country Line, Monday.

Floyd, Tuesday.

Stonewall, Wednesday.

Laurel Creek, Thursday.

Salem, Saturday and second Sunday.

A. N. WALTON.

Union, Monday after fourth Sunday in August.

Ephesus, Tuesday.

Fairview, Wednesday.

Peck's, Thursday.

Flint Hill, Friday.

Chamblissburg, or near there, Saturday.

Sister Basham's first Sunday in September.

Roanoke City, Monday night.

Bellevue, Wednesday.

Pine Forest, Thursday.

Salem, Saturday and second Sunday.

Will Elder P. G. Lester arrange so as not to have to go too far each day so that I may be at Chestnut, Franklin county, Va., on Wednesday before fourth Sunday.

Chapel, Thursday.

Fairfield, Friday.

Mountain, on Saturday and first Sunday in September.

The Upper Country Line Association will meet with the church at Harmony, Orange county, N. C., Saturday, third Sunday and Monday in August, seven miles north of Mebane depot, on the Southern Railroad from Greensboro to Goldsboro. Those coming by rail will be met Friday about 11 o'clock from each way.

All trade and traffic is forbidden by the church during the meeting, August 17, 18 and 19, 1907, in accordance with the law of North Carolina. Done by order of the church in conference.

W. C. JONES, Moderator.

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HENRY TAYLOR.

Charlotte, July 29, at night.
High Point, 30, at night.
Burlington, 31, at night.
Durham, August 1, at night.
Camp Creek, 2.

Thence to Lower Country Line Association and if agreeable with Elder Mewborn I will be with him on his appointments to Staunton River Association; also Upper Country Line and Abbott's Creek Associations.

Salisbury, August 26, at night.
Concord, August 27, at night.
Sister Parish's, 28, at 11 a. m.
Charlotte, 29, at night.

LLYOD'S HYMN BOOKS.

1 65c., \$6.50 per dozen.
1 85c., \$9.00 per dozen.
1 \$1.15, \$11.00 per dozen.
1-2 dozen same rate.


ALVIN CLARK,
Wilson, N. C.

D. A. MEWBORN.

Danville, Tuesday night after.
Cane Creek, Wednesday.
Malmaison, Thursday.
Thence to Staunton River Association.
Mountain, Monday.
Reidsville, Tuesday night.
Pleasant Grove, Wednesday.
Gilliam's, Thursday.
McRay's, Friday.
Thence to Upper Country Line Association.
Bunker Hill, Tuesday after.
Saint's Delight, Wednesday.
Winston, Thursday.
Mt. Vernon, Friday.
Thence to Abbott's Creek Association.
He will need conveyance.

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From Congregation
10-0-05

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, the Father, Jesus, the Mediator, and the Holy Spirit, the blessed Comforter.

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

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

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The Price of Zion's Landmark is \$1.50 per year for less than clubs of ten.

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All brethren and friends are requested to act as agents.

All names and postoffices should be written plainly.

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

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

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS.

A PASTOR AFTER GOD'S HEART.

"And I will give you pastors according to my heart, which shall feed you with knowledge and understanding."
—Jer. 3:15.

All the names of the officers of the church under the New Testament have a double signification,—a general and more large signification, and a special signification. As, for instance, a "deacon" hath a general signification; it signifies any minister or servant: and it hath a special signification, when it denotes that peculiar officer which was instituted in the church to take care of the poor. And so the name of a "pastor" hath a more general and a more special signification. In general, it signifies any teacher or officer in the church, ordinary or extraordinary; in special, it signifies that peculiar officer in the church which, as such, is distinguished from a teacher. "He gave some to be pastors and teachers," Eph. iv. 11; for there is a distinction between pastor and teacher, not as to degree, but as to order. I do not use the distinction in the sense of those who make bishops and presbyters differ in degree, but not in order; but it is a distinction as to that beautiful order which Christ hath instituted in His church. Christ hath instituted a beautiful order in His church, if it were discovered and improved. And I have wished sometimes I could live to see it; but I do not think I shall. Yet this I would recommend to my brethren as the way to discover the order of Christ in the church:—

there is no way to discover it but by the harmony that there is between gifts, office, and edification. The original of all church order and rule is in gifts; the exercise of these gifts is by office; the end of all those gifts and offices is edification.

Now, I believe I can demonstrate that all ordinary spiritual gifts that Christ hath given to His church, are reducible to four heads: and all of them are for the exercise of these gifts; for they must all be exercised distinctly. Herein you will find out the beautiful order of Christ in the church, and not else. I say, all gifts may be reduced to four heads. The one head of these gifts is to be exercised by the pastor; one head by the teacher; one by the ruler; and one by the deacon; and all these gifts, exercised by all these officers, answer all ends for the edification of the church. For it is a vain opinion, that the rule and conduct of Christ's church is either in one or in all. There is nothing in what I have declared but what is the design of the Apostle in Rom. xii. 6-8. Let us study that harmony more, and we shall find more of the beauty and glory of it.

I shall speak of those pastors mentioned here in the text; and I shall speak of them in general, as all teaching officers in the church,—which is the general signification of the word. And all that I shall speak of them is, to remind myself and my brethren, and you, of somewhat of the duty of such a pastor;—what is incumbent on him,

what is expected from him. Now, I do not design to go through all the necessary duties of a pastor or teacher; I only design to give some instances.

First. The duty of such an officer of the church,—a pastor, teacher, elder of the church, is that mentioned in the text,—“to feed the church with knowledge and understanding.” This feeding is by preaching of the gospel. He is no pastor who doth not feed his flock. It belongs essentially to the office; and that not now and then (according to the figures and image that is set up of the ministry in the world,—a dead idol) as occasion serves. But the Apostle saith, Acts vi. 4, “We will give ourselves continually to the word.” It is to “labour in the word and doctrine,” 1 Tim. v. 17;—to make all things subservient to this work of preaching and instructing the church; to do it in that frame the Apostle mentions in Col. i. 28. He speaks of his preaching, and the designs of his preaching: “Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus.” How doth he do it? Verse 29, “Whereunto I also labour, striving according to His working, which worketh in me mightily.” There is not one word in our translation that answers the emphasis of the original words,—“Whereunto I labour,”—labour with diligence and intention, with weariness and industry. I labour to the spending of myself. “Striving,”—striving as a man that runs in a race, or striving as a man that wrestles for victory,—as men did in their public contests. And how? “According to the effectual in-working, or inward operation, of Him who does effectually work in me.” We cannot reach the emphasis by any words in our language. And how is all this? “With mighty power.” Here is the frame of the Apostle’s spirit (it should

give dread to us in the consideration of it): “I labour diligently, I strive as in a race, I wrestle for victory,—by the mighty inworking power of Christ working in me; and that with great and exceeding power.”

What I shall do is to show you, in some instance, what is required unto this work of teaching, or of feeding the congregation with knowledge and understanding, in this duty of preaching the word:—

1. There is spiritual wisdom in understanding the mysteries of the gospel, that we may be able to declare the whole counsel of God, and the riches and treasures of the grace of Christ, unto the souls of men. See Acts xx. 27; 1 Cor. ii. 1—4; Eph. iii. 7—9. Many in the church of God were, in those days of light, growing and thriving; they had a great insight into spiritual things, and into the mysteries of the gospel. The Apostle prays that they might all have it, Eph. i. 17, 18, “That the God of our Lord Jesus Christ, the Father of Glory, may give unto you the spirit of wisdom and revelation in the knowledge of Him; the eyes of your understanding being enlightened; that ye may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints.”

Really it is no easy thing for ministers to instruct to such kind of duties. If there be not some degree of eminency in themselves, how shall we lead on such persons as these to perfection? We must labour ourselves to have a thorough knowledge of these mysteries, or we shall be useless to a great part of the church. There is spiritual wisdom and understanding in the mysteries of the gospel required hereunto.

2. Authority is required. What is authority in a preaching ministry? It is a consequent of unction, and not of office. The scribes had an outward call to teach in the church; but they

had no unction, no anointing, that could evidence they had the Holy Ghost in His gifts and graces. Christ had no outward call; but He had an unction,—He had a full unction of the Holy Ghost in His gifts and graces, for the preaching of the gospel. Hereon there was a controversy about His authority. The scribes say unto Him, Mark xi. 28, "By what authority doest Thou these things? and who gave Thee this authority?" The Holy Ghost determines the matter, Matt. vii. 29, "He preached as one having authority, and not as the scribes." They had the authority of office, but not of unction; Christ only had that. And preaching in the demonstration of the Spirit, which men quarrel so much about, is nothing less than the evidence in preaching of unction, in the communication of gifts and grace unto them, for the discharge of their office; for it is a vain thing for men to assume and personate authority. So much evidence as they have of unction from God in gifts and grace, so much authority they have, and no more, in preaching; and let every one, then, keep his bounds.

3. Another thing required hereunto is experience of the power of the things we preach to others. I think, truly, that no man preaches that sermon well to others that doth not first preach it to his own heart. He who doth not feed on, and digest, and thrive by, what he prepares for his people, he may give them poison, as far as he knows; for, unless he finds the power of it in his own heart, he cannot have any ground of confidence that it will have power in the hearts of others. It is an easier thing to bring our heads to preach than our hearts to preach. To bring our heads to preach, is but to fill our minds and memories with some notions of truth, of our own or other men, and speak them out to give satisfaction to ourselves and others; this is

very easy. But to bring our hearts to preach is to be transformed into the power of these truths; or to find the power of them, both before, in fashioning our minds and hearts, and in delivering of them, that we may have benefit; and to be acted with zeal for God and compassion to the souls of men. A man may preach every day in the week, and not have his heart engaged once. This hath lost us powerful preaching in the world, and set up, instead of it, quaint orations; for such men never seek after experience in their own hearts; and so it is come to pass, that some men's preaching, and some men's not preaching, have lost us the power of what we call the ministry; that though there be twenty or thirty thousand in orders, yet the nation perishes for want of knowledge, and is overwhelmed in all manner of sins, and not delivered from them unto this day.

4. Skill to divide the word aright. This skill to divide the word aright is practical wisdom, in considering the Word of God,—to take out not only that which is substantial food for the souls of men, but what is meet food for them to whom we preach. And that,—

5. Requires the knowledge and consideration of the state of our flocks. He who hath not the state of his flock continually in his eye, and in his mind, in his work of preaching, fights uncertainly, as a man beating the air. If he doth not consider what is the state of his flock, with reference to temptations, in reference to their light or to their darkness, to their growth or to their decays, to their flourishing or to their withering, to the measure of their knowledge and attainments;—he who doth not duly consider these things, never preaches aright unto them.

6. There is required, too, that we be acted by zeal for the glory of God,

and compassion to the souls of men.

Having spoken these few plain words, I may say, "Who is sufficient for these things?" There is required that spiritual wisdom which is necessary to understand the mysteries of the gospel, able to instruct and lead on to perfection the most grown in our congregations;—that authority which proceeds from unction, and is an evidence of an anointing with the graces and gifts of the Spirit; which alone gives authority in preaching;—that experience which conforms our whole souls into every sermon we preach, so as to feel the truth in the power of it;—that skill whereby to divide the word aright, etc. Hence we see we have great need to pray for ourselves, and that you should pray for us. Pray for your ministers. This, then, is the first duty required of gospel ministers.

Secondly. Another duty required is continual prayer for the churches over which Christ hath made them overseers. I have not time to confirm these things by particular testimonies: you know how often the Apostle expresses it of himself, and enjoins it unto others, continually to pray for the flock.

I will name four reasons why we ought to do so, and three things we ought to pray for:

1. My first reason is,—because I believe that no man can have any evidence in his own soul that he doth conscientiously perform any ministerial duty towards his flock, who doth not continually pray for them. Let him preach as much as he will, visit as much as he will, speak as much as he will, unless God doth keep up in him a spirit of prayer in his closet and family, he can have no evidence that he doth perform any other ministerial duty in a due manner, or that what he doth is accepted with God. I speak to them who are wise, and understand these things.

2. This is the way whereby we may bless our congregations.

Authoritative blessing, as far as I know, is taken from us. There is only that which is euctical and declarative left to us. Pronouncing the blessing is only euctical and declarative and not authoritative. Now there is no way whereby we can bless our flock by institution, but by a continual praying for a blessing upon them.

3. If men are but as they used to be, I do not believe any minister, any pastor in the world, can keep up a due love to his church, who doth not pray for them. He will meet with so many provocations, imprudences, and miscarriages, that nothing can keep up his heart with inflamed love towards them, but by praying for them continually. That will conquer all prejudices,—if he continues so doing. And,—

4. My last reason is this,—in our prayers for our people, God will teach us what we shall preach unto them. We cannot pray for them, but we must think on what it is we pray for, and that is the consideration of their condition; and therein God teaches the ministers of the gospel. If it be so with them, this is that they should teach them. The more we pray for our people, the better shall we be instructed what to preach to them. The apostles, to take us off from all other occasions, "give themselves to prayer and the word," Acts 6:4. Prayer is in the first place. It is not personal, but ministerial prayer for the church, and the progress of the gospel.

What shall we pray for?

1. For the success of the word that we preach unto them. This falls in with the light of nature. We are to pray for the success of the word unto all the ends of it; and that is, for all the ends of living unto God,—for direction in duty, for instruction in the truth, for growth in grace, for all things whereby we may come to the

enjoyment of God. We should pray that all these ends may be accomplished in our congregations, in the dispensation of the word, or else we sow seed at random, which will not succeed merely by our sowing; for let the husbandman break up the fallow ground, and harrow it, and cast in the seed,—unless showers come, he will have no crop; like manner after we have cast the seed of the gospel, though the hearts of men are prepared in some measure, unless there come the showers of the Spirit upon them, there will be no profiting. Therefore, let us pray that a blessing might be upon the word. The ministers of the word preach, and would be accepted with the people; take this ‘arcanum,’ [the secret] of it,—pray over it; and it is the only way to have it accepted in the hearts of the people; follow it on with prayer.

2. We are to pray for the presence of Christ in all our assemblies; for this is that whereon depends all the efficacy of the ordinances of the gospel. Christ hath given us many promises of it, and we are to act in faith concerning it, and to pray in faith for it in our assemblies; which is a great ministerial duty: and if we do it not, we are ignorant of our duty, and are willing to labor in the fire, where all must perish: we fight at hazard, for all the efficacy of the ordinances of preaching and praying doth not depend upon anything in ourselves,—on our gifts, notions, parts, fervency,—but it depends only upon the presence of Christ. Make this your business, to pray mightily for it in the congregation, to make all these effectual.

3. Our prayers should be with respect unto the state and condition of the church. It is supposed he that is a minister is satisfied he hath some measure of understanding and knowledge in the mysteries of the gospel; that he is able to conduct the best of

the congregation unto salvation; that he knows their measure, their weakness, and their temptations; that he knows the times and seasons in which they are exercised and exposed, whether times of adversity or prosperity; and, as far as possible, knows how it is with their persons. And we ought to suit our prayers according to all we know concerning them, and be satisfied in it that Christ Himself will come in to recover them who are fallen, to establish them who stand, to heal them who do backslide, to strengthen them who are tempted, to encourage them who are running and pressing forward to perfection, to relieve them who are disconsolate and in the dark; and we have all these sorts in our churches. And our prayers should be for a communication of supplies unto them continually, in all these cases.

Thirdly. It is incumbent on men who are pastors and teachers of churches, to preserve the truth and doctrine of the gospel, that is committed to the church,—to keep it entire, and defend it against all opposition. See the weighty words wherewith the Apostle gives this in charge unto Timothy, 1 Tim. 6:20, “O Timothy; keep that which is committed to thy trust;” and 2 Tim. 1:14, “That good thing” (that good depositum, that good treasure) “that is committed to thee keep by the Holy Ghost, which dwelleth in us.” This charge is given to all of us who are ministers, “Keep the truth, that good, that blessed thing.” “It is,” saith the Apostle, “the glorious gospel of the blessed God, which was committed to my trust,” 1 Tim. 1:11. And it is committed to all our trust; and we are to keep it against all opposition. The church is the ground and pillar of truth, to hold up and declare the truth, in and by its ministers. But is that all? No; the church “is like the tower of David builded for an armoury, whereon there hang a thou-

sand bucklers, all shields of mighty men" (Cant. 4:4). The ministers of the gospel are shields and bucklers to defend the truth against all adversaries and opposers. The church hath had thousands of bucklers and shields of mighty men, or else the truth had been lost. They are not only to declare it in the preaching of the gospel; but to defend and preserve it against all opposition,—to hold up the shield and buckler of faith against all opposers.

But what is required hereunto?

1. There is required a clear apprehension in ourselves of the doctrine and truths which we are so to defend. Truth may be lost by weakness as well as by wickedness: if we have not a full apprehension of the truth, and that upon its own proper grounds and principles, we shall never be able to defend it. This is to be attained by all ways and means,—by the use, especially, of diligent prayer and study,—so that we may be able to stop the mouth of gain-sayers.

2. There is required love of the truth. We shall never contend earnestly for the truth, we shall never "buy it and not sell it," whatever we know of it, unless our love and value of it arise from a sense and experience of it in our own souls. I fear there is much loss of truth, not for want of light, knowledge, and ability, but for want of love.

I have the advantage of most here present in this, that I know the contest we had for the truth of the gospel before our troubles began, and was an early person engaged in them; and knew those godly ministers that did contend for them as for their lives and souls, and that all the opposition that was made against them was never able to discourage them. What is this doctrine? —the doctrine of eternal predestination, effectual conversion to God and the obduration of wicked repro-bates by the providence of God. These

truths are not lost for want of skill, but for want of love. We scarce hear one word of them; we are almost ashamed to mention them in the church; and he that doth it will be sure to expose himself to public obloquy and scorn; but we must not be ashamed of truth. Formerly we would not meet with a godly minister, but the error of Arminianism was looked upon by him as the ruin and poison of the souls of men: such did tremble at it,—wrote and disputed it. But now it is not so; the doctrine of the gospel is owned still, though little taken notice of by some among ourselves, the love of it being greatly decayed,—the sense and the power of it almost lost.

3. Let us take heed in ourselves of any inclination to novel opinion, especially in, or about, or against such points of faith as those wherein they who are gone before us and are fallen asleep found life, comfort, and power. Who would have thought that we should have come to an indifferency as to the doctrine of justification, and quarrel and dispute about the interest of works in justification; about general redemption, which takes off the efficacy of the redeeming work of Christ; and about the perservance of the saints; when these were the soul and life of them who are gone before us, who found the power and comfort of them? We shall not maintain these truths, unless we find the same comfort in them as they did. I have lived to see great alterations in the godly ministers of the nation, both as to zeal for and value of those important truths that were as the life of the Reformation; and the doctrine of free will condemned in a prayer, bound up in the end of your Bibles. But now it is grown an indifferent thing; and the horrible corruptions we suffer to be introduced in the doctrine of justification have weakened all the vitals of religion. Let us, for the remainder of our

days, "buy the truth, and sell it not;" and let us be zealous and watchful over any thing that should arise in our congregations.

Bring one man into the congregation who hath a by-opinion, and he shall make more stir about it than all the rest of the congregation in building up one another in their most holy faith. Take heed lest there be men arising from ourselves speaking perverse things; which is to make way for grievous wolves to break in and tear and rend the flock.

4. There is skill and ability required hereunto, to discover and be able to oppose and confound the cunning sophistry of the adversaries. Great prayer, watchfulness, and diligence are required, that we may be able to attend unto these things. And those who are less skilled may do well to advise with those who are more exercised in them to give them help and assistance.

"THEY ALL HOLD SWORDS."

To the Ministers:—Into your hand this sword of the Word is given in an especial manner; unto you the ministry of it is committed: God hath not left it at random to all, that who will may publicly preach the gospel. That which is everybody's work is nobody's. He hath, therefore set up a standing office, with officers in His church on whom He hath laid this burden, and from whom He expects an account. He "had committed to us the word of reconciliation" (Cor. v. 20), as a prince commissions this or that man to be his ambassador. "O Timothy, keep that which was committed to thy trust." (1 Tim. 6:20). See here, and tremble at the charge which is deposited in your hands. You are ambassadors from the great God, to treat with poor sinners concerning their eternal peace upon those articles which are contained in the gospel. You are His under-workmen, to rear up His temple in the

hearts of men, and to lay every stone by the line and rule of His Word; His stewards, to give His family their portions in due season, and all your provision to be taken out of His storehouse. In a word, you are His shepherds, to lead and feed His flock, and that in no other than these green pastures. Now if the peace be not concluded, the ambassador is sure to be called to an account where the fault lies. If the house be not built, or go to decay, woe to the negligent workman. If the family starve, what reckoning will the steward make? If the sheep wander through thy neglect, who shall pay for the loss but the idle shepherd?

Now, in order to the discharge of this your public trust, I shall point at two duties incumbent on you, with reference to this Word. One to be performed in your study, the other in your pulpit.

First. In your study acquaint yourselves with the Word of God.

That which may pass for diligence in a private Christian's search into the Scripture, may be charged as negligence upon the minister. The study of the Scriptures is not only a part of our general calling in common with him), but of our particular also: in which we are to be exercised from one end of the week to the other. The husbandman doth not more constantly go forth with his spade, to perform his daily labour in the field, than the minister is to go and dig in this mine of the Scripture. He is not to read a chapter now and then, as his worldly occasions will permit, or steal a little time from his other studies to look into the Bible in transitu, and bid it farewell; but it must be his standing exercises, his plodding work: all other must stoop to this. Suppose thou shouldst know what Plato, Aristotle (with the rest of the princes of worldly learning), have writ, and hadst encircled all

the arts within thy circumference, but art unskilful in the word of righteousness,—thou wouldest be Paul's unlearned person; unfit to be a minister as he that hath read all the body of the law is to be a physician, if ignorant of this art. * * * I dare not bid ministers (as some fanatics have done) burn all their books but the Bible. No; but I would exhort them to prefer it above all their other books, and to direct all their other studies to furnish them with Scripture knowledge. As the bee that flies over the whole garden and brings all the honey she gets from every flower therein into her hive, so should the minister run over all his other books, and reduce their notions for his help in this; as the Israelites offered up the jewels and ear-rings borrowed of the Egyptians, to the service of the tabernacle. * * *

This, I am sure, was Paul's charge to Timothy, "Give attendanee to reading" (1 Tim. 4:13). Follow thy book close, O Timothy. And ver. 15: "Meditate on these things, give thyself wholly to them." And mark why,— "that thy profiting may appear to all." That is, that thou mayest appear to be a growing preacher to those that hear thee. O, how shall the people grow if the minister doth not? and how shall he grow if he doth not daily drink in more than he pours out? That minister must needs spend upon the stock that hath no comings in from a constant trade in his study. If the nurse doth not feed, and that more than another, she may soon bring herself and child into a consumption. As we would not therefore see the souls that hang on our breasts languish for want of milk, or ourselves faint in the work, let us endeavor that our recruits be suitable to our expense. Study and pray, pray and study again. Think not your work is done for all the week when the Sabbath is past. Take a little breath and return to thy labor, as

the seedsmen that sits down at the land's end to rest himself awhile, and then rises up to go before his plough again. We have reason to be more choice of our time than others, because it is less our own: there is none in thy parish but have a share in it. We are thieves to our people's souls when we do not husband it out to their best advantage. "All are yours, whether Paul, or Apollos, or Cephas;" yours for the service of your faith. Is the parent bound to husband his estate and time for the provision of his children, and should not the spiritual father have as natural an affection to his people? How great a labor this must needs be, both to mind and body, did they understand, they would both more pity and encourage their minister in his work. God move your hearts to it whom He hath blessed with faithful laborers'; help them in their study for you, by easing them of their worldly cares for themselves. * * *

Secondly. In the pulpit use no other sword but this, and handle it faithfully. * * *

Think it not enough your text is Scripture, but let your whole sermon be agreeable thereto. Thou art an ambassador, and as such bound by thy instructions. Take heed of venting thy own dreams and fancies in God's name. "He that hath my Word, let him speak it faithfully," that is, purely, without mingling it with his own dreams. So He expounds Himself, "What is the chaff to the wheat? saith the Lord" (Jer. 23:28). All is chaff besides the pure Word of God; and what hath it to do to be blended with it?

Reidsville, N. C., June 18, 1907.

Dear Brother Gold:—For a long time I have been impressed to write something on the subject of "forgiveness," but I have felt so much the need of forgiveness myself and have so much desired the spirit to forgive all

men their trespasses against me that I have been brought very low under the weight and I feel my utter helplessness to write anything that is at all satisfactory to my own mind.

On last evening I picked up the Signs and read in "Fragments," a short article which is so much suited to my mind that I now send it to you as my own sentiments and hope the writer will excuse me for believing, feeling and seeing just as he did when he wrote that sweet piece.

Your brother I hope in Christ.

L. H. HARDY.

A FRAGMENT.

How often shall I forgive my brother? The first time my brother sinned against me I felt tender toward him, and sorry for him, and when I told him his wrong he at once confessed it, and I then freely forgave him. I was glad that I felt tender towards him, and I realize a feeling of thankfulness for my state of mind. I have since thought that some self-exaltation and boasting were mixed with my thankfulness.

His next transgression against me was more aggravating, and I was vexed with my brother and spake sharply, and was answered in a like spirit. However, he finally acknowledged his sin, and I forgave him. On the occasion of his third trespass I had to ask one or two brethren to meet with us, and talk with him before he could or would see and confess his wrong. Since then he has sinned against me several times, but after more or less hardness, resistance and denial, he has said, "I repent," and I have forgiven him. It appears strange that so good a brother should transgress so often. I have now forgiven him seven times, and that certainly appears to me to be enough. I think I will ask the Master if anything more is required of me.

Well, what a fool I am! I asked the

blessed Master, "How oft shall my brother sin against me, and I forgive him? till seventimes?" Who would have thought that his answer would be as it was? How His loving glance searched my poor, vain heart as he answered: "I say not unto thee, until seven times, but until seventy times seven."

How blindly selfishly I have been, limiting the boundless love of God. How could I be so forgetful as to think of setting bounds to His rich mercy and grace? For if there is true love in my heart it is not my love, but the love of God shed abroad in my heart by the Holy Ghost, which is given unto me, and if I have ever felt the true spirit of forgiveness toward my brother it is the same spirit of mercy which caused the dear Saviour to say to me, "Thy sins are forgiven thee."

Now if I had asked the dear Lord, How oft shall I sin against my brother and he forgive me, what answer would I expect? What answer would I want? And suppose I had asked: How often can I expect forgiveness of the Lord? O, to think of my multiplied transgressions against a Holy God! Sins repeated and repeated; what a heedless, blind, wicked and foolish transgressor I have been against Him, in heart and lip and life. Have I any right to ask or expect His forgiveness? And how often would His mercy be needed? Until seven times? What would that be compared with the number of my transgressions? "They are more than the hairs of my head; therefore my heart faileth me," said the best of men. Seventy times seven would not cover the number. O how glad I have been in many a dark hour of self-loathing and repentance to read this unspeakably sweet sentence: "His mercy endureth forever." This covers the case and supplies all the needs. How long will mercy endure toward such a sinful creature as I? Not seventy times seven merely, but forever. So there is

no limit to the number of times that I shall forgive my brother. In the most extreme case it is not likely that four hundred and ninety times will be required. But how much oftener than that, in the case of the most obedient child of God, will the boundless stores of God's mercy be called upon for His forgiveness. I how good it is for us that God "is rich in mercy." The whole heavenly choir join in this song of praise: "I will sing of the mercies of the Lord forever: with my mouth will I make known thy faithfulness to all generations. For I have said, Mercy shall be built up forever: Thy faithfulness shalt thou establish in the very heavens."

O may we never say of anyone we believe to be a Cristian, I cannot forgive him. May we be enabled by the rich grace and mercy of God always to pray after this manner: "Forgive us our debts, as we forgive our debtors."

SILAS H. DURAND.

Winstead, N. C., May 29, 1907.

Dear Brother Gold: I received such a good letter from Brother Hardy and was so much comforted by it I feel it ought to be put in the Landmark. It will be comforting to some little one in affliction like me. I thought I once had a glorious view of my redeeming Lord. He said, "I'll be a God to you," and I believed His word. But in my affliction it seemed His face was turned from me and I was made to cry unto the Lord, "Are thy meries gone forever?" Without He delivers me I have no one else to go to and I was made to feel that though He slay me yet will I trust Him.

I was taken Saturday before the first Sunday in April with what the doctor said was chronic bronchitis, and it had gone to my lungs, my breath would stop and my heart beat irregularly so I gave up all earthly hope. I

told the doctor that nothing but the Lord could do me any good, that I didn't put my trust in man, for the Lord said, "Cursed is man that trusts in man and maketh flesh his arm." I feel I must be partaker of Christ's suffering to be partaker of His joys and I want to praise the Lord in adversity as much as in prosperity. God is worthy to be honored and adored for His deliverance to His people, but can I be one of His and have such a heart as mine so prone to sin I am made to abhor myself and cry unto God to create in me a clean heart, renew within me a right spirit that I may go to a city of Habitation.

My pencil Brother Gold, is like my tongue, it knows no stopping place. May you live long to publish the truth as it is in Christ Jesus—and may his name be praised forever.

Your sister in hope through grace.
ROSA A. FOX.

Reidsville, N. C., May 23, 1907.

Mrs. Rosa A. Fox, Dear Sister:—Your letter came to hand yesterday and we were very glad to hear from you, but sorry that you were so sick. Judging from what you say, there is very little difference in your case and my last case in which I suffered from the second Sunday in February, till the 4th Sunday in March, and from which I yet suffer more or less. It was a tough case and came near to wear me out, but I had one thing that you have reversed. You seem to have grown dependent and in the dark spiritually, while the Lord blessed me with His presence and not a cloud bedarkened the blessed promise during my sickness. For this reason my afflictions were much more easily borne and I felt much more of the spirit of humiliation than I had felt before. How good it is to feel that the Lord's will and way is the best even when it is so much against our own way. But, my sister, our

God is just as able to keep you in darkness as He is to keep me in the light. None of these things baffle Him nor do they in any way thwart His divine purpose. Darkness is light about Him for darkness and light are both alike to Him. Both are blessings from His hand, but it is a hard thing for us to feel it that way.

How glad I am that the Lord is not dependent on our feelings nor conditions. The Lord is able to make the poor desert heart to bring forth and to cause the fruitful land to become barren. The thirsty lands He maketh to be springs, fountains and even rivers of water and at the same time He dryeth up the waters in the fruitful field.

It is strange, but at the times when we have had the best liberty and the sweetest deliverances the humblest times come upon us. There have been times with me when I have been the most wonderfully blessed with liberty in speaking that I have felt almost immediately that I wanted to vanish out of sight. This was not because I was ashamed of the word I had spoken, but because I was such a little one to speak such wonderful things.

The blessings of the Lord have been so great to me that I really desire to spend all my days in His holy service. What I shall preach and where my service shall be is not at all in my hands nor can any man hinder the word of God. I rejoice very greatly in the fact that all power in heaven and in earth is His. Man may seem to prevail for even years, but our God will always be victorious and lead His servants safe from the battle-field with not a man missing.

I am glad that we don't have to take up the sword for He that taketh the sword shall perish with the sword. The Lord gains the victory by the word of His mouth. He had to break the pitcher (crucify the flesh), hold up the lamp, blow with trumpet and cry "The

sword of the Lord and of Gideon." The fear of the Lord and of Gideon had fallen on the enemy and that battle cry was destruction to them. Therefore the host of the enemy turned and slew each other.

As Gideon did so did all of the three hundred men who were with him. Even so we, to fight in the battle of the Lord, must crucify the flesh, hold up the light that is burning by reason of the grace of God in the heart, by working out our salvation with fear and trembling, which causes us to cry out to the praise of the God of our salvation.

No enemy shall ever overcome one of them, however weak the little one may be, nor however strong the enemy. Goliath was a man of war from his youth, but David was only a youth and was not a man of war. However God so guided the stone which he slung that it sank deeply into the forehead of the giant and he sank down dead. While Isreal rejoiced and the women sang. "Saul has slain his thousands, but David his tens of thousands." David's heart was only humbled to praise God who had delivered Israel out of the hands of their enemy. He gave credit to God for the slaughter of the lion and the bear and also for the uncircumcised Philistine.

He had honorably earned the throne which Saul in his vile cowardice had disgraced. Saul saw this and was filled with jealousy and envy which were a disgrace to his official head. He sought David's life in the King's palace and pursued him in the cave, in the mountains, the valleys, the wilderness and even took oaths of his enemies that they had not seen David.

Through Saul Jonathan was heir to the throne, but he knew that God had chosen David and therefore he took off his armour and gave it to David, for the Lord had opened his eyes to see the King and he loved him with a

love that surpassed the love of women. But all these things only augmented Saul's bitterness and his determination to kill David. But, how true is the word of God. David had been anointed King, he was the man whom God had chosen, and he must reign, the opposition of Saul's army to the contrary notwithstanding. How great is the Lord!

As it was then, even so it is now. Let the opposition be what it may the word of the Lord will and must prevail and rise above the waters, the trees, the hills and even all the mountains till every one in the covenant is saved from wrath and the terrible overthrow.

Take courage then, my sister, and hope thou in God, for the darkness shall not prevail and the days of oppression shall soon cease and the victory be our God's and the spoil ours for He freely giveth it to us.

The Lord abundantly bless you and deliver you to health and strength again to His name's praise forever.

Your loving brother in hope,

L. H. HARDY.

.. Reidsville, N. C., July 23, 1907.

Dear Brother Gold: Having to send you this dollar for the Landmark I want to say a few words about the responsibility of pastors.

It appears to me that if our ministers could feel more fully the fact that whatever of error and disorder they tolerate in the churches they serve they would try to be very careful in their words and works among their brethren.

If we should take the second and third chapters of Revelation for our pattern and (I know of no better), we should carefully look after our own ways and then after those who are under our care.

The pastor (angel) of the church at Ephesus was charged with depart-

ing from his first love and exhorted to repentance by the Spirit of God for it was He who spake. The pastor at Smyrna was fully approved. The pastor at Pergamos was charged for having those who held the doctrine of Balaam and others who held the doctrine of the Nicolaitanes which God hated. He is commanded to repent or the Lord would fight against them with a sharp sword. Not one word is said against this pastor's individual belief nor conduct, but he stands charged with the false faith and doctrine of those under his care. The pastor at Thyatira suffered Jezebel to seduce the servants of the Lord to commit fornication and eat meat offered to idols. Not one word is charged against the pastor as an individual. The pastor at Sardis had so far gone after the world that he is counted dead and all the light there is in a few of the members of his church. The pastor at Philadelphia is fully approved. The pastor at Laodicea had so given himself to the wealth of the world that his conduct is fully condemned.

Thus we see only two out of seven who stand just with God.

We are commanded to "Take heed unto thyself, and unto the doctrine; continue in them: for in doing thou shalt both save thyself, and them that hear thee." 1st Tim. 4:16

Again: "Take heed, therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which He hath purchased with His own blood." Acts 20:28.

It would appear that these are enough. The ministers should study to show themselves approved unto God, workmen that need not to be ashamed.

I do not believe that the membership should take the words and acts of their pastors for granted and receive them, but they should put them to the scripture test and if they cannot under-

stand that there is an agreement, let them all labor together to avoid variances.

For a pastor to see a wrong among his flock and propose to labor with them and they refuse to join him in such labor is an outrage against that pastor.

There should be a mutual understanding between them so that all will be peace and love in the Holy Ghost.

If a pastor should see wrong in his flock and point out that wrong and the members of his flock fall out with him and make it a case of tattling against pastor, they have wronged him. If they feel that he has done wrong they should go to him and propose an investigation of the matter in question. If he has superior judgment in scriptures to them he has no right to use this to his advantage over them for he has nothing that he didn't receive, and an investigation should not be a debate for the mastery, but a lovely reading of and comparing scripture with scripture to know the sacred truth of the points under consideration.

The life of a pastor should be above reproach. His words should be the truth in the Lord. He should never speak nor act so that any one would have cause to suspect him. When he sees that he has done wrong he should go humbly to the person or church that he has wronged and fully confess his fault and ask forgiveness. This is one of the duties which the flesh hates but the flesh must be crucified if we serve the Lord.

Besides, how can a pastor rebuke with all authority if he has lived so as to lose that authority? Can one guilty of adultery rebuke the act in another? Can one who is engaged in games which come out of a gambling den rebuke another for the same crime? If my children engage in round dances and card parties have I

the authority to tell others how to bring up their children in the fear and admonition of the Lord? Will they not say to me, "Physician, heal thyself and set thine own house in order? If I put my children under the tutorage of a liar, a drunkard, or other evil person, will I not have a hard chance at making other people believe that I know anything of the care a parent should have for a child!

Oh Lord, what a responsibility in this evil day! I pray God to give grace to His pastors to make them faithful that they do not drift with the tide of this evil day, but that they keep their heads up the stream with their eye fixed upon Jesus Christ our Lord, who, for this very faithfulness was crucified for us.

The grace of our Lord Jesus Christ be with you. Amen.

L. H. HARDY.

Lawrenceville, Ga., March 6, 1907.

Elder James A. Monsees, Linwood, N. C., Dear Brother: I see in the Landmark that you have been spared to arrive home, for which I feel thankful to the Lord. If I possessed the ability I would write you on some subject that would tenderly touch your heart by way of encouragement in the work of the ministry. But while knowing my inability, I fear to try at this time. I feel so destitute of feeling anything good for you more than I pray the Lord of Glory, may go with you and before you wherever you may be impressed to go, and the fear of the Lord may at all times be in your heart with the mind of correct understanding of the world of God given unto you to be wise unto salvation by him, and may it be His will to lead you in pleasant paths. That after you have gone from house to house breaking bread, may you not fear of being a "castaway" by the Lord's chosen. Your messages of love have been in a

great degree highly approved by all that I have heard express themselves. This much to know by you is surely enough to make you praise and extol His Holy name, and not stand still, but humbly trusting in His love and mercy and move on. The wisdom and knowledge is so vastly infinite, that no one can doubt his knowing all things in store for you. "The wind bloweth where it listeth." It goeth on before you, and prepares his people to hear the joyful sound, and be glad. The Lord in his goodness begins by manifestation of his presence in the messenger (preacher) and in his people at the same time. He works in his people by his Spirit everywhere at the same time, and prepares the heart, and mind (and will) "to speak the truth in love," while other hearts of his people are alike prepared and heart opened for the reception of the portion for them. Love accompanying every utterance "brings life and salvation to light. Joy springs into a sense of feeling, etc., and a poor downcast sinner is graciously comforted, and raised up again, and made to praise God for His great goodness and mercy to the children of men. Poor afflicted downcast children, sometimes conclude they will never see the break of day any more, nor the sun arise with healing in his wings, and are about ready to give it all up; hope is gone, faith is weak; I am deceived and deceived everybody else that knows me; I am ashamed of my profession of myself, and wish I could die and get out the way of God's people. I wish I could have the faith and hope, love and joy such as brother or sister has. By wisdom God's people feel, see and know the travail of mind in the nature of the few lines above. And the Lord is moving in the mind of a chosen vessel unto honor, over in North Carolina and the poor troubled soul is away down in Georgia, about dead; no

friends to bury, but just in time, not too late, nor too soon, comes the Messenger before the face of such as mourn in Zion. The oil of joy is poured into the soul by the great healer of our sores. Poor Lazarus' sores are licked by the Gentile preacher; he points to the only remedy. The Balm in Gilead is applied and the brother is saved from what? Hell? No but from deep soul trouble—day breaks, so to speak—the sweet sun arises and sends forth its warm rays in the soul. O what a Saviour I have that knows my (wants) needs, and O, what a great healer he is. Oh how good it is to be here at this meeting. I will never forget that part of the sermon that filled my case. I will tell him. I am glad you came into our country. Come again. What more: such a raising up again puts one where they want to heed the instructions given by the minister and the Apostle Peter where he said, giving all diligence add to your faith, virtue (now faith and hope are revived), and I desire above all things, and desire to add to virtue knowledge, I desire to do the will of my Saviour, as commanded in the holy word. Ah, I find if these things be in you and abound, they make you that ye shall neither be barren. (I have been) nor unfruitful in the knowledge of the Lord and Saviour Jesus Christ. Have I faith? Yes, the preacher came from a far country, bringing glad tidings of good news, and the Lord sent him: and the Lord confirmed my faith in Jesus. I believe He is my assurance. Even as the rainbow in the cloud is our assurance, that the world shall no more, or never be again destroyed by water, so is Jesus my assurance that the floods of human sin shall never drown the faithful kindness of the Lord. There is good in sending the gospel to Georgia, says the hearer of the word. Now to wind up this imperfect scribble, there

is a landing place at Capernaum, at the south side of the lake, thither the boats came with their freight, and thither the boat steered that bore Jesus, His four earliest disciples acting as boatmen. Jesus had been on the other side of the lake doing this mighty work, had now returned in the eve of the day. The sun was near setting, but a few beams seemed to have lingered to die away on His lovely face, and the full moon rose, as if to see Him, from behind the brown hills still bathed in purple from the sun. The soft and gentle wind had risen, as if to cool His beautiful brow, and sparkling waters, in the new moonlight rose and fell round the boat and gently rocked it. As the boat touched the shore there were many people about there. But Oh there was another boat from Magdala, just awhile before had arrived, lay near by with a sick person in it whom it had taken her mother's utmost strength to hold and keep from uttering loud cries of distress. She had been brought in the hope of finding Jesus that He might cure her. "Master," said John, "there is work yonder for you already." "I must always be doing the work of him that sent me," replied Jesus, "the night cometh when no man can work." The mother of the sick one had recognized Jesus at first glance, for no one of her standing mistakes Him, and forthwith cried out with a heatrending voice. Oh, Jesus, our helper and teacher. Thou messenger of the all-merciful God, help my poor child, for the holy one blessed be His name, has heard my prayer that we should find thee Jesus and thou us, blessed God.

Peter, the apostle, forthwith, with the help of the other two, who had let their boat rest idly on the water, turned the boat, so that it lay alongside the one from Magdala. Jesus now arose. The mother sank down on her knees, but

the sick daughter tried with all her might to break away and throw herself in the water on the other side of the boat, the boatman, however, and John, who had sprung over, held her by the arms, while her mother buried her face in the long plaited hair of her child. Her tears ceased to flow. She was lost in silent prayer, interceding.

Where are these people from, asked Jesus of the boatman, and added to His disciples, when He knew that she came from Magdala: Woe to this Magdala, for it will become a ruin for its wickedness. Turn her face to me that I may see her, added Jesus; it was not easy to do this, for the sick one held her face bent downward as far as possible. John managed it, however, by kind words. Mary, said John, for he learned her name from the mother, do you wish to be forever under the power of demons? See the Conqueror of demons is before thee! He is looking on you. Look on Him, that you may be healed. We are all praying for you, as Moses, peace to him, once prayed for his sister. Oh, God, heal her; do not put our prayers to shame; now is the moment when you can make yourself and your mother happy. These words told and no longer opposing strength to strength. She was made willing to let them raise her head and turn her face to Jesus, but when she saw Him her whole body was so violently convulsed, that the boat swayed to and fro and she shrieked out the most piercing wails, which sounded far over the lake of Galilee, Jesus, however fixed His eyes on hers and kept them from turning away and as He gazed hope seemed to enter her very soul, and break the seven-fold chain in which she was bound. The poor raving, sinful creature now become quiet and did not need to be held, her convulsions ceased, the contortions of her features, and the wildness of her eyes passed off and profuse sweat burst

from her brow and mingled with her tears of joy. Her mother stepped back and the healed daughter sank down in prayer and praise to God with subdued trembling words to Jesus, O Lord, I am a great sinner. Daughter answered, Jesus, God my Father, has no pleasure in the death of the wicked. Thou hast been a habitation of evil spirits, become now a temple of the God. The mother unable to restrain herself broke out: Thanks to thee, Thou consolation of Israel; but He went on: Return now, quickly to Magdala and be calm and give thanks to God in silence. Did she obey. Yes, she published abroad what great things the Lord had done for her whereof she was glad, wonderful grace. Jesus must have this chosen Gentile to be with him, and round about him, and to break news of His resurrection, and prepare the spices and ointments, etc. Jesus' miracles were to be seen with the natural eye. Each teaches the power of God in saving sinners. Mary Magdaline was a quickened sinner before the meeting at boat-landing.

My wife and I are both sick with la grippe, and I hope you are well. All join in sending love to all. Write us.

ANDRÉ J. WEBB.

APPOINTMENTS.

ISAAC JONES AND P. D. GOLD.

Lower Country Line Association, Saturday, first Sunday and Monday in August.

Surl, Tuesday.

Roxboro, Wednesday.

Danville, Thursday night.

Staunton River Association, Friday, Saturday and second Sunday in August.

Malmason, Monday.

Cane Creek, Tuesday.

Wolf Island, Wednesday.

Reidsville Thursday.

Thence to Upper Country Line Association.

ZION'S LANDMARK

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

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

"Remove not the Ancient Landmark which thy Fathers have set."

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EDITORIAL

PREACHERS—OPPOSITES.

It is in my mind to write somewhat of preachers and their opposites, or such as call themselves preachers or are so called by others when they are not gospel preachers.

In drawing this picture I desire to have great respect to the original book that presents a true and correct likeness of them: for the bible is the standard authority for what we may say for or against preachers. If that book properly weights our minds and hearts we shall receive or reject the preacher, or the one claiming to be such, receiving such as have the gospel marks, and rejecting such as do not have them.

This is a very important matter. Turn loose a man on the people as a preacher who has not the bible marks and qualifications is placing a curse on the community that you do not know what to do with, nor how to get rid of easily. But if the Lord sends you one he is such a blessing that you perhaps fail to appreciate him while he is living.

A gospel preacher is called of the Lord and carries his credentials with him, not written with pen and ink on paper that he may carry in his pocket; but the marks of the Holy Ghost in his life and speech. A gospel preacher is a living epistle known, and read of all

men, nor is it in an unknown tongue, but in such demonstration of the spirit and of power that the hearer has no doubt of his being called.

But the opposite of this character, either in his want of the gift of preaching, or in his want of the character of a gospel preacher, falls short. There may be such blemishes in his conduct that mar or take from him the savor of the good ointments of the gospel. He may talk the wrong kind of talk as well as fail to talk in the right way.

The general outline as well as the substance is described by Paul to Timothy and to Titus. See 1st Tim. 1:7 and Titus 1. 6-11. It is a true saying if a man desire the office of a bishop he desires a good work. Lest any should claim superiority for a bishop above that of an elder I ask you to read Paul's instruction to Titus in ordaining elders in every city. He requires the same qualifications in an elder that are required for a bishop, so that they are the same. Also he calls the elders bishops.

Whence comes the desire to be a bishop? Is it a natural desire to give a man advantage or prominence over other men? Is it that he may get a living without labor, or live a life of ease? Is it that he may be filthy or slovenly in his dress? Let all things be done decently. While he is not to make a fine show or display of clothes he is not to appear in filth or rags.

His position is very important, therefore if God has given him the desire for this work it is a good desire. In the gospel view of truth a desire contains in it the preparation and fitness for the work, or a man could not have this desire that does not possess the qualifications described by Paul. Hence it matters not how much one may say he has impressions to preach, unless he has the qualifications **HANDS OFF**. Do not lay hands suddenly on any man if you do you will hurt yourself if you

do not hurt him, for you will turn one loose you have no use for and who will become a troubler.

"He must be blameless." If he so act, that you blame him that is hurtful. It is bad when a man has to apologize for his conduct. It destroys his good standing." "The husband of one wife." He must be clear of ugly conduct about women. Wine, women and money are great snares to some men. He shall be a husband to his wife, not a pretended one. Does this mean that he must be married to a woman? Not necessarily. Paul was not married himself. His devotion to the church should be constant and true as a man is true to his wife. He is to be vigilant, watchful, attentive, wide awake, active, alive to the interests of the church—not lazy, remiss, careless or indifferent about serving the church. He must watch that no enemy creeps among the flock to create trouble or to cause confusion. He must watch as a sentinel. Hence he must be awake, be vigilant, "Sober." It requires a sober man to be vigilant and watchful. Who would desire a drunken man to attend to important business? No man is fit for business who is drunk. A man drunk with worldly cares is unfit to be a gospel preacher.

"Of good behavior." How full of significance is this requirement. It certainly requires a man with the right principles within him to show them in good behavior. He should not be a man-pleaser, nor a woman pleaser, nor a flatterer, nor full of compliments and promises and praises of others, but of such honesty, truthfulness, gentleness, wisdom, politeness and fairness that his character should commend itself to others.

I have seen men of rough, uncouth, distasteful manners, fond of snapping like a dog, or hissing like a serpent, snarlish, unpleasant in their manners so that they repel others from them.

We do not want a preacher of that sort.

“Given to Hospitality.” What think you of a man that does not labor, that has no home or occupation, and nothing with which to entertain strangers, or to feed the needy? A man that will not work shall not eat. A man given to hospitality is a man that has a home and something in it to feed and entertain others, and is given to hospitality.

“Apt to Teach.” One may be a vain talker, or an almost incessant talker without being a teacher. One must know something before he can tell it, and he must have the gift of telling or of instructing and teaching the truth of the gospel. He must not make himself the subject of his speech. Selfishness must not be found in it. He must hate himself, and not make that the theme of his talk. But he must preach Jesus Christ and him crucified.

“Not Given to Wine.” How important that a gospel preacher should be a sober man. Let strong drink alone. If one like Timothy needs a little wine for his stomach's sake, and not for appetites' sake, take a little. Remember—a little. Be sober.

“No Striker.” It is not enough to strike at a thing. A striker is one that fails or misses his aim. He must hit it. If you strike at a serpent and miss it you have done no good. If you attack an error but do not give a good reason for your objection to it you are a striker. There are many false ways among men that should be condemned, but when we attack and condemn these things we should give a scriptural reason for so doing. If what we commend does not appear better than what we condemn, then the hearer is not instructed.

It is bad for preachers to take sides in confusion and disorders. Often there are disorders and fusses in the churches, for the devil is busy in keep-

ing Baptists in distress. A traveling preacher goes through one of these sections. Some man active on one side wishes to get his help and tells his side of the case, and is pretty apt to fix up right well to support his side, and to hurt the other side. The preacher at once before he hears the other side endorses his side, and begins to preach it and increases the confusion. He has sinned. He has taken a sow by the ear. He has not fed a sheep but has stained his hand with a hog. When you fall among people in disorder you may set it down that the only thing you can safely do is to preach neither side but preach the truth which will condemn the wrong in both sides. If they will not hear you, you have done your duty.

Strikes are effected by stirring up one class against another which often ends in disaster to many. Men will combine to carry out their purpose, the bottom of which is the love of money, and a great uproar follows. Keep out of such things. Be no striker. Preach Peace. Be not meddlers in other men's matters. Busy bodies in other men's matters are hateful and mischief producers.

“Not Greedy of Filthy Lucre.” What a snare the love of money is. A man is too lazy to work or too proud. But he wants money so he goes to begging for it. And he cannot preach without working in his need of money, or his desire for it. Another one is so eager for it he cannot quit his labor long enough to go to preaching and fill his appointments. If he is right he will labor when not preaching, but when his time comes to attend preaching he leaves his labor. Serving the Lord is more to him than making money.

“Patient.” Endurance in doing what is right, patient suffering, or bearing and enduring that which must be borne is a noble virtue. To turn back in the day of battle—to let go the plow

handles when the work is rough or the weather hot, is not patiently enduring.

"Not a Brawler." Not a scolder nor quarrelsome, nor a fault-finder.

"Not Covetous." One that covets his neighbors goods is wrong. Covet earnestly the best gifts. If you envy another man his gift so that you would injure or slander him then you are wrong. But if you love him so that you are glad he has a good gift, and are glad that he uses it well, yet you would preach better than he does if you could, but when he preaches better than you do you are glad of it, and love him all the better for it then you have charity.

"One that ruleth well his own house having his children in subjection with all gravity. For if a man know not how to rule his own house, how shall he take care of the church of God?" Of course if he could not do the less thing he could not do the greater one. A father may not always have good obedient children. At times jealousy, selfishness and revenge may break out, but he will dispose of or manage such matters with prudence, if he rules well. So a pastor of a church may not always have peace in his field of labor, but if he has wisdom he will so enforce discipline that offences will be purged out, and the innocent be vindicated. A faithful discipline will not prove every man to be upright, but it will show who are the upright and also who are troublers. The law is made to protect the innocent and to punish the guilty. To rule well is the great proof of wisdom.

"Not a Novice, lest being lifted up with pride he fall into the condemnation of the devil." A novice is one that has not experience, and cannot therefore learn because there is no travail or deliverance in him of the preparation that constitutes a call to the gospel ministry. If a man has the

root of the matter in him the occasion upon which he is called to act will be used by the wisdom that is in him in harmony with what is proper to be done, and he will not be puffed up with pride. When one has been humbled by the teaching of the Lord if the brethren do honor him with exalted or responsible positions that will not puff him, but rather abase him. He that would be greatest of all must be servant of all. Humility is his best trait—not a feigned humility that talks of his unworthiness, yet is quick to take offense, but that true humility that acts in wisdom.

The devil is full of pride and is under its condemnation, and knows nothing of the lowly spirit of Jesus. What think you of a man that says he is impressed to preach and must preach, and wishes the church to ordain him, and if the church does not see the qualifications in him that are required, and therefore wisely refuses to ordain him, and this man gets mad and shows he is self-willed and under the power of the devil? A man lifted up with pride is sure to fall into the condemnation the devil is under.

"Moreover he must have a good report of them that are without: lest he fall into reproach and the snare of the devil." He must have a good report—a good standing among lovers of truth that are not members of the church, but are judges of good character and that therefore are able to make a good report. One of the devil's traps is to get men in the church as preachers who are wolves and who will confuse and scatter the flock of God. If the devil can get a man in the pulpit who has ugly tales following him, is tricky, deceitful, unclean, so that honest people do not want to hear him preach this will do immense harm. People that love the truth do not want to see the pulpit disgraced by the presence of unclean men in it.

No greater curse scarcely can be inflicted on a church than to turn loose an unclean, uncalled, ungifted man to preach. The churches should never ordain one to the gospel ministry until they are sure they see in him all the qualifications set forth in holy writ.

No greater gift of man is ever bestowed on a church than a faithful, God-given gospel preacher. Paul was an inspired man and therefore was shown each relation of life. Though not married he knew what a true husband is, and what a true wife is, what a father should be and a mother, what a pastor should be and what every church member should be. He was all things to all men in the sense of a blessing.

In the pospel preacher there must be the death or crucifixion of every ungodly principle, the sacrifice of self, the earthen pitcher must be broken that the Light of Jesus may shine.

P. D. G.

HOLLAND DIXON AND J. F. DIXON.

Elder P. D. Gold: Please publish in the *Landmark* the death of our dear mother and brother, which occurred January 18, 1907. Mother passed away at 3 o'clock a. m. and brother at 6 o'clock a. m., both being in the same house. They were laid out side by side and their funerals preached the following day by Elder Isaac Jones. They were both buried in the same burying ground at the same hour with only father lying between them, only one mile from the old home, their bodies were laid to rest where a marble slab marked the resting place of father who had been sleeping for nearly five years. During this short time have we passed their graves and precious remembrances have crowded our minds and the sweet hope of meeting again cheered our sad hearts. Our hands may be full of labor, our hearts burdened with care and responsibilities of life, and our home far away, but a parents' grave with all the halloved associations clustering around can

never be forgotten. The grave of a parent is indeed a sacred spot. They may be retired from the noise of business, and unnoticed by the stranger, but to our hearts how dear. The love we bear to a parent is not measured by years, is not annihilated by distance, nor forgotten when they sleep in dust. Who has not stood by the grave of mother and not remembered her pleasant smiles, kind words, earnest prayer and assurance expressed in a dying hour. Many years may pass, memory may be treacherous in other things, but will reproduce with freshness the impressions once made by a mother's influence. Why may we not linger where rests all that was earthly of a sainted mother? It may have a restraining influence, encourage hope in the hour of depression, and give fresh inspiration in Christian life.

Our dear mother, Holland Dixon, was born April the 16th, 1838, aged 68 years, 9 months and 2 days. She leaves three children, four sisters and one brother, to mourn their loss. She had lived a widow nearly six years, most of the time alone, her youngest child lived only a short distance from her. She united with the Primitive Baptists at Bay church, Onslow county, N. C., and was baptized by W. Brown Saturday before the 3rd Sunday in September, 1868, where she has ever been a consistent and faithful member until death.

Few can be found who leave a brighter record for truth and honesty in all her dealings with all her fellowmen during her natural life. She came the nearest following the golden rule of any person I ever saw. But oh she is gone and will not return. She has left us here mourning, but we have every reason to believe she has gone to rest. She was sick only for a short time. The doctor pronounced her trouble heart failure. She told the doctor when he came his medicine would do her no good, but she would soon be better. She bore her sufferings with the greatest fortitude and patience, ever willing to be resigned to the will of the Lord in all things.

Far from affliction, toll and care,
 The happy soul has fled.
 Her breathless clay must slumber there,
 Among the silent dead.

Now she resides where Jesus is
 Above this dusky sphere.
 Her soul was ripened for that bliss.
 While yet she sojourned here.

The church's loss we all deplore,
 And shed the falling tear:
 Yet we shall see her face no more,
 Till Jesus shall appear.

And in the morning of the resurrection,
 when we all shall arise, may we meet her
 where we shall part no more, there to be
 with her and all that blood bought throng,
 and to forever bask in the sunshine of God's
 eternal glory and sing Hallelujah to the
 Lamb forever, and as we shall ever with the
 fondest recollection think of her as the ever
 green can never lose its place or be super-
 ceded in the floral world by another. So
 may her many noble traits of character be
 ever remembered by all who knew her, and
 may the God of heaven smile with a be-
 nign providence upon her bereaved children,
 and grant his grace to enable them to bear
 with Christian fortitude their loss and their
 trials through life, is the desire of her eldest
 daughter,

BETTIE GRANT,
 Sneads Ferry, N. C.

Our brother, J. F. Dixon was born April 7,
 1873, ded January 18, 1907. His disease was
 consumption. His health had been gradu-
 ally declining for four years. He left his
 home in the country in 1903 and moved to
 Wilmington, N. C., hoping the change in
 work would improve his health. There he
 took medicine from some of the ablest phy-
 sicians, but it did him no good. He gradu-
 ally grew worse all the time, and soon had
 to give up work of any kind. In December
 before his death his youngest brother went
 to see him, and he told him that he wanted
 to go back to the old home to mother, as
 he did not have many more days to live. He
 wanted to die at the old home. He came

back with his family, accompanied by his
 brother, and walked only a short distance to
 the house and the next morning said he felt
 better, but I don't think he was ever out
 of the house again. He gradually grew
 weaker and for nearly two days could not
 speak above a whisper; but had his right
 mind, and knew all that visited him, and
 would talk after he was so weak he could
 not be understood. His last request was
 for his younger brother to stand by him.
 He bore his sufferings with great patience,
 that would help him, there was no cure, no
 rest for him on this earth. He leaves a
 wife and five children, the oldest only 11
 years old, though devoted to his wife and
 children he seemed perfectly willing to
 leave them.

We should not weep for the brother that
 was willing to go
 Let him pass as a dream that has fled.
 His presence has vanished, his body is dead,
 Deep, deep in the grave his body was laid
 low.
 Oh, call him not back, he is at rest ever
 more,
 He has passed, but a voice lingers yet on
 the ear.
 In accents that fall from some sunnier
 sphere.
 Weep not child of sorrow, for hopes that
 were thine,
 Unblest are the gifts of an unhallowed
 shrine.
 Our brother was earthly, his life star was
 set,
 Bright stars are in Heaven that beam for
 us yet.
 Weep not for the past though it holds in
 its gloom
 A loved form that has sunk to its rest in
 the tomb.
 Oh call him not back, his will was to go,
 His heart had been turned from his people
 below.
 Though devoted was he to his companions
 and children,
 He was willing to leave them believing
 There was rest for him in Heaven.

Little Sallie Dixon.

Just four months from the death of her father, the infant baby of the bereaved widow was taken, aged 6 months and 3 days, her disease was bronchitis, the mother with her five small children returned to Wilmington in March after the death of her husband, and the baby had been sick most of the time since her return.

She died in beauty like a rose,
Blown from its parent stem.
She died in beauty like a pearl,
Dropped from some diadem.

BETTIE GRANT.

Sneads Ferry, N. C., June 5, 1907.

ELDER J. S. WARD.

Dear Brother Gold:—I wish to write in remembrance of Elder J. S. Ward who fell asleep April 2, 1907, aged 50 years and 12 days. He was sick 11 days. His suffering cannot be told. He received all the attention needful, but his days on earth were spent and death claimed the victory.

His seat around the fireside is vacant, his face at the table is no more seen, leaving his family in a lonely condition. The church has lost a faithful member to attend meetings. He always filled his seat and was not providentially hindered. We no more hear him sing Zion's songs, nor preach his word; but we mourn not as those that have no hope.

W. C. JONES.

A P P O I N T M E N T S .

A. N. WALTON.

Union, Monday after fourth Sunday in August.

Ephesus, Tuesday.

Fairview, Wednesday.

Peck's, Thursday.

Flint Hill, Friday.

Chamblissburg, or near there, Saturday.

Sister Basham's first Sunday in September.

Roanoke City, Monday night.

Bellevue, Wednesday.

Pine Forest, Thursday.

Salem, Saturday and second Sunday.

Will Elder P. G. Lester arrange so as not to have to go too far each day so that I may be at Chestnut, Franklin county, Va., on Wednesday before fourth Sunday.

Chapel, Thursday.

Fairfield, Friday.

HENRY TAYLOR.

Durham, August 1, at night.

Camp Creek, 2.

Thence to Lower Country Line Association and if agreeable with Elder Mewborn I will be with him on his appointments to Staunton River Association; also Upper Country Line and Abbott's Creek Associations.

Salisbury, August 26, at night.

Concord, August 27, at night.

Sister Parish's, 20, at 11 a. m.

Charlotte, 29, at night.

E. E. LUNDY.

Beulah, Tuesday and Wednesday after the 4th Sunday in August.

Rose Bay, at night.

Concord, Monday after the 3rd Sunday in September.

Wadesboro, 5th Sunday in September to aid in constitution of a church.

Thence to Kehukee and Contentnea Association.

JOHN TRENT.

Stump Sound, August 8.

Yopps, 9.

Wardswill, 10.

Bay, 11.

South West, 12.

North East, 13.

White Oak, 14.

Hadnotts, 15.

Newport, 16.

Smithfield, at night, 17.

Clement, 18.

Hannahs Creek, 19.

Oak Forest, 20.

Mingo, 21.
 Dunn, 22.
 Good Hope, 23.
 Sandy Grove, 24.
 Middle Creek, 25.
 Willow Spring, 26.
 Burlington, at night, 27.
 Danville, at night, 28.
 Spray, at night, 30.

C. F. DENNY.

Durham, Friday night before the
 2nd Sunday in August.
 Roxboro, Saturday and Sunday.
 Shilo, Sunday p. m. and Monday.
 Stories Creek, Tuesday.
 Wheelers, Wednesday.
 Prospect Hill, Thursday.
 Thence to Upper Country Line As-
 sociation.

J. A. SHAW.

Lower Country Line Association.
 Dutchville, Tuesday.
 Camp Creek, Wednesday.
 Surl, Thursday.
 Flat River, Friday.
 Roxboro, Saturday and 2nd Sunday.
 Wheeler's Monday.
 Prospect Hill, Tuesday.
 Lynchs Creek, Wednesday.
 Arbor, Thursday.
 Gilliam, Friday.
 Thence to Upper Country Line Asso-
 ciation.
 Burlington, Tuesday.
 Greensboro, Wednesday night.
 Saints Delight, Thursday.
 Mt. Vernon, Friday.
 Thence to Abbott's Creek Associa-
 tion.

J. A. ASHBURN.

.....
 Moon's Creek, Thursday before the 3rd
 Sunday in August.
 Danville, at night.
 Roxboro, Friday night.
 Raleigh, Saturday and Sunday.

JESSE BROWN.

Southwest, August 5.
 Bay, 6.
 Stump Sound, 7.
 Yopp's, 8.
 Ward's Will, 9.
 Cow-head, 10.
 North East, 11.
 White Oak, 12.
 Hadmott's Creek, 13.
 Morehead, 15.
 Beaufort, 16.
 North River, 18.
 Straits, 19.
 Hunting Quarter, 20.
 Cedar Island, 21.
 Goose Creek Island, 22.
 Bethel, 23.
 Mt. Lebanon, 24.
 Galloway's, 25.
 Red Banks, 26.

D. A. MEWBORN.

Thence to Staunton River Association.
 Mountain, Monday.
 Reidsville, Tuesday night.
 Pleasant Grove, Wednesday.
 Gilliam's, Thursday.
 McRay's, Friday.
 Thence to Upper Country Line Associa-
 tion.
 Bunker Hill, Tuesday after.
 Saint's Delight, Wednesday.
 Winston, Thursday.
 Mt. Vernon, Friday.
 Thence to Abbott's Creek Association.
 He will need conveyance.

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 Willson, N. C.

UNION MEETING.

A Union Meeting is to be held with the church at Spray, N. C., on Friday, Saturday and 5th Sunday in September. The brethren and friends with ministers especially, are invited to attend.

J. F. SPANGLER.

The next fall session of the Bear Creek Primitive Baptist Association will be held with the church at Clarks Grove, Stanly county, N. C., commencing on Saturday before the 1st Sunday in October, 1907, and continue three days. A cordial invitation is extended to Baptists to attend. Those coming by railroad will be met at Albermarle, N. C., if they notify Brother J. F. Howell, Big Lick, N. C.

J. W. JONES, Clerk,
Marshville, N. C.

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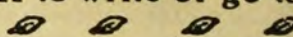
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ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS.

ABIDE WITH US.

(Selected.)

"But they constrained Him, saying Abide with us; for it is toward evening, and the day is far spent. And He went in to tarry with them."—Luke 24:29.

We have a circumstances related in the context, of great interest to the church of God; and not only of interest to the church, but of infinite moment to every poor sinner that knows himself to be a sinner. If taught to value Christ, he will enter into the meaning of the Psalmist, who said, "My meditation of Him shall be sweet." There is a sweetness in meditating upon Christ, who, in the great matter of salvation; is the Alpha and Omega, the beginning and the ending. Paul, speaking of Christ the Head of the church, says, "Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond, nor free; but Christ is all and in all." He wanted to see Christ as the theme of the Christian ministry, the blessed antidote for the poor, sin-sick sinner, the balm of Gilead, the good Physician. When I look at Christ as the sum and substance of the Christian ministry, there behold enough in Him to employ the mind of man, however capacious, the powers of man, however great. He could never get to the end telling, yet untold, of the worth, worthiness, and greatness of the Saviour.

If we look at the context, we shall find an account of Christ's resurrection by the mighty power of God. That

two of His disciples were journeying to Emmaus, and were conversing together about the things that had happened. Doubtless they had indulged the idea that their Master had come to set up a temporal kingdom, and that, as subjects of that kingdom, they would be raised above the rest. But when he was cut off, their hopes seemed destroyed. They were considering what they were to do. How touching does the narrative appear! Here were two solitary individuals going a solitary journey, conversing together of their prospects being blasted, their hopes cut off. They seemed left to wander alone through the world without a guide. Just at this time of perplexity, a third Person steps in. "Their eyes were holden that they should not know Him." He enquired the cause of their sorrow, and staid till their eyes were opened, and then He vanished out of their sight. Their conversation was on Him crucified, on the wonders he had done, on the great things prophesied concerning Him. He became their preacher. What a mighty sermon! I have sometimes thought, if we had but that sermon Christ preached to His disciples—"Beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself"—what an opening of prophecy it would be! How great the subject none can tell but those that heard it. "They draw nigh unto the village whither they went; and He made as though He would have gone further. But they constrained Him,

saying, Abide with us; for it is toward evening, and the day is far spent. And He went in to tarry with them." Leaving the literal meaning, let us endeavor to trace out the spiritual features in the text, and see if there is not an analogy between the spiritual and literal meaning of this part of the Word of God.

There are three prominent features in the text: Here, in the first place, is the great Head of the church after His resurrection from the dead, as the church's Saviour, Secondly, He is the saints' desire; and the desire the two brethren expressed is that of every individual who is born of God: "Abide with us, for it is toward evening." Thirdly, here we have the Saviour's sympathy: "He went in to tarry with them."

First I am to notice the church's Saviour. If I begin to tell of what He is, oh! it is impossible to describe all His beauties. "He is the chief among ten thousand, and the altogether lovely." If we look at the context, we shall find He was a "Man of sorrows." He was spit on, crowned with thorns, persecuted, smitten, mocked, made to carry His cross; and exposed as a malefactor between earth and heaven; His hands and feet pierced with the nails, His side with the spear. He bowed His head and cried aloud, "It is finished." Redemption's work was done. Now comes His glorious character. Having done redemption's work, He presented Himself as having put away sin by the sacrifice of Himself. Christ has triumphed over death and him that had the power of death, that is the devil. In His resurrection from the dead He was "declared to be the Son of God with power, according to the Spirit of holiness." What a great subject is the resurrection of the Head of the church! My dear friend, it is as the Apostle says, "If Christ be not raised, your faith is vain; ye are yet in your sins."

"But now is Christ risen from the dead, and become the first fruits of them that slept." If we look at Christ in His resurrection from the dead, we shall see He is the "mighty God, the everlasting Father, and the Prince of peace." He is "God over all, blessed for ever." He is exhibited to us as Christ that justifieth, Christ the Head of the church, Christ in every sense in which a poor sinner wants Him to be Christ who is the end of the law for righteousness to every poor sinner who feels his need of such a Jesus. He has such a righteousness to give that will stand the trying hour; to all who feel their need He will give it. He has blood to pardon all their sins who feel they are guilty and are applying to Him for it. They fear they are so bad, so worthless, and so vile, they will never have it. Hear Him proclaimed as the Lamb of God: "Behold the Lamb of God, which taketh away the sin of the world." At the last sound of the trump the dead will be raised, the guilty dead too. And before ten thousand times ten thousand and thousands of thousands, He will be proclaimed the Lamb of God that taketh away the sin of the world.

As it regards my text, Christ is exhibited to view as just such a Jesus as a poor sinner wants. Are you dreaming of fitness, that you will wait till you are more fit to go to Jesus than you are today? You are waiting till you can carry something in your hand. You are like the patriarch when he left Laban and went to meet his brother. He sent a present, peradventure it would appease him. You feel, "He may then accept of me." This is very often the case with the children of God. We see a poor sinner, instead of going to Jesus just as he is, want something to carry. I have been there I have tried it again and again, and at last been forced to go as a poor sinner, having nothing, the sinner fall

down and says, "Lord, have mercy on me, a poor sinner. This is a point to which they are brought who are under divine teaching. I have often found that by stating a few of the things I have passed through, they have been blessed to the children of God.

I remember I felt what a great sinner I was, when I began to inquire how I could ever be saved. I thought it was impossible that a holy God could ever accept me. I could not see which way God Almighty could be just and the justifier of them who believe in Jesus, having never heard three gospel sermons in my life before this time. I was a poor, careless sinner as others, going the broad road to death. When I first attended the word preached, I conversed with some about the mighty change that is wrought in a sinner's expectations and feelings. I tried to be perfect and to live in accordance with the divine law, and found it was of no use. Then I besought the Lord to take the principle of sin out of my heart. I said, "Nothing, I am sure, ever will satisfy me till that is extracted." Yea, how oft have I gone and besought the Lord to take the principle of sin out of me.—

"The more I strove against sin's power,
I sinn'd and stumbled but the more;
Till late I heard my Saviour say,
'Come hither, soul, I am the way,'"

This is the way the Lord teaches His children; He allows them to try a number of broken cisterns, to make them sick of self and sin, and make way for Himself. I used to ask Him to keep me from evil through the day. And if I went on pretty straight for a day, I thought, "A few more days like this, and I shall be a holy man"—not in part, but a perfect man. If there is any poor sinner this after-

noon who is hearing me and passing through the same trials, I would say, "Look to Jesus and be ye saved. He is God, and beside Him there is no Saviour." It is the simple look of faith under the influence and agency of God the Holy Ghost that brings consolation to a poor sinner's heart. It is a simple thing.

We have here the church's Saviour after His resurrection from the dead. He died once our souls to save, but rose again no more death to know, no more crown of thorns, no more mocking. He has now done with that forever. He has put off His suffering robe, and put on His glory one. Here I would direct all poor, sensible sinners. Jesus alone can save you. Are you made willing to be saved? You are not more willing than He is to save you. "That," say you, "is what I want to believe." Now He is able to "save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." "But," say you, "will He save such a wretch as I am?" O yes, poor sinner; go, prostrate yourself before the Lamb of God, stripped of everything, helpless and worthless, having nothing to merit His favour. Are you longing for Him, saying

"Give me Christ, or else I die"?

Jesus is as willing to save as thou art to be saved.

"But they constrained Him, saying, Abide with us; for it is toward evening, and the day is far spent." Here, secondly, we have the saints' desire, which is the desire of the whole Christian church. By the word church I mean all that believe in the Lord Jesus Christ, all who are born again: the mystic body of Christ, all those who are redeemed from among men, some of every nation, kindred, and tongue, who have "washed their robes and

made them white in the blood of the Lamb." These are the churches, and their desire is, "Abide with us." We need the Sun of Righteousness to arise over us with healing in His wings, as one says,—

"Without Thy soul-reviving light
All is sad, and gloomy night."

Without the life, refulgence, power, and warmth of the Sun of Righteousness, we are but cold at best. Here at this season we behold all creation teeming with beauty and fragrance, splendidly going forward to maturity, while the warmth of the sun is causing the fruits of the earth to ripen. So should the Christian be, as it regards the graces of the Holy Spirit in the heart. Is he not condemned in looking at the flourishing state of the herbage? Does there not seem more life and vigour in the vegetation than in the Christian? Then we need the fulfilment of the promise, "Unto you that hear My name shall be the Sun of righteousness arise with healing in His wings." When that blessed Sun is hid behind a cloud and restricted in His shining, then it is we have our weeping seasons. The Christian has his winter as well as summer; he has his cold, dark seasons, as well as his bright, shining ones. He has his temptations as well as his spiritual consolations. Ah, my hearers, it is but dark, cold, and dreary walking, without the Sun of Righteousness reviving us by His heat. It is tiresome reading the Word without the light of this Sun. It is dark attending the ordinances of the house of God without the light of the Sun of Righteousness. Nothing is done to profit without the Sun of Righteousness. Then we may well say, "Abide with us. Shine, Thou Sun, upon us permanently, and never withdraw Thy shining or leave our souls, we beseech Thee; but warm

our hearts, carry us forward, so that we may be enabled to look forward with joy; and not only forward, but within and without." I am not opposed to looking within. I dare not tell my people they have no business to look there; but I say, look without as well. Look within; examine yourselves, whether ye be possessors of the faith, whether you possess a religion of feeling. If your religion be one without feeling, it is not worth the possession. I am not about to enter on any controversial points, but I say, give me a religion that carries feeling with it, that carries a tender conscience, that takes in Christ, that has life and truth in it; a religion that draws near to God, that makes me feel where I am and what I am; and if I get at a distance from God, that lets me feel it. I do not wish to go forward if I have contracted guilt, and not feel it. I do not say we should live on our frames and feelings. I want now to live on Christ. I want to be enabled daily to live on Him, to live near to God. Therefore I say, "Abide with us as our Sun all our journey through." What a desirable thing it is to have a guide like Christ, to have Him guiding us on till we get to the end of our journey. "Looking unto Jesus," who has been the author, and will be the finisher of your faith. What a great saying was that of David, "The Lord is my Shepherd: I shall not want."

This is my hearty prayer, "Lord, be my guide. Leave me not; keep me by Thy mighty power; guide me into more of the depths of the love of God that is in Christ Jesus; guide me, that I may more and more steer clear of conformity to the world, which is manifested by many professors of religion. Guide me, mighty God, that I be not left to transgress and bring religion into contempt. Hold me up every day. I therefore want Thee

ever to abide with me. Be Thou our God, our Guide, our Guest, as a daily Friend, a Friend in time of need, a 'Friend that loveth at all times.'" What a mercy it is to have an earthly friend, to have a bosom to lean upon; as creatures we think it a great mercy. But when we have such an earthly friend taken away, which is frequently the case, we stand trembling and astonished at being left alone without an earthly comforter. None, my hearers, can prove an eternal Friend but Jesus. None like unto Him! Then may the language of our souls be this: "Be Thou to me a Friend to whom I can unbosom all my cares. Abide with me, so that I may have the benefit of Thy counsel and advice. 'Abide with me;' that we may not only have Thy counsel and advice, but have Thee as a Guest, and have the pleasure of eating and drinking with Thee in a spiritual way."

"But they constrained Him, saying, Abide with us; for it is toward evening, and the day is far spent." There is a fullness in Christ commensurate with His love. We may go to earthy friends and be denied. But Christ is the never-ending Friend of the poor, friendless, tried Christian, who is crying out, "I have not a friend in all the world." To any who are so placed as to have no one to whom they can tell their troubles, I would say, "Remember Jesus, He is an eternal Friend; and as it regards the changes and vicissitudes of life, He is the same today, tomorrow, and for ever. You can draw out of that well of salvation today, and the spring is left behind; the waters rise again. You can go again and again, yet will never exhaust His patience. You will find a liberal spring of loving kindness never exhausted. The more you go, the more pleased He looks upon you." When we come to think of the worth of a redeemed soul to Jesus, of the

worth of the redeemed church in His eyes, we say in answer to the question, Can the liberality and patience of Christ be exhausted? No, never! Therefore we say, "Abide with us. Be our Friend in life and death." This is the time human friendship will do us no good, as it regards real consolation. See here is the Christian come to this last important moment of his life. It may be with his friends around his bed, bidding him farewell. Not one, nor all of them, can make up Christ. No, no! He must have a spiritual Friend, an eternal Friend then, and nothing less than Christ will do. Therefore we say, "Be Thou our Friend, especially in death." But for my part, I fear life more than death. Having a personal interest in the finished work of the Lord Jesus, the fear of death is frequently removed; and I see so many things in life which have a thousand times more reason to be feared than death. What a striking contrast there is between a God-fearing man and a sinner who lives in the practice of sin. If there are such before me, I tell them they never will be able to look at death, think about it, or take it as a friend. If they feel something that seems to be the harbinger of death, they will draw back from it, and try to put the wheels of life in motion. Why afraid of death? Because you are a sinner against God.

Then in the last place we have the Saviour's sympathy, a request made known and a favour granted. They asked Him to abide with them, and "He went in to tarry with them."

What a blessed house was here! There were two who had the fear of God, precious subjects of grace, valuable jewels who were to shine in Immanuel's crown, and a precious Jesus among them. They had here Satan's Master, death's destroyer, the world's conqueror and overcomer, and heaven's riches. In Him are treasured up all

the true riches, unsearchable riches. May the Lord grant to you and me a measure of this grace, that we may have a sip by the way, and have a little of this in our hearts, Jesus' grace, love, and compassion. It was toward evening, and they were alone, filled with consternation; and Christ drew nigh. He sympathized with them. He turns in to tarry with them. So, my friends, you little think with what sympathy Christ looks upon you as His dear, tried children.

I have sometimes thought how very expressive was the sympathy of Christ at the death of Lazarus. Here were shown the compassions of the Saviour's heart. We are told He wept. He was touched in His humanity. "We have not," said Paul, "an High Priest who cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." Wherever there exist a sincere desire for Christ to be with us, there will be a fear of sinning against Him; there may be also a fear lest we shall prove apostates—lest we shall fall into some dreadful sin. The Lord knows I often tremble when I feel what is in my heart, what a wicked wretch I am. "O Lord, keep under my vile nature, keep my conscience tender, take up Thy abode in my heart, never leave me, ever abide with me, for fear I should sin against Thee." This being the case, the Saviour looks at such with a sympathetic
 went in to tarry with them." He loved them; they were dear to Him, and He was dear to them. If you read the 40th chapter of Isaiah, verse 11, you will see how it expresses the care of Jesus over the little ones: "He shall feed His flock like a shepherd; He shall gather the lambs with His arm, and carry them in His bosom, and shall gently lead those that are weak young." Only think of the care of the great Shepherd; the tender lambs

He will take and carry in His bosom.

I find I have exceeded my time. I cannot close my remarks without asking a few important questions. Where are you? What think you of these things? What think you of Christ? Dost thou believe on the Son of God? Do you feel a desire to have your sins pardoned, your conscience purged from dead works, an interest in Christ? a desire to hang on Him, to grow up in Him, to live to His glory, to have Him in your heart, the hope of glory? I would say, blessed are the people who are in such a case. But if not so, what has been your conduct through the past week? With what have you been seeking to please yourselves? Has it been with the pomps and vanities of this world? Some are young in the broad way, seeking pleasure in that which will never afford them any. I can say I sought pleasure in everything years ago, and can testify, as a living man, vanity is stamped on everything but Christ. I pray God to give you a religion to seek the one thing needful, eyes turned off from vanity, hearts to serve the living and true God. I entreat the Lord of heaven that He may grant to you, ere time drops the scene, the true Friend, Jesus; that amid the general wreck of nature you may find Him more precious to you than ever, in making your exit out of time into eternity. I leave these remarks to the blessing of God. Amen.

Elder Peter Corn, Dear Brother:—
 As we are akin, and seeing your photograph and autobiography in the Landmark for July 1st, 1907, I desire to write you a few lines, as I was also born February 20, 1834. My great grand mother was Nancy Corn, who married Benjamin Hancock. Their daughter Martha married Peter Smith. These were my parents. My great grand father was

Daniel Smith and his wife was Elizabeth Reeves. Isaac Martin married Elizabeth Smith, daughter of Peter Smith. These were my parents. When I was 18 years of age, I married Isaac Webb, who was also 18 years of age. When we were 24 years old we both joined the Primitive Baptist church. I two months first. We raised four sons and five daughters. Elder D. S. Webb is our oldest son. Two of our children have died. Our sons and their wives are all Primitive Baptists. Our living daughters and their husbands are all Primitive Baptists except our youngest and her husband. My husband served in the Confederate Army. He was never captured nor wounded. He surrendered under General Joseph E. Johnson, when the war ended, and came home May 5, 1865, and commenced preaching the 1st Sunday in September of that year and was ordained March 1868, and chosen pastor of two churches immediately. They were nearly 30 miles away. In succession he was chosen pastor of eleven churches. He had as many as seven on hand at one time.: He had licentiate, as well as ordained assistance. His regular area was 30 by 53 miles, requiring about 13 days each month. When he had to go my prayers went with him, that God would prosper his journey. I often entertained strong hope of his success, and many times realized more than it seemed reasonable to expect. On one occasion he received 17 and baptized 14 of them, leaving three for his next meeting. So many of our young, able bodied Southern soldiers were being killed and dying that I became very uneasy about him till I dreamed of seeing him baptizing the people, and that many more were being clothed in white and were still coming. I dreamed that I told him that I could see many more making ready and were still coming, and I

was doing all I was able to arrange his apparel for the occasion. When I awoke I hoped that he would live through the war and engage in the blessed service of God. The Lord fulfilled his promise and with Samuel I can say, "The strength of Isarel will not lie." I have witnessed these things for about 42 years, till we have both grown old together, and these blessings still continue. I know it requires labor, but felt forbidden to complain, but thank the Lord for the display of his love and for his saving grace. I believe it is sin to murmur at these things. Occasionally my husband has remained away a little beyond his expected stay, to obey some unexpected call. Unless some special hindrance I always look for his return exactly according to his promise. I do not believe that a treacherous man should ever pretend to preach. He is not the example that good honorable people would wish to follow. He would be no light of the world or salt of the earth. The light in him would be darkness, and no fit example to the flock. When I was a girl, I told my mother that I wanted a preacher for a husband. She said I was foolish, that they would be so much from home. I did not mean a hypocrite or pretender, but a preacher. I thought he would have qualities of soul when at home, that he would be a comfort to me, which would more than repay. We have been married going on 56 years. I believe today that as my days have demanded, so has my strength been. I have heard so-called preachers and their wives dispute or ridicule the idea that preachers' wives have impressions convincing them that their husbands are called to the ministry. But I believe from my own experience that God gives some at least a suitable helpmeet, who will help to bear the burdens of his labors, and to lighten his cross. Husband and wife are pronounced one

which is much needed in this case. Those who contend with me never made a success in the ministry, while others have witnessed impressions like my own. Solomon said, "A prudent wife is of the Lord." "The heart of her husband doth safely trust in her." "She will do him good and not evil, all the days of her life." She worketh willingly with her hands." "She considereth a field and buyeth it." So she labors, trades, and manages to add to their supply, instead of being idling, wasteful and expensive to have a "Big Time," at her husband's expense. The prudent wife's husband as cousin Peter said of his wife, also praiseth her. These things make life worth living. So good bye.

Your sister in hope,

M. J. WEBB.

Wife of Elder Isaac Webb.

Remarks: What a good letter written by a noble woman, wife of a noble husband.

P. D. G.

Bahama, N. C., R. F. D. No. 2.

Dear Brother Gold:—May God be with you and guide your pen for the comfort and edification of this people, this "Royal Priesthood," this holy nation chosen in Christ from the foundation of the world, and whose names are written in the Lamb's Book of Life, and ascribe all glory and honor to that One who knew no sin, but bore the sins of His bride upon the cross thereby making an end for them for ever and ever. I know this is true; my only doubt is sinful self. Remember us when all is well with you Brother Gold.

Your sister I hope,

LIZZIE HOLDEN GARRARD.

Fremont, N. C., July 10, 1907.—

Dear Brother Gold, and to the household of faith, through much weakness I attempt to write this morn-

ing. I trust the Lord will renew my strength in due time. He is able and without him we can do nothing. Dear children of God, wherever you be, I put off the duty as long as I can. It is a fearful thing to fall into the hands of God. I am so fearful at times I almost shudder at the thought of attempting to write anything in honor of His glorious name.

The scripture teaches us it is good to wait upon the Lord. I have waited weeks, months and years trying the spirit. I was so fearful I was mistaken, although it has been shown to me very plainly there was a duty spiritually for me to perform. But when I realize my dependant and helpless condition it makes me beg for mercy and resignation to the will of the Lord. I don't doubt his ability, but will he guide and direct me aright. I trust he will. I have begged as hard as a hungry child begs for bread for the Lord to strip me of self-dependance, and teach me whatever he would have me know. But this follows me at home and abroad, Feed the hungry, clothe the poor. I have waited to feel prepared to write, but at last I have to undertake the task, feeling very blank as I usually do through disobedience and unbelief. I have been beaten with many stripes. I promised to obey so many times, then neglect my duty, and not even try, till my afflictions it seems were almost unbearable. I had a perfect horror of going to the hospital, but I had a presentment 12 months ago of this. It would flash through my mind, but I tried to bury such thoughts in hope, but I viewed my bed, white enameled stead, white spread, just as it was when I saw it.

I finally decided to go to the hospital and be treated for my general health, for my whole left side was so badly affected I could not rest in any position I could get in. I craved to

die. I prayed to die, but I had to endure great suffering before I was relieved. I had a good many precious promises that braced me up in my trials. Mrs. John W. Brooks', my brothers wife, was going to Kinston-Salem to visit her mother. I went with her to Kinston. We spent the night at brother John Dawson's very pleasantly. She went with me to the hospital Monday morning after the 3rd Sunday in May. I stayed one month lacking one day. While my condition was somewhat serious, Dr. James M. Parrott and his brother, W. Thomas Parrott seemed pleased to think they could relieve me and cure me. They spoke very encouraging to me all the time. But I had to undergo a surgical operation. I was willing to submit to most anything that was reasonable for relief and my benefit in the future. This was done in self-defence, while my sufferings were great I endured it with the greatest fortitude, all that I passed through I ever did in my life. While in that helpless condition I believe the Lord bore me up, for I felt the strong arms of my Saviour under neath. I rested securely without fear of falling. He promised to be with me and guard the way. I felt his presence was near me if I lived or died. I was nursed tenderly as a babe. Doctors were very kind and pleasant, so attentive, nice and genteel as could be. I heartily recommend the Kinston hospital. They all did all they could for my comfort and relief, but I narrowly escaped death. I was deathly sick night and day for several days and nights, could not eat anything nor drink but a very little. I was comforted in my sore afflictions, my troubles were removed, was perfectly satisfied and rejoiced in my trials. I felt it would all be for my good, and the glory of God.

The hospital was a heavenly place to me. I was so well cared for. I feel

thankful to the Lord for directing me to such a good place. While I was suffering such a great agony night and day, I was happy a good portion of the time. My bed did not seem hard, all went well with me. I felt that my whole trust was in the Lord for life and salvation. All earthly ties and cares were removed. I felt as free as a bird. At first my hospital bill troubled me, but this question was asked which had I rather have health or money. I felt like I had rather have relief and be penniless almost.

MARY MELISSA BROOKS.

Rocky Mount, N. C., March 5th, 1907.

P. D. Gold, My dear brother and highly esteemed in the bonds of the gospel of Jesus Christ, who by his divine arrangements has made you a minister that he should speak through you for the comfort and edification of his children in the churches, wherein it has pleased the Father to call you and has given you the wisdom and understanding of difficult parts of the scriptures to convince the doubtful mind of the salvation by grace through and by the coming and suffering of our Lord and Saviour Jesus Christ. My beloved brother, I feel like the Landmark is so full of rich food to my soul, the editorials and the communications are so edifying and comforting it seems to speake peace to our souls, and we can read how we can see eye to eye, and speak as one in the love of God, and not fall out by the way.

I and my wife are getting old and afflicted, and can't tell how soon it will be that we can't go to hear the gospel preached. Then we feel that the Landmark would be such a source of comfort to us. Now my prayer is that God's grace may richly abound in your heart that you may continue many years to labour in the Lord's

vineyard: your brother I hope in Christ. My wife sends her love and best regards to you and family.

Brother Gold, we would love to have you to visit us when it is convenient with you. Remember us in your prayers when it goes well with you.

Your poor weak brother,
H. G. WORSLEY.

R. F. D. No. 6.

Durham, N. C., March 11, 1907.—
Elder P. D. Gold, Dear Friend, since reading the dear old Landmark for March 1st, I have had an impression to write to you. Your piece headed with the true test or mark, I was made to wonder Lord is that for me? You said many humble children of God fear they have not been born again because they can not tell when or how their burden left them. I want to tell you that this has been the case with me. I have often thought if I had such an experience as some I have read from, I could go to the church with it, but alas mine seems to be a mysterious case to me. I have never felt fully condemned. Several years ago I would think about it. Of course I knew naturally that I was a sinner, but I hoped the Lord would some day pardon my sins. This has always been a great cross to me: as it seems all of God's children feel condemned, but I have always felt like there was mercy in store for me, not that I have ever done any thing good, for it seems when I would do good, evil is present. I can't live as I want to, for if I know my own heart I want to live right. Mr. Gold, you strengthened my little hope once by saying all the evidence you wanted was that they loved the brethren. I will say this is my best evidence, for I know if there is a people on earth I love it is the dear old Baptists. I love the very name of them. You said some loved some Christians better than others. I know

I do. I have shed tears of love just to look at some of them, and the prettiest sight I ever saw is to go to an association and see the stand full of those dear old soldiers of the cross. Mr. Gold I wish I could tell you more of my feelings, but I am a very poor scribe, as you see, and so ignorant. I will close by asking you to write privately and tell me what you think of my case. I am a poor afflicted sinner and seldom enjoy the sweet privilege of meeting those dear people, so I hope you will pray for me and my dear husband and children.

Yours very truly,

....

Remarks. I wrote a letter to the friend but it was returned to me. I suppose she attends our meetings at Durham.

I consider that she has good marks of being one of the Lord's poor and afflicted ones. I am sure the Lord's people are poor and needy, and feel vile and cast down.

If we could know that we are helping people what would we have to cause us to mourn about? For the one great thing, the one needful thing for them is to know Jesus Christ whom to know is life eternal.

P. D. G.

BROTHERLY LOVE, FELLOW SHIP.

Elders Gold and Lester:

"Let brotherly love continue." Hebrew 13, 1. I feel that the conditions of the present time require discussion from abler pens than mine upon the above subjects. But, however small and insignificant may be my words, I feel impressed to offer a few thoughts. I hope if I mention a few things that are personal the brethren will bear with me, and forgive me. Being a helpless cripple for these long years, perhaps I have realized more, understood more, and felt more of the real meaning of the above

subjects than many others, yet I am unable to only hint at a few of these things. "Let brotherly love continue." Evidently Paul meant by the word "let" that they should do something to continue this love.

Little deeds of kindness,
Little words of love,
Make our earth an Eden,
Like to that above."

He did not mean that we should cease to assemble ourselves together at the house of God to mingle our voices, to tune our hearts to worship with His dear servants and see their beautiful feet upon the mountain proclaiming glad tidings of great joy, to feel that joy of the sweet communion, presence, love and fellowship of the brethren. But alas, how many are doing this today? He did not mean that those who are able to view the beautiful things of nature, those who can travel by the highways and see the magnificent landscapes, the growing crops, enjoy the fresh air of the bright mornings or the dewy evenings of twilight; those who daily perform the sweet joys of honest toil and its rewards. Those have the great privilege of their bodies and limbs to use and exercise at will; those who have health and strength and might; those who have all these appetites of nature and the satisfaction of their gratification. I say he did not mean they should neglect to visit, to cheer, to comfort those who are confined within our walls, whose time hangs so heavily upon their hands, whose lives are one continuous round of monotony; those who are languishing upon beds of sickness; those who are lonely, desolate and destitute; those who are old and infirm, whose feet are tottering upon the sunset side of life. Many a man has my heart beat with joy and

gladness when a brother or a sister, or a friend would visit me, and oh how sweet have been the moments when my pastor would come to see me and deal out to me so skillfully and deliciously those spiritual sweet meats which only they are capable of doing, and when they pass out of my room I can say, "bless your souls you have brightened my lonely room as a sunbeam, and my poor withered heart is refreshed and there is a warmer and a more fervent Christian love and affection towards them. Thus you see seemingly these little things not very hard to do, tend to make "brotherly love continue." But on the other hand when the weary hours seem so long, and the days lengthen into months, and still we hear no familiar foot step of a brother or a sister, then we begin to pine away, become irritable, restless and blue. We begin to feel that those we love have forgotten and forsaken us, that we are unworthy of their regard or fellowship. Many times we decide we have not a friend on earth or in heaven, feel that we are hated and despised by our best friends, a public nuisance, feel that terrible and perhaps most awful of burdens of being a burden and a plague to our families. And we cry out, Oh my God, my God, why hast thou forsaken us? Why wilt thou suffer us to be a plague to ourselves and our families? Why must we suffer so many trials and temptations? The answer comes to us: "All my purposes are good and my grace is sufficient for thee." Perhaps if we could see with an eye of faith the end of these things and the dawning of that glorious future we would be content and satisfied. Oh may God give us His love and grace and patience and long suffering to endure these things as faithful soldiers and Christians to the end. We conclude therefore that there is a way for Christians to act towards each

other for "the love of many to wax cold" and in many cases to almost discontinue. I mention a few of these things to tell you how I feel upon these things believing that perhaps others like me are in the same condition, are similarly affected. God says, I will also leave in the midst of thee an afflicted and a poor people and they shall trust in the name of the Lord.

Then if he has left us in the midst of thee, those who are well, strong and active, is it right that we should be forgotten by you? I say not. The apostle says the weak should be supported by the strong; that we should bear one another's burdens; that we should remember them that are in bondage as being bound, and them that suffer adversity as also being in the body. If it is right, I venture to make the assertion that I have not so learned Christ, for did He not teach it to be right by passing among the poor and afflicted, healing the lame, the maimed, the sick, the crippled and the helpless? I feel that Christians might spend their leisure time, or a part of it far better among such people, than around the base ball games, or the festal boards or the gaming tables. But is Zion not growing cold? Do not professing Christians take great pleasure and delight in visiting these places? And is this showing an orderly walk and Godly conversation? And oh, I often ask the serious and important question, "Oh how few love and delight to work the works of God? And oh, how many prefer to serve and work the works of the devil? Moses chose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season. Jesus said, blessed are the merciful for they shall obtain mercy. But I have learned by sad experience when we become unable to pass in and out among the people we gradually grow out of their minds and thoughts and hence are

soon forgotten. But dear afflicted brethren, let us take courage and comfort in the thought that there is a friend that sticketh closer even than a brother; that when father and mother forsake us then He will take us up; that as a father pitieth his children so doth God pity them that love Him; that He will never leave nor forsake us, world without end; that after a few more toilsome hours and tedious days of suffering, we may sweetly rest in Jesus.

Then "let brotherly love continue." By negligence, by indifference, by allowing our hearts to grow cold for a lack of cultivating and stimulating that loving kindness which is so essential to the life and happiness of the Christian, many of us become lukewarm and soon drop into a state of oblivious indifference.

Fellowship means agreement, harmony, consistency and oneness in doctrine, in principle and in the mode and method of worshiping God. "How good and how pleasant it is for brethren to dwell together in unity." Bonded together in the sweet ties of friendship and tender affection, surely this militant kingdom and pure fellowship they oftentimes feel a foretaste of heaven itself. "A new commandment I give unto you that you love one another. By this shall all men know ye are my disciples that ye have love one for another." "Ye know you have passed from death unto life because you love the brethren." May the pure rivers of waters of love freely flow from breast to breast and make glad and joyful the city and church of God."

Affectionately,
F. F. SMITH.

Fremont, N. C.

ZION'S LANDMARK

THE APOSTLE JOHN—REVELATION.

P. D. GOLD, - - - Wilson N. C.
 P. G. LESTER - - - Floyd, Va.
 "Remove not the Ancient Landmark which thy Fathers have set."

VOLUME XL. - - - NO. 19.

WILSON, N. C., AUGUST 15, 1907.

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EDITORIAL

WHAT IS THE RULE?

What examples have we in the New Testament worship, as to music?

1st. Jesus. At the institution of the Lord's supper, "And when they had sung a hymn they went out."

2nd. Paul instructing the church in the worship of God said with Psalms and spiritual songs making melody in your hearts to the Lord—singing.

3d. James said if any is merry, let him sing Psalms. John in the last Book states they sang a new song saying thou art worthy, for thou hast redeemed us by thy blood and has made us kings and priests unto God.

But those that favor the use of musical instruments say they have the harps of God in their hands in heaven. Yes, they are harps of God, not such as men make and handle..

The plea that in the old Testament worship they used organs and if followed now in the new Testament worship would require us to have altars, priests, lambs, bullocks, &c. In the new Testament worship, the service is spiritual with the heart and lip. With the heart man believeth unto righteousness, and with the mouth confession is made unto Salvation.

P. D. G.

He is called the beloved disciple or the disciple whom Jesus loved—though he loved all of them; "having loved his own he loved them to the end." No doubt where Jesus loves most he reveals more wonderful knowledge or gives greater understanding. Let us consider the writings of John.

1st. The gospel by John. While there is no discrepancy between the statements of any of the writers of the scriptures, but all that each wrote is needful; yet John dwells more on divine character as the eternal God. Of the four writers of what is called the gospel, Matthew, Mark and Luke dwell more fully on his birth of woman, his coming up and labor as to a man: while John treats more on his divine character as the eternal God. He introduces his work by the most lofty language, "In the beginning was the Word, and the Word was with God, and the Word was God. Without him was not anything made that was made. In him was life and the life was the light of men, and the light shineth in darkness and the darkness comprehended it not. No writer sets forth the sovereignty of Jesus and the Father as one more clearly. He says all things are delivered into his hand by the Father, and that no man can come to the Father but by him, and all that the Father giveth to him shall come to him. John states many things the others do not refer to, such as his conversation with Nicodemus, turning water into wine, his conversation with the woman at the well, opening the eyes of one born blind, raising Lazarus, the sheep, the vine and the branches, his prayer and washing the disciples' feet. In his epistles he dwells more on the evidences of a spiritual birth than the other writers, his theme being love.

In the last book of the new Testa-

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ment there appears a peculiar book. God gave a revelation to Jesus who signified it by his angel unto his servant John who was in the isle called Patmos for the word of God and for the testimony of Jesus Christ.

This book is a prophecy foretelling what shall come to pass in the eyes following; In language highly symbolic, and using characters the most glorious of heaven, or the most dreadful from beneath, clothed in words of deep meaning John is shown what must come to pass. It is the most intensely spiritual and experimental of books.

John so often repeats, I saw, I heard. He was in the spirit in the holy mystery of truth where no mortal age could see him, and no enemy could reach him. Surely this most beloved disciple is dear to us, and found such wonderful favor of God.

This shows something of the wonderful love that Jesus held for John.

The things written in that book relate first to the condition of the seven churches of Asia and what they should do. Then John being in the spirit there appears in heaven one upon a throne holding a Book sealed within and without with seven seals. None is found worthy to open the book, neither to look thereon. John weeps much until he is told that the Lion of the tribe of Judah hath prevailed to open the book and loose the seals thereof. These things relate to events occurring after the exaltation of Jesus Christ. He had already been crucified, and had risen from the dead, and all power was given unto him. John then wrote more fully in this book of the Revelation concerning the doings of Jesus after he had ascended into heaven as He rules in the church and over the world. The church appears in the most wonderful symbol of four and twenty Elders on four and twenty seats in the midst of the throne of God with four beasts round about

the throne full of eyes within crying holy, holy, to Almighty God, and these beasts symbolize the preaching service and gifts.

In the midst of these Elders and four beasts appears one in the form of the Son of man having been slain, and now enthroned in glory able to take the book out of the right hand of Him that sets on the throne, read, understand, interpret and execute all the profound mystery of God and godliness, and also the mystery of integrity or false religion; so that this book is a prophesy foretelling things that must shortly come to pass. This is one peculiarity of this book that John was commanded to write. In this book there is prophecy concerning the church of God and its doings until the end of time also there is the history of false religion to the time of its destruction.

The church of God is the fullness of Jesus Christ. A body was prepared for Jesus and in that body he appeared in the flesh to do the will of God in earth. For Jesus is the appointed heir of all things, the second Adam the quickening Spirit who quickens the dead.

The first Adam was made upright, but he abode not in honor. The devil gets him into death through Adam's transgression of God's holy law. The Second Adam, the quickening Spirit appears as the surety of his people who sinned in Adam and die in him. The Lord laid on Jesus the iniquity of us all, and with his stripes we are healed. Jesus is made of a woman, made under the law to redeem them that are under the law that we might receive the adoption of sons. God said to the serpent the seed of the woman shall bruise thy head. Hence in the fulness of time according to prophesy God sends his own Son in the likeness of sinful flesh and for sin to condemn sin in the flesh, that the righteousness of the law might be fulfilled in us who walk not after the flesh but after the

Spirit. So that because the children are partakers of flesh and blood Jesus likewise took part of the same that through death he might destroy him that had the power of death, and deliver them who through fear of death were all their lifetime subject to bondage.

Jesus was with the church in the wilderness—the Rock that gave them water that was smitten by Moses. In all their affliction he was afflicted. The reproaches of them that reproached God fell on him. The Jews defiled his temple. They made his house of prayer a den of thieves. But Jesus purges his temple and purifies the sons of Levi that they may make an offering in righteousness.

Having obtained eternal redemption and perfected forever them that are sanctified by the one offering of himself. He ascends into heaven having led captivity captive and given gifts to men, even to the rebellious which includes me, he enters upon his nuptial throne as one High Priest, Prophet, Lord of Lords and King of Kings.

In the vision shown to John on the Isle called Patmos he beholds Jesus as the ancient of days in the glory of God having power, authority and dominion given unto him to rule all nations with a rod of iron, but dwelling in his church and reigning in Mount Zion in glory. The four and twenty Elders round about the throne clothed in white sitting upon four and twenty seats.

All that was typified under the law is preserved and fulfilled with the gospel. However much men come short of the spirit of the law and fail and forfeit all in their disobedience Jesus fulfills all, and the law is magnified and made honorable, and nothing is lost. So we see the twelve tribes of Israel answering to the twelve elders and the twelve apostles of the Lamb

four and twenty in all appearing in heaven in the midst of the throne and round about the throne arrayed in white with crowns of gold, sitting denoting finished work resting in glory and praise. This is the order of worship in the church of God. This is the tabernacle not made with hands in its spirit and glory. Here is where mercy dwells—where mercy and truth are met, and where righteousness and peace have kissed.

The four beasts having the appearance of a lion and a calf, and the face of a man and a flying eagle, each with six wings and full of eyes within embody the qualifications and service of the gospel ministry in the Lord Jesus. Do you think or can conceive of a spiritual worship more wonderful than these four beasts answering to the four quarters of the earth yet in the midst of and around about the throne of God? They have the boldness of the lion, the meekness of the ox or calf, the frailties of man, the alertness of the flying eagle, full of eyes within denoting such wonderful understanding seeing the glory of God and perpetually crying holy holy, holy, Lord Almighty which was and is and is to come. Here praise is uttered to God in Zion who is worshipped there in perfection.

In the hand of him that sat on the throne is this book sealed within and on the back side with seven seals that none could open until the Lion of the tribe of Judah, the root of David prevailed to open the book and to loose the seven seals. Then John beheld in the midst of the throne and of the four beasts and the elders there stood a Lamb as it had been slain, having seven horns (denoting perfect power), and seven eyes (denoting infinite wisdom), which are the seven spirits of God sent forth into all the earth. All these elders and beasts with one accord, one tongue and one speech fall down in

worshipping the Lamb. having every one of them harps and golden vials full of odors which are the prayers of saints. And they all unite in singing a new song saying Jesus is worthy to take the book and open the seals thereof, because he had been slain and had redeemed them to God by his own blood out of every nation and kindred and tongue under heaven, and had made them Kings and priests unto God and they shall reign on earth.

Jesus appears then as Lord of Lords and King of Kings having all power in heaven and earth, and the seven spirits of God in all the earth rule to the glory of his name. That there are two manner of kingdoms in the world—one reigning in righteousness, and the other acting in wickedness, the wicked kingdom apparently often triumphing, and the Kingdom of righteousness suffering as though weak, still the kingdom of the Lord triumphs and wickedness is limited, curbed, checked, but showing its corrupt nature.

When Jesus opens a seal one of the Beasts says come and see. The mouth of prophesy speaks in interpretation of the deep judgments of Almighty God. Preaching is for the instruction and confirmation of the Lord's afflicted yet reigning people who reign in proportion as they are afflicted.

The judgments of God poured out upon the earth show the hardened, rebellious nature of man. But before these judgments are found out the people of God are sealed and shielded from danger. However one must be in the spirit to see these things.

John saw four angels standing on the four corners of the earth holding the four winds that they should not blow on the earth, nor sea, nor on any tree. Another angel ascending from the east having the seal of the living God cried hurt not the earth, neither the sea, nor the trees until the servants

of the living God are sealed. One hundred and forty four thousand of the children of Isarel are sealed, an equal number from each tribe. After this John beheld and lo a great multitude that no man could number of all nations, kindred tribes and tongues stood before the throne and before the Lamb clothed in white robes, and palms in their hands, who cried with a loud voice salvation to our God which sitteth on the throne and to the Lamb. All the angels stood round about the throne with the elders and four beasts, all worshipping and crying blessing and honor to him that sits upon the throne.

One of the elders said to John what are these that are arrayed in white robes, and whence came they? John said to Him, Sir thou knowest. He answered these are they which came out of great tribulation, and have washed their robes and made white in the blood before the throne of God, and serve him day and night in his temple, and He that setteth on the throne shall dwell among them. Happy estate when they hunger no more, nor shall they thirst any more, neither shall the sun nor any heat light on them. For the Lamb which is in the midst of the throne shall feed them, and lead them to living fountains of waters and God shall wipe all tears from their eyes.

This is a happy estate not realized by God's people while in the flesh, yet John beheld it in the spirit and it shall be fulfilled. If we were in the Spirit beholding what John saw we should also behold these things which are true. How blessed to know that Jesus the faithful witness shall lead the children of God to living fountains of waters. When ye are in straits and afflictions and much cast down it is sweet to know that all these things shall be accomplished for Jesus reigns, and his people shall reign with him. As we see Jesus exalted we reign with him on earth, for we are complete in him want-

ing nothing.

When an angel had opened the seventh seal there was silence in heaven about the space of half an hour. Some wonderful event is about to come to pass. Jesus saw the seven angels which stand before God, and they were given seven trumpets. They were to sound wonderful things, or declare wonderful events.

Another angel came and stood at the altar having a golden censor, and there was given unto him much incense that shall offer it with the prayers of all saints upon the golden altar which is before the throne. Here is pure worship. While we feel that we cannot worship God who is so holy, yet this worship is rendered in behalf of and for the saints before the throne of God. For praise waiteth for God in Zion, and to him shall the vow be performed. And the smoke of the incense which came with the prayers of the saints ascended before God out of the angel's hand. How holy then is this worship in heaven. Is this true now? Do we have the witness now of the Spirit that these things are true in the Spirit?

Then the angel took the censor and filled it with fire of the altar and cast into the earth and there were voices and thundering and lightnings and an earthquake. Notable events or judgments are now to be poured out on the earth, and the seven angels which had the seven trumpets prepared themselves to sound.

As these angels sound dreadful judgments fall upon the earth in various ways producing great distress among men, yet their hearts appear to be hardened. Earth, air, water, the stars and other things are affected by these judgments. As the fifth angel sounded a star fell from heaven to whom was given the key of the bottomless pit, and he opened that pit and smoke came out of the pit. The heavens are darkened. Great blindness, blackness

of darkness follows. Out of this plague came locusts. A terrible scourge, as if the fires of wrath were stirred and men great in wickedness, the scourge of nations, holding principles corrupt and breeding poisons that pollute the fountains of waters drenching the earth in blood and fire and death. What a dreadful description of these locusts eating up the earth. They hurt only those men that have not the seal of God in their foreheads. Very great delusions and errors producing great calamities are here betokened. These locusts geared and harnessed to battle to my mind set forth the dreadful doctrines and ravages of the Turks and the scourge of principles of darkness let loose on earth. The 9th chapter of Revelation sets forth the horrors of this vial of wrath poured out upon the earth and the dreadful warriors as locusts. Scorpions with poison and death in their sting. Horses are here symbolized denoting the strength of these dreadful plagues of the dark ages.

(TO BE CONTINUED.)

OBITUARIES

MRS. SARAH E. TINGLE.

Feeling impressed, I desire to write an obituary notice, to be published in the Landmark, of my dear companion Mrs. Sarah E. Tingle, daughter of Furney and Nancy Warren, who was born January 18th, 1867 and died April 18th, 1907, making her stay on earth forty years and four months.

She was married to the writer on January 19th, 1887, and from this union were born three girls and three boys, all of which survive her except one, who died in infancy.

She had suffered many years with that most fatal disease consumption, having stood by and seen her father, brother and three sisters pass away with that same disease, enabled her to know its nature, so that when it fastened its firm grip upon

her system she said, "I can't be with you very much longer, it was designed that I should go this way and I must go, therefore pray that I may be resigned to the will of God and bear my sufferings with proper patience."

She was known as a dutiful child to her parents, a lover of the truth, and always liked everything spoken in plain terms. She has been truly a wife and an excellent mother, had a good mind and a wonderful memory.

Shortly after she realized a hope, she offered to the church at Bethel, Pamlico county, N. C., in the month of November, 1887 and was received and baptized the same day by Elder I. J. Taylor. She afterwards had the pleasure of seeing her husband and then her mother received into the church. She loved to see her brethren and sisters and when they came to her home she did what she could to make them feel contented and at home.

Sarah was slow to speak, but expressed her mind very clearly. She believed in the personal and visible appearing of the Son of God, at which time every enemy to truth would be hushed in silence and all they that are asleep in Christ Jesus would live and reign with him a thousand years, and when the thousand years are expired, all the wicked called the 'rest of the dead' would be raised to everlasting shame and contempt, then a mighty conflict would take place between Christ and satan, when satan and all his host will be overthrown and cast into a lake of fire, which is the second death.

When last in conversation concerning her hope, she said hymn No. 200 of Gables hymn book was her experience, and reads thus:

"I am a stranger here below,
And what I am 'tis hard to know, etc."

In her last hours she made many remarks concerning the hymn, "Jesus lover of my soul." Said it seemed sweet to her.

All now seems sad and lonely—her sweet

voice is no more, and her lovely face is gone.

Children:—May we all be prepared by the grace of God for that day, when parting will be no more, is my prayer.

Yours in hope and affection,
JOHN P. TINGLE.

WM. FLEETWOOD RICE.

The subject of this sketch was born February 8th, 1853, and departed this life November 14th, 1906, making his stay on earth 53 years, 9 months and 6 days. He was the son of Izban and Emeline Rice, of Caswell county, N. C. He grew up in the Methodist faith and in January 1882 was married to Miss Martha E. Burke with whom he lived happily for about 8 years when she died, leaving him with two living children, three having died in infancy. He then remained unmarried for about 8 years, and then on October 28th, 1898 was united in matrimony to Sister Emily Simons, of Caswell county, N. C., with whom he lived very happily until they were separated by death. His disease was dropsy of the heart. His sufferings were often severe, but he bore them with much patience and seemed hopeful of recovery to the end.

All was done for him that loving hearts and hands could do, but the Father had called and he must go.

Though a member of the Methodist order he often waited on the Baptist ministry of the Word, and at the Association at Arbor, in 1902 he became entirely reconciled to God and manifested much love for the brethren. He then united with the church at Arbor in September, 1902, by experience and baptism, and remained a devoted and consistent member to the last. He attended his church meeting in November, 1906, and enjoyed it unusually well, being much melted down and drawn out in love to the church. The following Tuesday he went to Reidsville, returned home conversing with those present until 9 o'clock at night, when he being seated in front of the fire, fell over against his wife's shoulder and expired in a few minutes. A

large number of his brethren, neighbors and friends gathered at his burial service, and he was quietly laid to rest in the family burying ground to await the resurrection of the just.

The writer having known him for many years, and it being my privilege to perform the marriage ceremony for him both times, and to baptize him, I think I am prepared to form a just estimate of his character. I know there is not a just man upon earth that doeth good and sinneth not, yet he came as near living out the life of the "righteous" as any one I ever knew. As a man he was faithful and just, diligent in business, kind and obliging to his fellow man: as a husband he was kind and true providing well for his household; as a father he was kind and faithful, showing his love for his children by training them in the way they should go; as a member of the church he was true and faithful, a lover of peace and good will to men. So as the tree is known by its fruit, I feel assured he is gone to that land where the inhabitants are all righteous, and the wicked cease from troubling, and the weary are at rest. He leaves a kind and loving wife, two children and many relatives and friends who sadly miss him; but our loss is great and an eternal gain to him.

May God so bless the bereaved wife with his divine presence as to more than make up for her great loss, and may the children be blest to walk in his footsteps and thus honor their dear father and all meet in that land where sickness and sorrow, pain and death are felt and feared no more.

Y. I. CHANDLER.

Fitch, N. C.

SAMUEL W. HUBBARD.

Brother Hubbard was born April 21st, 1848, and died March 24th, 1907. He was 58 years, 11 months and 3 days old.

On December 21st, 1871, he was married to Miss Mary Harris. To them were born six children, four boys and two girls, two boys and the two girls and his loving companion preceeded him to the grave, leaving

two sons, one sister, a number of relatives and friends with the church to mourn our loss.

His disease was consumption, with its kindred troubles to help. He suffered much but bore his pain with great fortitude, not murmuring, nor wishing to be a trouble to any one.

He was a man of determined mind and with few changes. Those who were with him most would say, "He is the nearest one thing all the time of any man I ever saw." Those who worked under him said, "He is the best man I ever saw."

He loved his church, and was never known to do anything to disgrace the cause.

In September, 1865, he was baptized into the fellowship of Lickfork Primitive Baptist church by Elder A. N. Hall, where he remained a faithful member until he and twenty four others took letters to organize the church at Reidsville, and there he remained a faithful member until the Lord called him home.

On March 25th, 1907, a very large assembly of his sorrowing friends laid his remains to rest in the Reidsville cemetery, there to await the call of his Lord to awake the sleeping dead in His own likeness to be forever with the Lord.

We pray for grace to be fully submissive to His holy will.

Done by order of the church,

L. H. HARDY, Moderator.

E. R. HARRIS, Clerk.

BURCH DOVE.

Dear Mr. Gold:—It is with a sad heart that I announce the death of my dear brother, who was the son of W. H. Dove and Sallie Dove, and was born September 26, 1892, and fell asleep May 24, 1907, making his stay on earth sixteen years and eight months. He was sick about two weeks with typhoid fever and bore his sufferings patiently and never mourned or grumbled at anything that the blessed Lord put on him. Everything went well and good with him all the time. He was no member of any church, but he loved the Primitive Bap-

tists, and would go to hear them preach every time that he could, and would enjoy singing and preaching so much. He said on Thursday evening there is Lamie, and I am going to die too, and he said I hear the sweetest singing I ever did hear. Just a while before he died he sang,

How happy are they, who their Saviour obey,
And whose treasures are laid up above.
Tongues cannot express, the sweet comfort
and peace,
Of a soul in its earliest love.

And he sang again many more songs and said I am going home.

I believe he is now resting with the blessed Saviour that reigns in heaven above where there is no sorrow, nothing but joy and peace. He leaves a dear mother and father and grandma and three brothers and five sisters to mourn their loss.

Everything was done for him that could be done, but nothing could stay the hands of death, for God had called him home.

May God pardon error and save me in his kingdom is my prayer for Christ's sake. I desire the prayers of you all.

Written by
SUSIE WALKER.

C. RUSSELL DOGGETT.

Brother Doggett was the son of James and Mary Daggett. He was born September 4th, 1849, and died September 14th, 1906, being 57 years and ten days old.

On December 18th, 1889, he was married to Miss Mattie S. Motley, who together with seven children, survive him.

On the 4th Sunday in July, 1897, he was baptized into the fellowship of the church at Lickfork, Rockingham county, N. C., by his pastor, our beloved brother Elder James S. Dameron, where he remained a faithful member in full fellowship until he with others was dismissed by letter to organize a church in Reidsville, N. C., which took place on Saturday, April 23rd, 1903.

He remained in full fellowship with us

and was a faithful member until the day of his death.

Brother Doggett was a loving and faithful husband and father, providing well for his family. He was a good neighbor, and so lenient in his disposition that many of his papers were left uncollected because he would not oppress any one. He tried to do his duty to all men, leaving himself to be the worst sufferer. He was faithful to his pastor, always ready to give help for his support and for the good of the church. He left a good name which is more to be desired than great riches.

His disease was appendicitis, with which he suffered an abundance, but would not submit to an operation. He was ready to obey the call of his Master from this world and so expressed himself to those who were with him.

He left a widow and seven children, three sisters, a brother, with a host of friends and all the church to mourn his departure, but he was the Lord's and it was His right to call him home. We pray that the Lord will give grace to all the bereaved to say, "Thy will and not mine be done, oh Lord of hosts."

We extend our sympathy to the bereaved family.

By order of the church.

L. H. HARDY, Mod.

E. R. HARRIS, Clerk.

SARAH FRAZIER.

Elder P. D. Gold, Dear Brother:—On the 22nd of June, 1907, the Lord took my mother from this world of sorrow and trouble to that home where all the redeemed will be gathered in glory to God, where no sorrow can come. She was born June 10th, 1820, and lived 87 years and 11 days. Her maiden name was Sara' Denning. She married Houston Robert Frazier, December 15th, 1844 and was the mother of seven children, only three of whom are now living. Father has been dead for 20 years and since his death mother stayed with me about half the time. She always thought I was better than I am, and put great confidence in me.

It has always been my great pleasure to please her. Years ago she became very childish and I had to treat her as if she were a baby. She was a great talker, and in her younger days very industrious. She was honest and true and had been a faithful member of the Primitive Baptist church about 37 years. She and father united with the church about the same time at Reedy Prong, where my husband and I are now members. They were baptized by my husband's father, Elder Jas. W. Tell.

Mother was confined to her bed only a week and suffered but little then, sleeping on in an unconscious condition most of the time, but looked calm and pleasant until the last.

All in our power was done for her but her time had come and we could only stand and see the salvation of the Lord. It was a sore trial to me and I am sad and lonely and my soul burdened on her account. I feel as if I had lost a dear little babe. She seemed to realize no pleasure in life and was continually lamenting her case which was a great trouble to me.

I have no doubt that she is with the Blessed Saviour. Lord if it can be thy Holy will pardon such a vile wretch as I am and prepare me to meet her in heaven. Dear brethren and sisters, that are blessed with the spirit of prayer, please pray for me for I can't pray for myself, I am so unworthy I can only ask the Lord to have mercy on me, and if I am saved it will be by the Grace of God.

Your sister,

MRS. PHOEBE A. TELL.

MRS. E. L. PERKINS.

Resolutions of respect of the Primitive Baptist church at Roxboro, N. C., in remembrance of our deceased sister Mrs. E. L. Perkins, who passed away by death on March 5th, 1907.

1st. Resolved, Beloved in the Lord that in the death of our dear sister Perkins the church has lost one of its dear members. We hope that our loss is her eternal gain.

2nd. Sister Perkins joined the church at

July meeting, 1904, and lived the profession she made salvation by the grace of God and died in that faith.

3rd. Therefore we desire to submit to the wise dispensation of God's providence and of the Lord's will we hope to meet her in heaven, where all is love.

4th. We wish to assure the husband and children our humblest sympathy in the loss of wife and mother, and hope the Lord will bless you to meet your wife and mother in heaven.

5th. Resolved, That a record of this be placed on the church book and a copy sent to Zion's Landmark and Person county paper for publication.

Done by order of the church in conference, May meeting, 1907.

ELDER W. A. SIMPKINS, Mod.

H. J. Rogers, Clerk.

Roxboro, N. C., May 11, 1907.

ANNA E. GRIMES.

The subject of this notice, Mrs. Anna E. Grimes, was the daughter of William and Elizabeth Johnson and was married to Thomas Grimes, of Edgecombe county.

She was born May the 9th, 1875, and died in the Pitman Sanitorium, Tarboro, N. C. She was a great sufferer for some time and had suffered four painful operations and did not live long after the last one. She said she dreaded to go the last time the worst of all. She prayed that the Lord would spare her to once more go home, but she never did. She was a devoted wife and was a child of God I have no doubt. I knew her from a child and for a long time after she was afflicted. She desired to see me and when I went to see her she was so glad to see me she wept and embraced me and thanked the Lord. She desired me to preach for her which I afterwards did and she seemed to greatly enjoy it. She greatly desired to be baptized, but was never able but I feel satisfied she has passed from the land of the dying to the land of the living, to die no more.

She leaves one little child and may the Lord be a father to it and comfort the

hearts of the lonely and bereaved husband, the sorrowing mother and all the loved ones who sorrow for her, but not as for those who have no hope.

M. L. LAWRENCE.

Hamilton, N. C., March 7, 1907.

MARY GREEN SHELTON.

The death angel entered the home of Mr. and Mrs. D. R. Shelton, near Shockoe, Va., on the morning of June 9, 1907, and took from them their dear little baby girl Mary Green, aged nine months and 9 days. The precious little flower budded on earth to blossom in heaven, there to await the coming loved ones. She will be sadly missed by all who knew her, but weep not fond father and mother, for little Mary is not dead, but asleep in Jesus. She leaves father, mother, sister and many relatives and friends to mourn her death. Why should we weep when our darling is at rest in the bosom of Jesus, at rest in the mansion of glory prepared for the blessed. For death is only a dream.

Written by her grandmother,

MARY A. MAYHEW.

July 16, 1907.

LITTLE MINNIE LUCILE GURLEY.

Elder P. D. Gold Dear Brother:—It is with a grieved heart that I try to write for publication in the Landmark, the death of our darling angel baby girl who was born May 30, 1906, and died May 7, 1907, making her stay on earth eleven months and seven days. She was sick about four days with dysentery. We all did all we could for our dear darling baby, but it was all in vain. We did nothing to keep it back from its heavenly home.

She was a very bright little child and had the brightest eyes. She was loved by every one who knew her, and the family worshipped her. But God saw it best to take her from this world unto himself. He said, Suffer the little children to come unto me, and forbid them not, for as such is the Kingdom of Heaven. Oh how happy the dear little one is, for it paid the debt we all

owe. Where no sorrow, sickness, pain or death is to be feared, and nothing to molest its happiness. But its dear face from us is hidden, and its voice is still. A place is vacant in our home which can never be filled. She was so good, so kind to every body and loved everybody, and everybody loved her. It was so heart breaking to the whole family to give her up, but oh, she is resting in glory for ever and ever more, where there is no pain or sorrow.

She is sleeping in Jesus, blessed sleep. When she breathed her last breath she smiled. I know Jesus came in my house then and took my little darling with him unto heaven where she will rest and remain for ever and ever.

Brother Gold, remember the poor, afflicted unworthy writer in your prayers and the rest of the bereaved famil. She leaves a mother, father, two sisters and three brothers to mourn our loss, but her eternal gain,

Written by her bereaved mother,

HATTIE L. GURLEY,

Princeton I. C., June 26, 1905.

JACK DAW.

Stanley county, N. C., April 70, 1907.

Dear Brother Gold:—I will attempt to write the obituary of my father-in-law, which you will please print in your Landmark.

Wm. H. Poplin was born A. D. November 19, 1829, and departed A. D. April 15, 1907, aged 77 years, 6 months and 5 days, his first wife being Mary Mouldin. To this union was born 8 children, 4 dead and 4 living. To his second wife, Jane Foreman, who survives him to the grave, was born 2 children, both living. Wm. H. Poplin joined the church at Liberty Hill, December 1855 and was baptized February 1856, by Elder P. Snider. He and my mother were both baptized at the same time. There was not anything brought against either of them in the church and after being at Liberty Hill for some time he then moved his membership to Freedom, and remained there for several years, and then drew a letter and constituted Harward Chapel church and remained

there until death. His disease was supposed to be heart dropsey, and he was confined about ten weeks with terrible suffering. I stayed with him several nights during his sickness, and his whole talk was on the Bible and his eternal welfare. His faith was strong and he repeated over and over."

"When done with here my sufferings will be over."

His funeral was preached by Elder A. G. Morton, at Harward's Chapel church, where he was a leading member, a deacon, and a church clerk. They appointed me to take his place as clerk the following meeting after his death. About the last night I stayed with him he asked me to look after his folks and see that they did not suffer.

Your brother in hope,

P. A. HARWARD.

JOSHUA BENNETT.

Joshua Bennett, son of James P. Jenkins, (and deceased wife Vasti) was born December 1, 1880, and departed this life July 12th, 1907, making his stay on earth 26 years, 7 months and 12 days.

Oh! how sadly we do miss him,
The days seem lonely since he has gone,
But the Lord saw fit to take him
To that bright and happy home.

With typhoid fever he was taken,
And three weeks he lingered and pined,
Yet he was awaiting for God's appointed
time.

He with patience fought the battle,
That we all have got to fight,
Then he crossed over Jordan's River
To the home where comes no night.

Joshua was energetic and honest and one that wanted to do right, and it so consoling to know that he spent a good moral life. He had many good traits of character, and we feel he now is free, resting in the arms of Jesus where we hope some day to be.

Yes Joshua is gone, gone forever from the world of sin and strife, gone where he is

free from suffering, free from sorrows and trials of this life. Yet there is a shadow cast around the home that nothing but God can remove, and relieve the hearts that mourn. Oh! if we could but say, Thou will O Lord be done, not ours. But we cannot say this with sincerity, until God gives us power. We know it is true, the good die young. And every good and perfect gift from God must come. Who cares for the buds as well as the flowers, and plucks them at his own appointed hour. We feel if we could but have had our way with us he would have staid. But God is just and will do right, and he called him home where there is joy and light. It seems there is nothing we can say that will console the hearts that mourn today, but we hope that God in his infinite love will direct their thoughts to him above who alone can cause them to say, All is well, dear Lord with me.

Written by a devoted cousin,

C. A. J.

Rocky Mount, N. C., July 20, 1907.

SOLOMON CLAYTON.

My brother Solomon Clayton, was born in 1838 and died in November 1905. He went through the civil war and was spared to return home. While in the army he professed a hope which he proved by a well ordered life and a godly conversation. He united with the church at Wheelers and was baptized by Elder Isaac Jones, where he remained a consistent member until death.

He had been a very stout man in his day until he was taken with heart trouble which he had for some time before he died. He was called suddenly from time, being alone. His wife had just stepped out a few moments and on her return found him dead. He left many friends behind—a wife, 4 children, 3 brothers, and a sister, with many relatives. The Lord giveth and the Lord taketh away, and blessed be the name of the Lord.

MADISON T. CLAYTON.

A P P O I N T M E N T S .

G. W. BOSWELL.

Pine Level, (Bethany) Saturday and 4th
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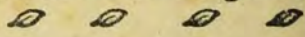
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ZION'S LANDMARK.

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P. G. LESTER, ASSOCIATE EDITOR, FLOYD, VA

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

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

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

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

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

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ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS.

REST FOR THE WEARY.

A SERMON BY MR. GUEST, ON FEBRUARY
19TH, 1893.

(Selected.)

"Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."—Rev. 14:13.

In trying to speak in some order we shall, in the first place, notice the character that the apostle here declares as blessed. Notice, secondly, what it is that they rest from—their labours. Thirdly, notice here, that he says that their works do follows them.

Now just let us notice the character. You know that it is not every character, when they die and men carry them on their shoulders to the place of all living, to whom you can address the words, and say they are blessed. Now when a man tells me that he has a hope of heaven, I want to know what is the ground of hope. Perhaps some of you may have found at times, that providential things have gone hard against you, and you may have been brought into very trying circumstances. You have hoped for some relief from these trials, and according to those circumstances that seemed to be opened to your view has been your hope. What is your hope in spiritual things? I will tell you what the hope generally is. It is hope something like this: That God will sacrifice his justice and show his mercy at the expense of his justice. Now, God can never do that. He can

never sacrifice his justice. He can never show mercy at the expense of his justice. His honor and glory would be sold thereby. Just look at the hope that our friend had, whose memory it is our province to speak upon this afternoon.

It is more than twenty years since the circumstances occurred, which brought us intimately connected with one another. At that time the Lord had begun a work of grace, I hope, in my soul, and begun to separate me from those things which I once loved; and I believe that at that time our friend was in darkness. Now if there is one thing more than another that I would guard against, and that I would desire others to guard against, it is a family religion; thousands have it, thousands grow up in it, and our departed friend grew up in a religious atmosphere—a religious atmosphere, if you will allow me the expression. Blessed with a God-fearing father and mother, he grew up, surrounded with religious influences. Now there are some who tell us that if the influences received must be turned to account, they must have an effect upon the lives of those with whom they come in contact; but perhaps some of you have had to prove this, that you could not command any spiritual blessings down upon the souls of your children. You could not put them there; you could not influence them there; you could not inject them.

And so our friend grew up as all Adam's children grow up: and as he grew, his enmity towards God grew—

enmity to his truth. Now just mark here, he had a natural disposition which it is well to imitate. He was one of those individuals who was willing to sacrifice his own leisure, denying himself of many things that he might benefit others. True, this is not religion! It is a grand trait in a character wherever we may see it, and it is well for each one of us, as far as we are enabled, to imitate it. But that is not religion; it is only a natural course; and natural courses are well to cultivate, and we may cultivate them, but we cannot cultivate the natural course of God—that is, the acts of God. And here it is that we may make a division in our friend's life. But as time passed on apace, a period came in his life, and the Lord stopped him in his downward career. He has told me since, that no one knew his depth of iniquity, and that no man knew the life he was living when he was stopped and brought to the feet of Jesus.

Now it is here that we see his character, and how God first begins to make his people know themselves. Why, you know he grew up religious! I would ask you one question: What is it that constitutes a man of God? Why, Timothy was a pious youth, pious friends wisely instructed him from his early days, in spiritual knowledge. That does not constitute a man of God. I will tell you what constitutes a man of God: Being born again. Without that new birth being implanted in the heart; without a regenerated inward spirit; whatever the outward life may be, they can never see God and his salvation. There is no acting together. It is only as God is pleased to exercise his divine personality, by implanting the knowledge of the heavenly life and righteousness, that the living soul is brought to know him and feel him; and so our friend was brought out of nature's ruin, by the teaching of the Holy Spirit, to depend upon him for his hope

of righteousness. He depended upon him for his atoning blood and sacrifice; and it is this which constitutes the character called blessed.

Now just look again where it is that they are brought. They must be brought to realize it experimentally. I don't believe in notional ideas concerning spiritual things. It must not be a speculative matter. It is not so with a living soul; it must be an experimental knowledge of the mercy of the Lord to the heart and conscience. Now, have you got this knowledge? Our friend had it. You will have to testify again and again and again. I don't believe that ever our friend went to heaven as a stranger; he had seen the face of the Lord here, and he did not go there as a stranger.

Have you ever seen his face here? If you have, you will have seen since what he has done for you. If you ever saw him in his love and mercy revealed to your heart and conscience, he will have turned out every idol that you had in your heart. He will have set himself up as an object of your affections. He will have made himself "The chiefest among ten thousand, and the altogether lovely." In many cases it has come as it were a blessed experience in their life. Have you ever felt it? Some say, "Yes, I have always had that feeling." Have you? Our friend had not, and I don't think a living soul does. I believe the Lord withdraws himself. Speaking by the mouth of his prophet, he says: "I will bring him into the wilderness." Have you ever been brought into this wilderness? The Lord has then seemed to quite hide his face, and sit at a distance; and when he spoke to your heart and conscience, you have begun to look for it; have you not tried to find it? What did the children of Israel find in the wilderness? What did they find beneath their feet? Burning sand, and above their heads a burning sun. And so it is with the son in

this wilderness, when he looks there for some testimony. He looks for the work of the Holy Ghost within. What does he find? He finds that there is a principle there that loves sin. He finds a heart that rebels against the sovereignty of God. When he came and touched me in my circumstances, and something of that which I had gathered; when he scattered it to the winds, there was a falling down before him, and I said, "Lord, thou art too wise to err; deal with me as thou wilt." And when he took away from my sight the affections of my heart, the light of my eyes I felt that I could have cursed God; and it is a mercy to find that these expressions are kept in at times. And then the devil comes and says, "Now is that the work of the Holy Ghost? Would you have enmity against the sovereignty of a loving God?" And it is here that you look for the Holy Ghost in the heart and conscience, and you can find nothing. Perhaps you look outside of yourselves. What do you expect to find in yourselves, except that which is evil? You look outside; you come to the Word of God; nothing there but a blank. You go to the throne of grace, and there the prayer has returned into your bosom. If you go to the house of God, you find the Word is gone quite over your head. Has the Lord appeared to you at such times? Some seem as though they can bring him when they like. I cannot do that. The heart seems as if it yielded under the injections of satan.

Our friend had a work here. At times it seemed as if his religion was dying, as if his spirit was depressed, and he had missed the way described as the blessed dead. God has no still-born children. There is always a going forwards or going backwards. And it is here that the living soul grows up into Christ, and puts his entire dependence upon the love and mercy of the faithful Jehovah,

You know that living, vital godliness is a reality. If there is one thing more than another that I have to say to you it is this: that God has given me the testimony that I am his child; still there are times when everything within me seems to testify to the contrary. When I find a spirit that rebels against his sovereign will, is that the fruit of the Spirit? No. When I find a worldly spirit, an indifferent spirit, is that the work of the Spirit working on the heart and conscience? No.

Just look at the character of our friend. Death came upon him quickly; the hand of the Lord made short the work. Now, I tell you one thing that is not to be altogether despised, yet these death bed repentances are not much to be depended upon. Show me how a man has lived, and I will show you how he will die. But we are not altogether to despise death bed repentance. We have one left on record in the Word of God. There were the two malefactors who were crucified with the Lord Jesus Christ, the one on the right hand and the other on the left, and they both railed upon him. But the Lord opened the eyes of one, so that none might despair; but the one on his left had to sink into perdition, that none could presume. Are you left to presume upon the mercy of God? I know it is a common saying that there is plenty of time in which to prepare for death; but such people, in case of sickness stepping in, turn their thoughts towards God, feeling that their afflictions are the consequence of sin. This is not a true repentance. A repentance is where the heart is open to the knowledge of sin, and where a person is bowing down before God, and saying, "O Lord! I bow down to thee, for I have sinned against thee." But when our friend came upon his death bed, he had not to seek repentance there. The work of God was begun in his heart and conscience, and he had been helping to

carry it out. It enabled him to look death in the face. That which was the sting of death had been taken away for the sting of death is sin; and what a hard pillow it makes for many a dying sinner!

Some time since I stood by the death bed of a man, and he said, "I have a hard pillow." He wished to escape from sin, but he never could see that he was sinning against God. And repenting and thus justifying God for his sin, he could not do. This desire to escape from sin is all a personal desire. I have seen many a felon in the dock who has wished to escape from the consequences of sin. Some men have loved their sins, whilst others have left them, and have pleaded for mercy that they may receive repentance for their sins. The living soul that is made alive by the Holy Spirit does not want to escape from the justice of God. Our friend knew what it was to have a surety. That surety was the Lord Jesus Christ; and the wrath of God was poured upon his head in his place. Do you know anything of that? Has the Lord ever taught you what it is to have another stand in your place? Has his mercy been revealed by the Holy Spirit to the heart and conscience?

Just look at the next point, where it says that "they rest from their labours." What is their labour that they rest from? There remaineth a rest to the people of God. This is but a wilderness at the best, in which is found labour, and sorrow, and trouble. There is no one in this place, but their path is strewn with sorrow, with disappointment, with painful trials, with painful experiences. You have it in your wife, your husband, your children and your business. These are continual perplexities, but there in heaven there is rest for them. There is no sin there; no unbelief enters in; no perplexities. All that was corrupt was left in the grave; and the day will come

when the body that was laid in the grave, corruptible, will be raised incorruptible. It is here that we are brought to see the rest that remains for the people of God—rest from their labours. Look, too, at the rest from the various allurements of satan. Here below he comes and allures the living soul from those things which keep him in the presence of Christ, and draws him from the meditation of God's glorious kingdom. There will be no perplexity of that sort in heaven; it is here that we see the rest that remains for the people of God. Do you never feel after that rest? I can tell you where the living soul goes at times. I don't remember being there but once, experimentally, and that was after a period of very trying circumstances, when the Lord seemed to have hedged me in on every side, and I felt as though I had just come to my wits' end. Then the Lord in his mercy visited my soul, and it seemed as though he lifted me upon the atmosphere of love and mercy, and he gave me a little of that joy which is prepared for them that fear him. I felt that I could have liked to have been there. For the suffering sinner to get a view of that rest remaining for the people of God, is to have a joyful foretaste of that life, and that rest which God has prepared for him. It is here that he see these coming into rest, and it is here that people see the fruits of their labours, and see that their works will follow them. What are the works which follow us? If there is one thing more than another, it is what our friend would have discovered—what his works would have done for him! What a vast difference there is between working from love and working for love! If we just look at Saul before the Lord met him, when on his way to Damascus, we see one working with unabated zeal that he might inherit eternal life—persecuting and putting men and women in prison who called

upon the name of the Lord Jesus Christ, and was ready to fight and labour with unabated zeal; but the Lord in his own time comes and meets him, meets him as he was going to Damascus, and with a flash of light he sends Saul staggering to the ground, whilst with words which enter his very heart and conscience, he says, "Saul, Saul why persecutest thou me?" And when the Lord in his own time allowed him to rise, and spoke peace to that troubled soul, he went forth, and proclaimed salvation through the blood of the Lord Jesus Christ, with an intense, longing desire that he might undo the great measure of wrong which he had done—that he might undeceive those whom he had deceived.

We see the testimony which our friend left; it was a testimony like this:—that where the grace of God is, it does not lead a man to live licentiously, but to walk in the fear of the Lord in righteousness, in truth, and in integrity. That is what the fear of the Lord will do in the heart of his people when it is kept in exercise. The Lord may, if he sees fit, withdraw the gracious influence, that we may know what we are, and where we are, and so know our own weakness and our proneness to evil. The Lord graciously preserved our friend. I don't think anyone could point the finger of scorn at his weakness. In his mercy the Lord preserved him. What a mercy that is! Have you ever come and begged for it? What are the works that do follow him? Here is a work of praise and adoration to the Lord Jesus Christ when he sees him as he is. That work has been begun below; it is continued to the day of Jesus Christ. It is a continual labour of love and praise to the Lord and Saviour. Here it is that the works follow him. There are many who are working for the praise of men, living in hope that their works will follow them. The statesman who makes laws,

and adds them to the statute book, is looking for his work to follow him. The philanthropist, whose work is manifested in his day and generation, builds his orphanage and asylum, a testimony to his greatness, liberality, and worth. He may be useful in his day and generation. If the Lord has bestowed upon him these worldly gifts it is his desire that in his right mind he may use them to the honour and glory of God, and the benefit of his fellow creatures, and to seek in him the glory of God. That is what our friend tried to do; not always, perhaps, but when he was clothed and in his right mind and with a right motive.

He said what he thought was to the glory of God, and was brought unto that spot where he was willing to be what he would have him to be; and falling into his hands, said, "Thy will, Lord, and not mine, be done." Yes, unto that place of preparation, these are the works which follow them. Do you know anything of the teaching of the Holy Ghost upon the heart? Do you know anything of being brought before him as a dying sinner? I would not deceive any one of you. I beg that he will rightly teach you his truth, and open the eyes of those who are blind. I believe that God has his twos and threes throughout the land. Where he has them, he will teach them his truth. I know that wherever they are, whatever their calling in life, he will bring them to this place, where they feel that they have nothing, and that they are nothing.

May the Lord add his blessing.
Amen.

CHRISTANY JOYNER.

Hobgood, N. C.

My very dear sister and family.

While reading the obituary of Bro. J. H. Joyner and your additional piece to it my mind was touched and my

heart trembled with these words which you can find by referring to Hebrews, 11: 4, and by it he being dead yet speaketh. Notice dear sister and all concerned in this epistle to you. I ask you to read the preceeding words and you will see what calls forth these words "He being dead, yet speaketh."

"Faith is the substance of things hoped for, the evidence of things not seen and Abel having the Faith pleased God and God bore testimony to him by accepting his offering. So without faith it is impossible to please God. The dear brother that wrote the obituary asked what it was, he replied I have the promise if I never get there,,. You see God was bearing him testimony. He was Abel, dead, yet speaketh.

Let me ask you a question: Does not he come to your mind some time in some way, word, act or deed of former days and give you comfort? Can't you recall the kind words he spoke while you were in trouble? Having that faith which works by love and purifies the heart, he could speak consoling words. You have that same faith, "and being dead, yet, speaketh."

Dear sister, I must tell you now how I wanted to talk with you the first Sunday in August last, while I was at your house and tell you about the feeling that came over me while Brother Robins and I walked up to his grave an old hymn came to my mind:

„I came to the place where the lone
Pilgrim lay
And pensively stood by the tomb,
When in a low whisper I heard some-
thing say,
How sweetly I sleep here alone."

So fear not my little flock for it is your Father's pleasure to give you the Kingdom. When I walked in your yard it seemed as if I ought to hear his voice telling us to come in. I heard

it in my mind, "he being dead, yet speaketh." I can't tell the words of prayer that passed through my mind while I was with you, but nevertheless the foundation of God standeth sure—having this seal, "Faith to believe."

The Lord knoweth them that are his and blessed is the man whose life is the Lord's. When we have the blessed assurance of the presence of the Lord then we can give our bodies a living sacrifice, holy, acceptable unto God, for that blessed hope Jesus found in you the hope of glory. So in the same sense Abel made a sacrifice by faith offering a lamb. God received it, being a figure of Christ. Cain didn't make such an offering, his was a figure of self righteousness or the flesh. So our righteousness which is of the flesh cannot be accepted for we live by hope through faith and that not of ourselves it is the gift of God.

You request the prayers of God's people, in behalf of you and your fatherless children. I don't know that I am one of God's people' but my hope is that I am. Let us pray. "Oh Lord, God almighty, the blesser of all blessings, the giver of all gifts, the Father of our Lord Jesus Christ in his name we ask thy blessings upon the bereaved, the fatherless and the widow. Give them the bread of life, whereof if a man eats he shall never die, and when it is Thy blessed will for us all to depart this life we pray thee take us all home to thee where we may meet our husbands, wives, fathers, mothers, brothers, sisters and be enabled to praise thee Father, Son and Holy Ghost. We ask all in the name of Christ—Amen.

It is now 12 o'clock and perhaps you are asleep dear sister, if so sleep on and take thy rest for now the Son of man is betrayed into the hands of wicked men. When the Lord said these words to his disciples asleep in the garden of Gethsemane, he gave

himself up to be crucified. They meant it for evil, but God meant it for good. They crucified him, "yet being dead, he speaketh." Now unto him who is able to do exceedingly above all that we can ask to Him be glory for ever and ever. Amen.

Philpott, Va., July 30, 1907.

Elders Gold and Lester, Dear Brethren:—Please give notice that dear sister Basham passed away on July 26, 1907, at 11 o'clock a. m. They wired me and I went at once, took the train and preached her funeral in the presence of a large concourse of sorrowing friends, her poor body was laid to rest beside her husband to await a glorious resurrection.

Brother Gold, as you know, she left no bodily heirs, but left an estate of about \$7,000 (seven thousand dollars) wrote and dictated her own will, of which she gives the Primitive Baptists 2 acres of land and \$1,800 to build an old school Primitive Baptist church, adjoins one acre for cemetery where she and her husband were buried. I was a witness to her will.

Brother Gold, I was at Bedford City yesterday and had the will put to probate with her nephew, Mr. Ellis Wright who was made executor by her will. After returning from the grave and opening her bookcase we found her will as follows:

April 22, 1905.

I desire that Elders A. B. Philpott and S. O. Plybon preach here at the time of my burial, calling to mind my dear departed husband also, if the Lord wills. If not convenient to get them word or not suitable for them to come, one or both, any other old school Baptist minister that the true gospel be preached at that time. If the Lord will, I also hope that it will be convenient for Brother Philpott to write my obituary for the Landmark.

making mention of my dear departed husband also.

Stuartsville, Va., Feb. 14, 1907.

My dear faithful pastor:—I enclose in this a little note, \$40.00 (forty dollars) which I wish you to have at my death, hoping it will supply some little need. Your preaching, writing and company have been very comforting and encouraging to me. My prayer is if the Lord will, that you may be long long spared and enabled to go forth in the fullness of the blessing of the gospel of Christ as heretofore, comforting and encouraging the Lord's people. Love to yourself and all the dear brothers and sisters of Bethel church, also all inquiring ones. May love, peace, unity and fellowship continue to abound with you all. And, oh, may the dear Lord be with us to the end to bless and save us with an everlasting salvation, that where he is, there may we be also, is my prayer for Christ's sake.

Farewell, hoping to be with Jesus forever and forever. Your old weak sister saved by grace if saved at all.

SUSAN J BASHAM.

Brother Gold: After I opened this sealed letter addressed to me in her own handwriting, I could but turn aside and weep to think the loving hand that sealed this was cold in death. Though she is dead she is not forgotten.

Brother Gold publish at once as Brother Walton has an appointment there to preach at her house.

Love to you. Yours,
A. B. PHILPOTT.

Elder P. D. Gold, Dear Editor of the Landmark:—I desire to tell you what a comfort your valuable paper is to me.

The letters from those dear ones is a great source of pleasure, when they

tell their feelings it seems I can witness with them, and it strengthens my little hope.

"Blessed are they that hunger and thirst after righteousness, for they shall be filled." Yes he will provide for those that hunger and thirst in his own time.

Your editorials are a great comfort many times when I feel cast down. Sometimes when I am reading them I am made to exclaim "Thank the Lord, oh my soul and all that is within me praise His Holy name."

I can't say I understand, for I feel like I know so little of the teachings of the blessed truth, but I can say with the help of the Lord I love it. May the Lord add many years to you and give comfort to your own heart, as you have given to others. He has blessed you to preach the gospel and know the truth, and not only you, but all the Lord's people. It is plain to me that they are the most blessed and the most perplexed of any people for they have more troubles and trials for it is written, "In this world ye shall have tribulation, but in me peace, if you suffer for my sake, happy are ye."

Oh! what a blessing it is if we can be counted worthy to suffer for his sake—but I am so sinful I don't feel worthy of the least of his blessings, though I could not live without his sweet mercies. He has wonderfully blessed and brought me through many trials and tribulations. The years 1905 and 1906 were long ones to me. I was taken seriously ill the 5th Sunday in July and confined to my bed about two months. My physician finally decided I needed an operation. I thought then if it was the Lord's will it would be a blessing if I could die. I was not afraid to die. I felt I had assurance that I would be better off away from this troublesome world, but it was the Lord's will for me to

live, and I am thankful.

My oldest daughter was taken with typhoid fever in June, 1905. This seemed to be more than I could stand, for I was feeble myself. My burden seemed too heavy to carry, but I tried to do the best I could, and the Lord helped me. A voice seemed to say, "Look at the children of Isarel when the task masters were set over them, as the ruler increased their task they became stronger in number." My burden was gone then and I realized that the Lord could increase my strength as my burdens multiplied. The Lord restored my daughter to health again, and I thank the Lord for his mercies for they endure through dangers, toils and snares.

It was grace that brought me thus far, and grace will lead me home. It is only by the precious blood of Jesus that we are cleansed from all sin. Hope is the evidence of things not seen, for if we see, why do we hope. I hope I trust Him. If I never have trusted Him I hope He will help me to begin today. I have wondered why I felt so impressed to write this letter. I tried to shun writing it and after it was commenced I laid it down and went out and every thing was so beautiful and such a bright light shining over the ground and it appeared to me it was light shining in darkness and I was the darkness. How beautiful it is to have a hope in Jesus for He says in his word that "He is the way, the truth and the Life."

Coolceme, N. C., July 16, 1907.

Elder Hardy, one question I desire to ask you through the Landmark in Love. What was the part of talent that one talented man was commanded to do, and occupy till his Lord returned? If Judas was the one talent man what part did he fail to accomplish? The Lord of these servants tells the one talent man that he ought

to have put my money to service that I might have had the usury with my own at my coming? Please answer in next paper, as I read your piece in the Landmark in July 1st, 1907.

Your brother in hope,
W. T. BROADWAY.

Avondale, Ala., July 25, 1907.

Dear Brother Gold:—I thought I would write no more for publication, but I am in bad health—not able to work or preach but little, and see but few of the brethren. I still get the Landmark, Signs of the Times and some other papers, and keep pretty well posted as to what is going on among the old Baptists. I am frequently pained to notice a disposition among some who write for our papers to deny the doctrine of the resurrection of the bodies of the Saints, which doctrine I regard as a fundamental principle of the gospel of Christ, and just why any Baptist should try to dodge or deny this glorious and soul comforting doctrine is a mystery to me. Years ago an old Baptist minister wrote in one of our papers that the "resurrection is simultaneous with the death of every person," which I consider a total denial of the resurrection.

I want to state right here that the resurrection is always spoken of in the Bible as an event that is to take place in the future—at "the last day &c."

When Jesus told Martha that her brother should rise again, she said, "I know that he shall rise again in the resurrection at the last day." Jesus himself said, "And I will raise him up again at the last day." Jesus always spoke of the resurrection as something that was to take place in the future—"at the last day." I do not pretend to know what the state or condition of the dead is between death and the resurrection, but it is plain to my mind

that there is a future judgment as well as a future resurrection, and I don't know whether the judgment day will continue for 24 hours or a thousand years. But according to the scriptures there will be a "day of judgment." Christ said, "It shall be more tolerable for Sodom and Gomorrah in the day of judgment, &c." It is also said in the bible that "He hath appointed a day in which he will judge the world in righteousness." "And as it is appointed unto men once to die but often this the judgment. The Book of Revelation teaches a future day of judgment, in which they are to be judged every man according to his works. The second coming of Christ is another bible doctrine just as essential and important as the resurrection and future judgment.

Christ said to his sorrowing disciples, "If I go away I will come again and receive you unto myself that where I am there ye may be also." Paul didn't seem to think that blessing and privilege could be realized here in this world as he desired to depart and be with Christ.

When the disciples stood gazing up into heaven after their ascending Lord two men stood by them in shining raiment which said, "Why stand ye here gazing up into heaven? This same Jesus whom ye have seen go into heaven shall so come again as ye have seen him go into heaven."

Paul says, "And as it is appointed unto men once to die, but after this the judgment. So Christ was once offered to bear the sins of many, and unto them that took for him shall he appear the second time without sin unto salvation." Again, "For ye are dead and your life is hid with Christ in God. When Christ who is our life shall appear then shall ye also appear with him in glory"

Now I have quoted sufficient scripture to prove that there is a future

resurrection, a future judgment and a future second coming of the Lord Jesus Christ. But I will quote once more "For the Lord himself shall descend from heaven with a shout and with the voice of the archangel and the dead in Christ shall rise first," and the apostle goes on to say that "we which are alive and remain until his coming shall not prevent them which are asleep (dead of course,) but we shall be caught up together with them in the clouds to meet the Lord in the air, and so shall we ever be with the Lord." He further says, "We shall be changed in a moment, in the twinkling of an eye." This shall be done at the "sound of the last trump." "For the trumpet shall sound and the dead shall arise, &c."

Now I want to ask if there is a single person living or dead that has ever yet seen the "Son of Man coming in the clouds with power and great glory." Has any mortal ever yet heard His shout and seen Him descend from heaven? I answer no. Well then all these momentous events are still in the future, and as God's word is true they are sure to take place at the proper time.

The 15th chapter of 1st Corinthians settles the whole question in reference to the resurrection. The apostle there says, "If there be no resurrection, our preaching is vain, your faith is also vain, ye are yet in your sins, yea and we are found false witnesses of God, because we have testified that he raised up Christ whom he raised not up if so be that the dead rise not. For if the dead rise not then is Christ not raised. How can any man preach the resurrection of Christ, and deny the resurrection of his people? And of course it is the body that is to be raised. To resurrect means to raise up and restore to life again. We have no evidence from any source that a single soul of Adam's race has ever been raised since the resurrection of Christ, except those who

came out of their graves immediately after the resurrection of Christ. I perhaps I have referred to scripture enough to establish (viz.) a future resurrection, a future second coming of Christ. These things I have always believed and preached, and have always understood them to be an essential part of the faith of the Primitive Baptists. I believe that man is composed of soul, body and spirit, just as God is composed of Father, Son and Holy Ghost, "and these three are one." It was the body of Christ that died and also rose again, even so it is the body of man that dies and that will also be resurrected at the last day. Can't you see when this will take place, but we know this mortal shall have put on immortality and this corruptible shall have on incorruption, then, (and not until then) shall be brought to pass the thing that is written, "Death is swallowed up in victory." The apostle dealt that wonderful chapter with, "O death, where is thy sting? O grave, where is thy victory?" Let me ask where is the victory over the grave if that which is consigned to the grave remains there forever and is never redeemed from the grave? "O grave, I will be destroyed." Repentance shall be taken from mine eyes." Christ must rule until all enemies be put under his feet. "The last enemy that shall be destroyed is death."

O brethren and sisters in Christ let us thank God and rejoice in the fact that we shall one day awake in the likeness of Christ, be like Him and be like Him as he is and be satisfied.

Let us comfort one another with these words. I will now close, but the subject is not exhausted.

Brother Gold, I hope you can find space in the Landmark. I believe I have written the truth. I may never see you again as I am in a serious condition with heart troubles. In this blessed hope I am I hope your brother.

H. J. REDD

ION'S LANDMARK

D. GOLD, Wilson N. C.
G. LESTER Floyd, Va.

Remove not the Ancient Landmark which thy Fathers have set."

VOLUME XL No. 20.

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EDITORIAL

THE APOSTLE JOHN—REVELATION.

(CONTINUED FROM LAST ISSUE.)

Another mighty angel appeared coming down from heaven clothed with a cloud and a rainbow about his head, and his face was as it were the sun, and his feet as pillars of fire. He held a little book in his hand open, and he set his right foot on the sea, and his left foot upon the earth, and he cried with a loud voice as a lion roareth, and the seven thunders uttered their voices. When he was about to write when it was sealed up the utterances of the seven thunders, and write them not. This angel lifted up his hand to heaven and swore by him that liveth forever and ever that time should be no longer, and that in the days of the voice of the seventh angel when he shall begin to utter the mystery of God should be revealed, as He hath declared unto his servants the prophets.

John is commanded to take the little book which is open in the hand of the angel.

He went to the angel for the book and he said to John, take the book and eat it. At first it shall be sweet in thy mouth, yet bitter finally. He said unto John thou must prophesy again before many peoples and nations and kingdoms.

No one knows the utterances of the seven thunders. This mystery is sealed, but prophesying is going on and must be fulfilled. It may be ages of our time before this is all fulfilled. During this time events that are narrated in the following chapters must come to pass. Nor can we understand them even after they are fulfilled unless the God of heaven shows us their meaning and interpretation. Then follows another scene of great moment and importance to the church of God—namely a reed given unto John like unto a rod having authority. This is a measuring reed with which John is commanded to measure the temple of God and the altar, and them that worship there. How exact and pure must be the worship of God. This is holy worship and describes the church of God. Those that worship God acceptably worship according to the measure of truth and righteousness in their experience.

The outer court is not measured for that is given to the Gentiles, and Jerusalem is trodden under foot by them forty and two months. But during this time of great darkness and oppression God will give power to his two witnesses, and clothed in sackcloth they shall prophesy twelve hundred and sixty days. God will not leave himself without a witness even in this dark and troublous time. In great affliction and sorrow they shall prophesy, the two olive trees and the two candlesticks standing before the God of the earth. The scriptures are one witness and the church is the other one. There are two covenants in the scriptures the old and the new testaments, and there are two candlesticks, the letter and Spirit the outer and inner witness, and they agree. The letter of the true church is in harmony with the spirit, and the spirit is the fulfillment of the letter.

While they are hated by the world,

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yet they are faithful and have power, and if any man hurt them fire proceeds out of their mouth and devours their enemies. The word of the Lord slays the wicked. These witnesses have power to shut heaven that it rain not in the days of their prophesy. That is there is no light nor joy of truth, no refreshing showers of blessing, but they have power to turn water to blood, or to bring misery, war and death in the days of their ministration. When they shall have finished their testimony the beast that ascends out of the bottomless pit shall make war against them, and overcome them, and kill them. And their dead bodies shall lie in the street of the great city which is called Sodom and Egypt, false worship in the synagogue of Satan, for three days and a half, and shall not suffer them to be buried. This is a short time of great rejoicing among them that hate the truth. They that dwell on the earth shall rejoice and send gifts to each other rejoicing over these two prophets which tormented them that dwelt on the earth. For they shall consider that their enemies are dead, and now they are free to do as they please. During this time the scripture and gospel preaching become a dead letter and have no weight with men. The world will not believe God's witnesses, but rejoice that they are dead or have no more power.

But suddenly the spirit of God returned into them and they stood up upon their feet, and great fear fell upon them which saw these things, and they heard a great voice from heaven saying come up higher, and they ascended up to heaven in a cloud. God raised up his witnesses and honored them before men. Great judgments fell upon men, for there was a mighty earthquake, and the remnant that were affrighted gave glory to God. There was great praise to God that he had taken his power and ruled among men. In the 12th

chapter a great wonder appeared in heaven. The church of God appeared as a woman clothed with the sun and the moon under her feet, and upon her head a crown of twelve stars. Surely there is a great and a glorious wonder in heaven as the church of God appeared in heaven in this completeness. She being with child cried travailing in birth, and pained to be delivered. When a dreadful enemy appears in heaven, a great red dragon—a furious enemy—red in his anger and a dragon. The dragon having seven heads and ten horns and seven crowns upon his head. This denotes cunning, wisdom, power and that which will call forth the admiration of the world. His tail denoting false doctrines or lies drew the third part of the stars of heaven. This heaven is the heaven in which appears the conflict between truth and error, the legions of heaven in which there appears false teachers and confusion, strife and warfare.

When Jesus was in the flesh the greatest opposition appeared to him. Rulers stood up against him inflamed by the dragon to destroy Jesus. He is caught up in heaven and rules all nations. The dragon is incensed and seeks to destroy the woman (the church,) but two wings of a great eagle are given her and a place is prepared for her, and she is hid in the wilderness.

Great powers good or evil appear in John in the form of persons or things—a woman appears as the church, satan as a great red dragon. Men cannot see these principles embodied in such forms, yet this is a most striking way of setting it forth.

The great persecutions of the church in the days of the apostles and afterwards are set forth here. Note the great falling off of the Jewish nation, a third part of the stars falling, and the speedy downfall of the Jewish nation. Michael and his angels fought

and the dragon and his angels, and they prevailed not, but were cast out into the earth. In the days of the apostles the conflict between truth and falsehood, between the gospel and legalism, between light and darkness was clearly drawn. The gospel shone in its glory and falsehood was banished to earth. Then the churches had peace and were no longer under the covenant of works but were under grace. But this was not long to continue, for satan the deceiver again comes forth in another character in order to deceive. John stood upon sand of the sea and saw a beast rise up out of the sea or place of corrupt productions, having seven heads and ten horns, and upon his horns or power ten crowns, and upon his heads the name of blasphemy. This beast embodies the nature of the most destructive animals. This beast is spotted as a leopard, many principles but all corrupt. His feet were as the feet of a bear—denoting great power. His mouth was powerful as that of a lion. The dragon gave him his power and his seat or position and great authority. This beast was wounded to death in one of his seven heads, and his deadly wound was healed. The dragon gave him his power, and the whole world worshipped him 42 months. He opened his mouth in blasphemy against God to blaspheme his name and tabernacle, and them that dwell in heaven. All the world worshipped this beast whose names are not written in the Lambs book of life slain from the foundation of the world. This is papal Rome professing to be religious, and causing all nations to make a profession of religion to gain power and influence.

Still another wonder appears. John beholds another beast coming up out of the earth. The second beast exercised all the power of the first beast, causing the earth and them that dwell therein to worship the first beast whose dead-

ly wound was healed. This second beast had two horns as a lamb, and he spake as a dragon. He does great wonders causing fire to come down from heaven on earth in the sight of men. He deceiveth them that dwell on earth by means of the miracles which he had power to do in the sight of the beast which had the wound by a sword and did live. Here is the religious form in this second beast. He had power to give life to the image of the beast so that it could both speak and cause as many as would not worship the image of the beast should be killed. Here is an imitation of Christ—a beast with seven heads and one wounded to death, but behold it still lives, or was dead and is alive again. This is not the true Christ but an imitation gotten up by the devil. It is the mystery of iniquity deceiving the whole world. The preachers of that system present what they call a christ but not the Christ of God having all power in heaven and earth. They preach a christ that tries to save but he is dependent on the creature with the notions of men. The beast has power to inflame men for he has power to bring fire from heaven in the sight of men, or to arouse and excite men and produce great effects in inducing men to join them, and give their wealth and power unto the beast and false prophet, so that all the world wonders after the beast. He causes all small and great to receive a mark in their right hand or in their forehead.

Now this master piece of invention of the old serpent the devil has exceeded all his other devices with which he deceives mankind. The wealth, power and honor of the world belong to this system. He exalts himself claiming great power to save men, power to forgive sin. As a harlot debauches men and deceives them, she makes the nations drunk with her wine of fornication or false doctrines. She goes into

every part of the earth and fastens her system upon all nations. If one form of religion will not suit another will. Her name is legion. When she obtains power the bloody hand and power of persecution is felt. She has drunk the blood of saints and martyrs. All titles and honors she assumes, yet professing the greatest humility.

John beheld while this great beastly power was ruling on earth, and lo a Lamb—the true Lamb of God—stood on the mount Zion and with him an hundred and forty and four thousand having his Father's name written in their foreheads. These are holy and without fault before the throne of God singing the song of redemption.

Oh what a glorious vision is this of redemption being the first fruits unto God and the Lamb.

John beheld a mighty angel having the everlasting gospel to preach unto them that dwell on the earth, and to every Kingdom, nation, tongue and people, saying fear God and give glory to him, and worship him that made heaven and earth and the sea and the fountains of waters. And another angel followed saying Babylon is fallen, is fallen, because she made all nations drink of the wine of the wrath of her fornication. The great plagues that are poured out upon those that have the mark of the beast the followers of Jesus escape. How blessed to keep the commandments of God and the faith of Jesus.

John saw seven angels having the seven last plagues, for in them is filled up the wrath of God. Before they are poured out upon the earth John beheld a sea of glass mingled with fire, and those hoving gotten the victory over the beast, and over his image, and over his mark, and over the number of his name standing on that sea. What a glorious victory over every principle of false religion, flattery, deceit, oppression, sin and death. They stand on a

sea of glass mingled with fire, and sing unto God and the Lamb the song of redemption. What a pure foundation to stand upon reflecting the glory of God in burning flame of purification—not the filthy sand of the sea shore sending out monsters of the deep such as dragons.

Here is victory over falsehood, error, wickedness, the beast, his image, his mark and the number of his name.

The seven angels pour out the last plagues upon earth, sun, air, sea and rivers. Great commotion, changes, judgments fall upon men and upon the seat of the beast. God opens the way to accomplish his will. John 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. 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 the great day of Almighty God.

One of the seven angels which poured out the last plagues spake to John to come and see the judgment of the great whore with whom the kings of the earth had committed fornication, and the inhabitants of the earth had been made drunk with the wine of her fornication. So John was carried away in the spirit into the wilderness, and saw a woman sit upon a scarlet colored beast full of names of blasphemy, having seven heads and ten horns. The woman was arrayed in scarlet and purple, and decked with gems and pearls. What wickedness and pride. On her forehead, or so prominent that all could see it was a name written mystery Babylon, the mother of harlots and abominations of the earth. Here is the mystery of iniquity, the depth of satan, the beast that thou sawest which was and is not, and shall ascend out of the bottomless pit, and shall go into perdition, and they that

dwell on the earth shall wonder whose names were not written in the book of life from the foundation of the world, when they behold the beast that was and is not, and yet is. The seven heads are seven mountains, and the ten horns are ten kings that shall give their power to the beast. The waters are the nations, peoples and kingdoms of the world. These all shall make war with the Lamb and the Lamb shall overcome them.

Then another angel having great power, and the earth was lighted with his glory appeared, and he cried mightily with a loud voice, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and the cage of every unclean and hateful bird. Surely the earth is full of corruption at this time. For all nations are drunk with the wine of her false worship. A call is made to God's people to come out of Babylon, and not be partakers of her plague, for her sins cry unto heaven. What a scene of woe and wretchedness and wailing follows as the nations astonished behold the outpouring of wrath divine against this mystery of iniquity. Then follows wonderful voices of praise to God who has given the victory to his saints who cry alleluiah, salvation and glory to God and the Lamb, who have avenged the blood of his servants. A most wonderful scene of glory as the four beasts, and the four and twenty elders sing the praises of God. Also John heard the voice of a great multitude as the voice of many waters giving glory to the Lord God omnipotent who reigns. Now as these enemies are cast down the time of the marriage supper of he Lamb draws near. Every enemy shall finally be slain. The mystery of iniquity must run its course and sin must be finished. Then death follows. For Jesus must reign until every enemy is put under his feet, and

the last one is death. The Lord God is infinitely above wickedness nor does he work in men to do evil, yet he limits and restrains wickedness, and makes the wrath of man praise him, and restrains the remainder of wrath. In this vision shown to John on the isle of Patmos the characters acting on the great theatre or stage of time are God, the Lord Jesus, angels, kings, rulers, the beast, false prophet, and the dragon, that old serpent the devil. In all these displays satan is defeated and his efforts end in defeat and destruction. In all the wisdom, goodness, power and glory of the Lord are displayed.

Now that the affairs of this world are nearing their close the bride the Lamb's wife appears as the New Jerusalem coming down from God out of heaven, for she is not of the earth as false worshippers are,) and to her it was granted that she should appear in linen clean and white which is the righteousness of saints. Surely blessed are they which are called to the marriage supper of the Lamb.

John fell at the feet of this one telling him, who said see thou do it not. I am thy fellow servant, and of thy brethren that have the testimony of Jesus. Worship God for the testimony of Jesus is the spirit of prophesy. Heaven is opened unto John, and he saw a white horse denoting victory and he that sat on him was called faithful and true and in righteousness he doth judge and make war. He was clothed with a vesture dipped in blood, and his name is called the Word of God. Here is the Word that was made flesh, crucified, risen and glorified, arrayed in infinite glory, having all power. The armies which followed him were in heaven upon white horses clothed in linen white and clean—the saints of God. Upon this marvelous revelation of victory another angel appears in the sun commanding

all fowls to gather and eat of the flesh of the captains and rulers of earth, and the beast and false prophet were taken and cast alive into a lake of fire burning with brimstone. And he saw an angel come down from heaven having the key of the bottomless pit, and he laid hold of the dragon, that old serpent called the devil, and bound him a thousand years, and shut him up in the bottomless pit and set a seal on him that he should deceive the nations no more until the thousand years be fulfilled, and then he must be loosed a little season. John saw the souls of them that were beheaded for the word of Jesus, and who had not worshipped the beasts, neither his image, nor had received his mark in their foreheads, or in their hands, and they lived and reigned with Christ a thousand years. This is the first resurrection. Surely they are blest. They have overcome and reign with Jesus, and the second death has no power over them.

What John sees here is not seen with natural eyes, but it is by revelation. This millennial reign or reign of a thousand years is not known except to those described in this book who have part in the first resurrection. They reign with Christ. After this satan is loosed a little season, and again deceives the nations and musters them to the final battle, and they encamp around the beloved city to attack the saints, and fire comes down from heaven and consumes them, and the devil is cast into the lake of fire and brimstone, and with the beast and false prophet shall be tormented forever and ever.

John saw a great white throne and Him that sat thereon, before whose face the earth and the heaven fled away, and there was no place found for them. Also John saw the dead small and great stand before God, and the books were opened, and another book was opened which is the book of life,

and the dead were judged out of those things which were written in the books according to their works. The sea gave up the dead in it, and death and hell delivered up dead which were in them, and they were judged every man according to their works, and death and hell were cast into the lake of fire. And whosoever was not found written in the book of life was cast into the lake of fire. This is the end of this wicked world. Jesus said let the tares and wheat grow to the harvest, and in the end he would send his angels and gather out the tares and burn them, then the righteous should shine forth in the kingdom of their Father. The end of the world, for the first heaven and the first earth are passed away, and there is no more sea.

John sees the new heaven and the new earth. He also sees the holy city New Jerusalem coming down from God out of heaven prepared as a bride adorned for her husband, and God dwells with men, and shall wipe all tears from their eyes, and there shall be no more sin, nor sorrow, nor death, nor shall the wicked afflict the righteous any more. Then John describes the blessed estate of those in the New Jerusalem.

It is impressed on my mind to write of these things. I cannot explain the mysteries, yet they are all true and shall be all fulfilled in God's time and way. Blessed are all those that hunger and thirst after righteousness.

More than sixty times John says, I saw, I heard. These things were given him to write. Blessed are those that read and believe, that keep these things. How blessed was this beloved disciple to whom these things are shown. They are written that we may have fellowship with him, and his fellowship is with the Father and Son. God comes down and dwells with the redeemed. He brings heaven to them. He walks with them. The former things are

done away. All things are become new. His people are free forever from sin and death. It is the resurrection life. The glory of heaven is with men. Nothing unclean can ever enter there. Nor can his people die any more. The golden street of the city, the holy apostles at the twelve gates, the river of the water of life clear as crystal, the tree of life bearing twelve manner of fruits and yielding them every month, the fulness of blessing to them that hunger and thirst after righteousness, the Lamb in the midst of the throne leading them to living fountains of water, and the Lord God the sun and shield whose face they shall behold forever more, are some of the wonderful things that fill the soul with wonder. Truly John says it doth not yet appear what we shall be, but that we know that when we see him we shall be like him, for we shall see him as he is and every one that has this hope in him purifies himself even as he is pure.

Surely none that love Jesus desire to add to nor take from a thing that is written in this book, and they desire that Jesus shall come again even as he said he would, and with the beloved John we say, Even so Lord Jesus come quickly.

P. D. G.

OBITUARIES

WILLIAM P. ROBERTSON.

"In the midst of life we are in death," was truly verified in the sudden death of our brother W. P. Robertson, May 28th, 1907. He had been looking forward to going to Richmond to the Confederate Reunion with his fellow members of the Buck Kitchen Camp, of Scotland Neck, N. C., and seeing his old comrades in arms from whom he had been separated many years and with whom he had fought side by side, when the great war cloud hung over our dear Southland, he had made every prepara-

tion for his trip and thought tomorrow I will join the eager crowd, but "taps" sounded, and he must sleep before the great reunion "beyond the river." At 9 o'clock p. m. he was standing at his gate talking pleasantly to a neighbor. After bidding each other "good night," he went into the house and prepared to retire for the night. When he tried to lie down he found he could not for shortness of breath, from which he had been suffering several days. He got up and went out to get the fresh air, hoping he would feel better, but to no purpose. Before the physician arrived, who was immediately summoned for his relief, he had passed away and was beyond all help.

His dear frail wife and loving children were overcome by the suddenness of it all, and it was some time before anyone could realize it as a certainty. It was indeed a shock to all. Friends and relatives hastened to offer sympathy and condolence, but what are words to those who feel God's dealings so keenly? Human sympathy and kindness are sweet at such times, but God only can carry our sorrows or heal our broken hearts.

Many years since, he confessed the faith of Christ crucified and became a member of the church at Deep Creek, Halifax county. He was a faithful and constant attendant, loving to meet the brethren and join in the worship, but he was by no means narrow or prejudiced, loving to hear the gospel everywhere. He was a loving husband and father, a kind friend, a good neighbor and was ever ready to help the needy. He was the son of Joshua and Eliza Robertson, and was born at Jamesville, Martin county, N. C. He married Miss Delsora White, the daughter of the late Mr. Burton White, of Beaufort county. His wife, his sister, Miss Annie Robertson, of Williamston, and six children survive him, three having preceded him to the "Better Land." If grief and respect are shown by sympathy and offerings, truly he and his dear family had an abundant share. Flowers, beautiful and rare, decked the bier and tears flowed down

many faces. His sweet wife and children will miss his love and kindness. Friends will miss his warm hand clasp and his church an efficient member. We trust he had an abundant entrance into the kingdom of heaven and is enjoying the company of saints and the glorious presence of his God.

When our brave men went forth to fight for Southern rights, he was no laggard but went with the gallant Third N. C. Cavalry. After staying in it awhile he was transferred to the 17th N. C. Infantry under Capt. Biggs, of Wintonston. In many a hard fought battle around Petersburg and at the ever memorable Crater, he did valiant service for our "Lost Cause." May the verdict of the last "roll call" be "Well done."

"Blessed are the dead who die in the Lord."

MRS. LAURA M. JAMISON.

It falls to my sad lot to write the obituary of my dear sister-in-law Laura Maud Jamison, born January 1st, 1887, and died December 31st, 1906, making her stay on earth 19 years, 11 months and 30 days. She was the daughter of Jesse and Jennie Gregory, of Franklin county, Va. She was married February 6 1906 to J. C. Jamison. Her married life was very short, she only lived 11 months with her husband, but these were such happy months for Laura. She told me one day that she wished her mother could see her so happy. But alas, that happiness was soon to end in this world.

When the death angel visited poor Neals home and took away his darling Laura, it was more than he could hardy stand, but the Lord giveth and the Lord taketh away, blessed be the name of the Lord. All Neal can say is, dearest Laura the voice that I love is still, a place is vacant in my home which never can be filled.

Laura was loved by all who knew her, she had a kind, loving disposition that won her friends every where she went. Her mother died when she was only five years old, then her father died when she was 13, leaving her an orphan, with one brother. She

lived from then until she was married with her cousin who loved her very much. Laura and her husband came to see us the night after they were married and they were so happy, she had somebody to love her and somebody to love.

While she was staying with me my husband would take the Bible and read and talk and she would always pay strict attention to him, and ask us to sing some. When we finished I would see tears in her eyes and I thought she was concerned about her eternal welfare.

Laura always spoke of the Primitive Baptists with great respect. She never made an open confession, but I truly believe she is at rest. She was heard praying on her death bed "Oh, Lord, have mercy on me a poor orphan sinner." I believe God heard her prayer.

At length her spirit got release
And left her suffering body of clay,
Up to the realms of endless peace
Her spirit quickly soared away.

There in an ocean all divine
Her wearied soul does rest,
And in her Saviour's image shine,
She is completely blest.

There is not a doubt in my mind
But victory she obtained,
Although she left us behind,
We hope to meet again.

Her sister-in-law,
LIZZIE.

SISTER DRUCILLA LEAK.

By the request of Brother James A. Leak and also by order of the Primitive Baptist church at State Line, Saturday before the third Sunday in August, 1906, I write, with much cheerfulness an obituary of Sister Drucilla F. Leak, the devoted wife of Brother James A. Leak, and a member of the church at State Line.

Sister Leak was the noblest make up of the hands of God and was a daughter of

Elder S. J. Lackey. She was born in Stokes county, N. C., January 19, 1849. She was married to Brother James A. Leak November 7th, 1867. She joined the Primitive Baptist church at State Line, Saturday before the third Sunday in September, 1872, and was baptized by her father Elder S. J. Lackey. She lived a most consistent, helpful and devoted member. She was the mother of ten children, three sons and seven daughters, two of which preceded her in death, one dying in infancy. The other a pleasant little girl named Daisy E. Leak, died at the age of eleven years, who expressed a hope of Heaven, and that if she was not good God would make her so.

Sister Leak departed this life, which she had lived so faithful, brave and true in every way, cheerful in the faith and hope of a happy resurrection, August the 8, 1906, at the age of 57 years, six months and nineteen days. And was laid away in the family burying ground at her home. Her funeral being attended by her request and also by the request of her husband, by Elder James M. Blancett, G. O. Key and myself. She leaves three sons and five daughters and a faithful and devoted husband to mourn her departure, together with this church, whose entire fellowship, she so freely shared, and a long line of relatives and friends who greatly feel the loss and bereavement of a good, loving and devoted sister, a good mother and a good moral, pious and modest neighbor whose acts of charity, advice and counsel to the poor, needy and distressed in our memory should forever live. She seemed to have lived, as has been freely said, by all who knew her, to be one of the best of women, in high esteem, far and wide. Yet her confession was that she was a sinner before God, and that if she was saved it was by the grace of God through Jesus Christ. In this grace she safely trusted our Lord, and of her salvation we are well assured. She was the most truthful, honest, energetic and industrious of women, speaking no evil of any one, laboring for herself and family, procuring together with her husband and children a good and indepen-

dent living. Of which her many relatives of the far west and of this country, and the strangers and friends were so often made welcome to share as a guest of her hospitality. She was so kind, without flattery or deception, and so filled with love and respect to her people and friends that all of them loved her.

She was of strong, durable and almost untiring force, and rusecle until some three or four years ago. She was taken with a deep and severe cough, that to some extent weakened her, after which it was ascertained by her physicians from an examination that a cake had formed in her left side, and that she had a disease of the spine known as Lenkemia, and that no remedy could be found that would reach her case, and that death ere long must be the result. With this looked for monster, she and her people were sorely perplexed for two years. All attending and waiting on her with the greatest tenderness and devotion, and by the best physicians the country afforded, and while with this discouragement under the preaching of the gospel in her faith of an endless life her mind would seemingly soar away, and she would express her willingness to go at the Lord's bidding. So that time finally came, and sister Leak now in body sleeps among the dead. She is now missed in her home and so much missed in her church. Her seat, which was so regularly filled is now vacant. Her singing the songs of Zion is heard no more. That comely form is cold and still. But we have that blessed hope that her wearied soul is at rest in Heaven where there is no sickness, pain nor sorrow, and where congregations never break up, nor Sabbath's ever end.

We say to the dear husband and family whose love for her as a companion and as a mother, was unceasing, and who so willingly and kindly cared for her in her afflictions, the separation so long expected has fully come with you, in this world to meet no more. But let us consider the greatness of that hope that "one by one we are gathering home," to that Heavenly

Kingdom forever to be with the Lord.

God grant the entire family in their loneliness and desolation shall have this hope and finally go to their wife and mother in heaven, never more to part where there are no tears or grief, but fullness of joy. So blessed is the dead which die in the Lord. She has now passed over that river:

But all her labors now are o'er
And we shall hear her voice no more.
Her dust lies silent in the tomb,
She's gone to Heaven, her silent home.

Asleep in Jesus, blessed sleep,
From which none ever wake to weep.

Written by
ELDER E. M. BARNARD.

LEWIS SPARKMAN • PETTWAY.

It is with a sad heart that I attempt to write an obituary of my dear loving father, L. S. Petteway.

He was born February the 19th, 1840. and died May 27th, 1907, and was sixty-seven years, three months and eight days of age at his death.

He was reared in Onslow county, N. C., about four miles east of Jacksonville, N. C., the county seat of Onslow.

He was a very hard working man all his life, a carpenter from the time he was large enough to work, until about 55 years of age. At the age of twenty-one years he went to the Confederate Army, and there served four years of toil and hardship.

He was married to Sarah C. Williams, February the 7th, 1869, Elder William Brown performing the ceremony.

There were fourteen children born to them, eleven of which were living at his death. Only five were present at his departure. He always had a great desire to live until his children were large enough to care for themselves. And his desire was fulfilled. About thirty years ago he was called to the Primitive Baptist church and was a faithful member until his death. He served as clerk of the Primitive Baptist

church at South West about ten years.

Father had been lingering for quite a while with stomach trouble, but never realized any serious trouble from it until August 1906. From that time he failed very fast. He had a very serious attack during the Christmas holidays and was never able to do any more work of any kind.

Saturday evening, May 25th, he was taken seriously ill and suffered from then until 6:30 a. m., May 27th, when he passed away unto the great beyond.

Dr. Cyrus Thompson came to him on Sunday before he died Monday and pronounced his case to be cancer of the stomach. He always used the expression, "When I die it can be said I wore out and didn't rust out," and surely he wore out instead of rusting out, for there has never been a harder working man than he.

O, it is so hard for us to give up our dear father and to know that we can never look upon his dear face again, and we can never hear those kind helping words of encouragement any more. It is the hardest task we've ever had to do. So many times he has gone and come, worked and toiled, and sat around our cozy home fire and table with us. But alas! it will never be any more. He's gone, forever gone to dwell in peace with God, where we do sincerely believe he is at rest.

We believe he was taken hold of by the Almighty God, and shown that he was one of his chosen children, and we have every evidence to believe so, for he has told us so many times his experience and his great hope of reaching that great throne of heaven, where there will be no more sorrow, pain, nor death, but only peace and happiness.

We sincerely beg for the prayers of all our friends in this great hour of bereavement, that we may be prepared to meet our dear father in heaven.

Father left a wife, eleven children, seven

grand children and a host of relatives and friends to mourn our loss.

'Tis with a sad heart and aching mind
That I strive words of relief to find,
Of my poor father who is cold in death,
From that great cancer that took his
breath.

His age was some over sixty-seven,
When he was taken home to heaven,
Where grief and sorrow is never known,
Nothing but rest for those who are gone.

Tw'as hard for us to give him up
And know that we no more could sup
Around our table as we've always done,
As long as I have been his son.

But thirty years of time rolled by
Since he was made for God to spy,
Of that great truth that is unknown
To those who never have been shown.

But he is now at rest with God,
Far from this world where he has trod
To do some good where'er he could,
So he might stand where Jesus stood.

He was helpless just one day,
And that was the fourth Sunday in May,
Though he'd been lingering for quite a
spell,

But stayed up so others would think him
most well.

His body is now resting in the summer
day,

Far beneath the yellow clay,
But his soul is resting far above,
Where there is nothing but peace and love.

Now dear friends we beg your prayers,
That we may prepare for God's affairs,
And dwell together in peace on high
Far above the sunny sky.

By his youngest child,
W. RALEIGH PETTWAY.

ERRORS IN EDITORIAL OF LAST
ISSUE.

Page 445, The divine character of
Jesus.

Leave out to—in "as to a man."

Page 446, (ages) not eyes—eye—
not age—iniquity— not integrity.

Page 447, not undiatorial, but me-
diatorial; not as one but our high
priest; not with but in the gospel.

Page 448 (poured out) not found
out. Of the Lamb and are should be
supplied.

Page 449—Not Jesus but John saw.
Incense—not increase.

I was absent when this proof was
read.—Ed.

Elder John M. Christian, of Pierce,
Ala., writes that he desires to move
to a place where there are some Prim-
itive Baptists, and would like to have
a small piece of land where he could
raise vegetables when he is not
preaching.—Ed.

APPOINTMENTS.

J. A. SHAW.

Abbotts Creek, Tuesday after Ab-
bott's Creek Association.

Pine, Wednesday.

Salisbury, Thursday.

Flat Creek, Friday.

Toms Creek, Saturday and 1st Sun-
day in September

Rock Hill, Monday.

Suggs Creek, Tuesday.

White Oak Springs, Wednesday.

Big Creek, Thursday.

Mountain Creek, Friday.

Albermarle at night.

Freedom, Saturday and 2nd Sun-
day.

Liberty Hill, Monday.

Jones Hill, Tuesday.

Watson, Wednesday.

Thence to Silver Creek Association.

High Hill, Monday.
 Lawyers Spring, Tuesday.
 New Hope, Thursday.
 Thence to Seven Mile Association.

S. H. DURAND.

Mt. Zion, Monday, September 30th,
 at 3 p. m.
 Conoho, Tuesday.
 Spring Green, Wednesday.
 Flat Swamp, Thursday.
 Skewarkey, Friday.
 Thence to Kehukee Association.
 Wilson, Tuesday after.
 Raleigh at night.
 Durham, Wednesday.
 Greensboro, at night.
 Winston-Salem, Thursday.
 Reidsville, Friday.
 Some one meet him on noon train
 from Norfolk on Monday.

J. E. ADAMS.

Rehoboth, Monday after 1st Sunday
 in September.
 Clement, Tuesday.
 Four Oaks at night and Wednes-
 day.
 Hannahs Creek, Thursday.
 Oak Forest, Friday.
 Hickory Grove, Saturday and 2nd
 Sunday.
 Reedy Prong, Tuesday.
 Seven Mile, Wednesday.
 Hornet, Thursday.
 Mingo, Friday.
 Dunn, Saturday and 3rd Sunday.

L. H. HARDY.

Richmond or Manchester, Va., as
 the brethren may arrange on Saturday
 night and 5th Sunday, morning and
 night, in September.
 Monday p. m., Hopeland. Elder
 Moore will arrange the hour.
 Falls, Tuesday.
 Tarboro, Wednesday.
 Old Sparta, Thursday.
 Conoeto, Friday.
 Thence to Kehukee Association.

Skewarky, Tuesday.
 Spring Green, Wednesday.
 Robersonville, at night.
 Flat Swamp, Thursday.
 Mill Branch, Friday.
 Elm City, at night.
 Thence to Contentnea Association.
 Aycock's, Tuesday.
 Fremont, at night.
 Memorial, Wednesday.
 Nahunta, Thursday.
 Goldsboro, at night.
 Thence to White Oak Association.
 Yopp's, Tuesday.
 Stump Sound, Wednesday.
 Wilson, Thursday night.
 Thence to Black Creek Association.
 Meadow, Monday.
 Mewborns, Tuesday.
 LaGrange, at night.
 Kinsten, Wednesday night.

H. TAYLOR AND J. A. SHAW.

Bethsaida, Monday after the 4th
 Sunday in September.
 Hannahs Creek, Tuesday.
 Clement, Wednesday.
 Little Creek, Thursday
 Thence to Little River Association.
 Then J. E. Adams accompany them
 to Kehukee Association.
 Salem, Monday after the 5th Sun-
 day in September.
 School house near Brother Hatcher's
 at 5 p. m.
 Beulah, Tuesday.
 Upper Black Creek, Wednesday.
 Wilson, at night.
 Tarboro, Thursday.
 Bear Grass, Friday.
 Thence to Kekukee Association.
 Some one meet us at Everett's
 Thursday evening.
 Great Swamp Tuesday after.
 Flat Swamp, Wednesday.
 Conoeto, Thursday.
 Sparta, Friday.
 Thence to Contentnea Association.
 They will need conveyance when off
 from railroad.

A house of worship at Helena, (Timberlake P. O.) is open for Primitive Baptists. Its name is New Hope. There is a request for our preachers to make and fill appointments there.

Lucama, N. C., Aug. 10 1907.

Dear Brother Gold: The next session of the Black Creek Union will be held (the Lord willing) with the church at Scott's. All visiting brethren will be met at Lucama on Friday p. m., September 27, 1907. Brethren, sisters and ministers are cordially invited to attend.

Done by order of conference.

I. A. LAMM, Church Clerk.

The next session of the Staunton River Union is to be held with the church at Walton, 16 miles east of Chatham and all lovers of truth are invited to attend.

WM. T. YATES.

The 77th annual session of the Contentnea Primitive Baptist Association is appointed to be held at Upper Town Creek meeting house, in Wilson county, N. C., and commence on Saturday before the 2nd Sunday in October, 1907, and continue three days. Messengers travelling by rail will be met at Elm City on Friday before and conveyed to and from the Association, a distance of 3 or 4 miles.

LEVI J. H. MEWBORN,
Clerk.

Tabor, N. C., Aug. 6, 1907.

Elder P. D. Gold, Dear Sir:—Our little town is trying to build up a good school, but we are bothered about getting a teacher, and thinking probably you could help us by citing us out a man for the position, I write to you to know if you could not recommend some one among your large acquaintance. Please pardon me for bothering you. I remain, yours respectfully,

C. W. BROWN.

The 143rd session of the Kehukee Association is appointed to be held October 5, 6 and 7 with the church at Smithwicks Creek, N. C. Visitors coming from the West will be met Friday at 6 p. m. at Williamston; from the East at 4 p. m. and conveyed to and from place of meeting.

W. H. DANIEL.

The Little River Primitive Baptist Association is appointed to be held with the church at Mt. Gilead, (Clayton) Johnson county, N. C., to commence on Friday before the last (5) Sunday in September, 1907, and continue 3 days. Visitors and Messengers will be met at Clayton on the Southern Railroad. Those coming from the East will arrive about 7:30 o'clock a. m. on Friday morning. Those coming from the West will be met the same day, about 6 o'clock a. m. A general invitation is extended especially to ministering brethren. The distance from the railroad is about half a mile.

J. A. T. JONES,
Association Clerk.

The twenty-seventh annual session of the Seven Mile Primitive Baptist Association will be held the Lord willing with the church at Black River meeting house, Harnett county, N. C., to commence on Friday before the second last Sunday in September, 1907, which is the 20th, 21, and 22, 1907. Black River church is within the incorporation of Dunn, N. C. Those coming from the South by rail will arrive at Dunn on Thursday, 1:30 p. m. Those coming from the North will arrive at Dunn about 4:30 p. m. Brethren, sisters and friends are invited. We hope to see a goodly number of ministering brethren. Visitors will be met and given homes during the Association.

CORNELIUS HODGES, Clerk.

The next session of the Eastern Union will be held with the church at Concord, commencing Friday before the 5th Sunday in September. All lovers of truth are invited to attend. The Norfolk and Southern R. R. comes within two and a half miles of the place. A. W. AMPROSE.

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ZION'S LANDMARK.

PUBLISHED SEMI-MONTHLY AT

WILSON, NORTH CAROLINA.

(PRIMITIVE OR OLD SCHOOL BAPTIST.)

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P. D. GOLD, EDITOR, WILSON, N. C.

P. G. LESTER, ASSOCIATE EDITOR, FLOYD, VA

PRICE, \$1.50 PER YEAR.

P. D. Gold Pub. Co. Print.

GWG
1908

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

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P. D. GOLD,
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ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS.

THE SINNER MADE FREE BY THE SACRIFICE OF THE BODY OF CHRIST.

"And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. Therefore, brethren, we are debtors, not to the flesh, to live after the flesh."
—(Romans viii. 10-12.)

I feel this morning in trying to speak from these words that I need much of the Holy Spirit's teaching to enable me to unfold these solemn declarations which were spoken by the beloved Apostle Paul. My mind has been arrested by these words; if I could have found another subject less difficult I would gladly have done so, but as I could not get away from these words, I hope I may be divinely helped to speak for your edification, and God's glory.

However, before I enter into the wonderful assertions of this marvelous teacher, permit me to call your attention to some things which Christ uttered in his intercourse with his especial followers when he was upon earth. How many things he said which their minds could not fully grasp, or their understandings quite comprehend; and sometimes he chided them, not only for their little faith, but also for their lack of spiritual insight into meaning. They reduced the holy teaching of their

Lord to a miserable literal signification. His death and resurrection they never conceived to be prophetically true; and they were as hardened as those who said, "How can this man give us his flesh to eat?" But they acknowledged after he was glorified how they had unknowingly done these things unto him which was only fulfilling those prophecies spoken in the law, and in the Psalms, concerning Jesus. And when on the journey to Emmaus with the two disciples, the dear Lord in his mercy and love became their teacher and preacher, and preached the first gospel sermon unto them, it was Christ preaching Christ; and O with what power did he lay the truth before them, causing their hearts to "burn within them, the while he talked with them by the way." And if Jesus will only thus condescend to talk with us as we proceed with our subject, our poor cold hearts will feel a little of that warmth which can only be produced by Christ Jesus the Lord being with us, and in our hearts.

Christ is in his people, formed there "the hope of eternal glory." But how lamentable it is that we feel so little of that divine power, which was so visibly seen and felt in the hearts of those two disciples when on their way to Emmaus with their crucified and risen Lord. We are often led to seriously question if he (Christ Jesus) has appeared, or been given to us at all. And if these inquiries be brought home to us in a solemn manner they may be the Lord's gracious means of

his great and holy name for renewed manifestations of his divine favours and blessings. Now in these opening remarks I am led to another of Christ's stirring us up to call more earnestly on promises to his apostles, which I believe is gloriously fulfilled in the words, I wish, in fear and trembling, to try and explain. Jesus said, "When he, the Spirit of truth, is come, he shall guide you into all truth," for "he shall take of mine, and shall show it unto you, and greater works than these shall he do; because I go unto my Father." And because he (Jesus) returned to his Father, the Holy Ghost was sent down unto them: who unfolded most glorious truths to their minds; and many were converted by the disciples' preaching Jesus to their hearers under the teaching and power of the Holy Ghost. Mysteries that had been hid for ages were now revealed, and brought to light by the power of the Spirit, which was put forth by the word preached.

Now what greater proof can there possibly be than that, "If Christ be in you, the body is dead because of sin." That every believer in Christ Jesus, being a member of his mystical body and that, that body is dead to sin, so as not to live any longer in the enjoyment of it. And the sins of the church, which is the body of Christ are for ever put away of himself when he voluntarily laid down his life on the behalf of his people. Now, I say without fear, that unless God had so ordained that some of his servants should preach these blessed truths, and leave them behind them, for the spiritual benefit of his people who should follow after them, we should not have been able of ourselves to have risen to such heights, nor have gone down into such depths of redeeming love as we have done. And I exhort you, ah! and myself too, by God's free grace to comprehend with all saints

what a solid foundation your faith is built upon. That the law, having exacted from our Head (Christ) its full demand, and that his body died upon the accursed tree, justice could demand no more. Thus all those that stand in with him, and are partakers of his Spirit and grace died with him, and rose with him, and are now dead (spiritually) to sin by the body of Christ.

Now another feature of this wonderful mystery that no natural man can understand, or mere empty professor acknowledge is this: that the grand discriminating doctrine of free and sovereign grace is learned by experience in the school of Christ Jesus. The Holy Spirit gives to all such learners, spiritual wisdom and understanding; and it is easy to believe in a doctrine that tallies with our experience. Thus, if we be quickened into newness of life by the Spirit of truth we can understand, and believe the Redeemer's words when he said, "Marvel not, that I said unto you, ye must be born again," which is "a passing from death unto life;" being made "a new creature in Jesus Christ," feeling that "old things have passed away, and that all things have become new," having new hopes, and new fears, new joys and new sorrows, a new love and a new hatred, and blessed be God, there will be a sincere love to the brethren in Christ Jesus felt in our hearts, because we are new creatures in a new creation; and this experience will harmonize with, and run well with the doctrine of free and sovereign grace. Thus we are brought to accept, and believe in the truth of these words, "that if Christ be in us (by faith) the body is dead because of sin, but the Spirit is life because of righteousness." And these things I say can only be felt, and believed in by the inwrought workings of the Holy Ghost. "What!" you say, "my body is dead because of sin; when I feel the awful conflict

continually in my wicked heart." Yes, flesh, and our carnal mind, and everything in us that is bad is all alive in sin. True; yes, sadly too true!! And why, you may ask, is it so perplexing? Because you have been made alive unto righteousness, and Christ having paid the full price for your redemption by his death. Thus by a God-given faith you see, we all died in him, and he died, „because the wages due to sin was death," therefore by his death we are made free from sin, and also from death eternal.

Now God cannot twice demand two payments for one debt.

“Once at my bleeding Surety's hand,
And then again at mine.”

I hope the high ground I am taking this morning is not distasteful to any of you! I am trying to prove to you that “if the Son shall make you free, you shall be free indeed.” Free from all the demands of the law, and free from eternal death,—as saith the Apostle. Jesus could not be held by the pains of death,” so it is impossible for him who stands in Christ Jesus, he is already dead to the world and although his body must die naturally, yet when it is refined in the earth, and freed from sin, it shall rise again an immortal body in Christ; as saith the prophet Isaiah, “Thy dead men shall live, with my dead body shall they arise.” O the sweet and precious harmony there is found in God's word! Paul and Isaiah are one on this mystery. But to clear the ground as we go on, let us compare other parts of God's unerring word to see what solid arguments can be adduced to establish the truth of our text that text, that “The body is dead because of sin.” And before doing so, there is another aspect to this truth without lessening the all-important and comforting statement. As sinners we

must all pay the penalty due to sin; and when the soul departs from the believer's body, it might justly say, “My body is now dead because of sin, but O my soul, thou art alive because of righteousness.” And the lusts and passions of that vile body are now gone, but it shall one day be raised and fashioned like unto Christ's glorious body without sin or blemish or any such thing. “Thus in Adam we all die; but in Christ all the members of his mystical body shall be made alive.” But I am wandering from my text; you see it is such a wide subject. The Apostle Paul in (Romans 6:6) is reasoning up by spiritual things to the position he takes in this text, “That the body is dead because of sin.” There is no contradiction in anything written under the inspiration of the Holy Ghost, all in perfect harmony, and often in God's word you will find that one portion will support, confirm, and prove another; and in the hands of the Spirit the word of God is a powerful weapon in sinners' hearts. Christ too, overcame Satan with “It is written.” He could not stand against such a “Word.” And we that are weak in faith, have this word given to us by the Lord, that we through his Spirit may use it for his honor and glory. The word of God, we are told, “liveth and abideth for ever.” “Heaven and earth shall pass away, but my word shall not pass away.” Like himself, it is an uncreated “Word.” Hence we read, “For ever O Lord thy word is settled in heaven.” “And for ever is his name.” These portions are to be found in the holy Scriptures. “For he that is dead is free from sin.” “Now if we be dead with Christ we believe we shall also live with him.” And if we be taught by grace: it is impossible to get away from this teaching, that in God's foreknowledge and eternal counsel every true believer died with and in his

Head, Christ Jesus; therefore being dead with him, all demands are fully paid: "Ye are brought with a price"—the priceless blood of Jesus Christ, that spotless Lamb of God which was given "a ransom for many."

The apostle further goes on to say, "Wherefore, brethren, ye also are become dead to the law by the body of Christ; that we should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God." Now every believer in Jesus is dead to sin, and has been betrothed to a new husband,—the first being dead, ye are free. And O what a husband the first was to us; frightful to serve! impossible to obey, and yet his fearful demands were never abated one jot or tittle. Morning, noon and night, O it was a terrible yoke! and his threatenings were incessant! O the joy when he died! And O the merciful kindness received from the new bridegroom! "His yoke is easy, his service is light." He is full of pity, and all he asks is our love, and this he first gives. You see how the Apostle Paul takes natural things to make us more clearly understand this glorious revelation of our safety in Christ. The first husband being dead, and the widow being perfectly free to marry again. The criminal sentenced to death dies in Jesus, but is made alive in him for evermore. And I say in the name of the Lord of Hosts that, "If Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness." The same apostle, in writing to the Galatians, enforces this brilliant view in the second chapter. He says, "that I through the law, am dead to the law, that I might live unto God." Now every member of Christ's body—(for there are many members but only one body), and this body, which was pure and holy in every part died because of sin; and the sins of the whole Church were laid up-

on him. Thus he bore up under their heavy weight all through his wilderness journey, and when in the garden of Gethsemane, he groaned and sweat, and sighed, being in an agony, saying, "Father if it be possible, let this cup pass from me" but it could not, and it must not pass from him. He must drink up its bitter dregs, so that his church and people might be set eternally free.

The state of death they were in was when they were "dead in trespasses and in sins," and when the word came to that "ugly jailor sin," "Loose him and let him go." That was another resurrection from the dead! So you see they were raised from a death in sin, and quickened into newness of life with Christ. So that it comes to this, "By grace are ye saved," in and through and by Christ Jesus.

And in the second place, our mortal bodies will be raised from the dust to a glorious immortality, and changed into a body like unto his glorious body; for as we read, "We shall be like him, for we shall see him as he is." Well might the apostle say, "Blessed are they which have part in this (first) resurrection, and on whom the second death shall have no power." Then what a blessed thing it is for any of us to be "quickened into newness of life" by the Holy Spirit, so that when Jesus comes at the resurrection morn for his bride, the Church for which he died, we may be found ready to "enter in with him into the marriage supper of the Lamb before the door is shut.

Are you questioning in your minds whether Christ is in your hearts?—whether, when he died for his Church, his bride, he truly died for you? Well, my brethren, I don't think that an unregenerated sinner is troubled about such serious questions. Let us go back to the first principles. "Dost thou believe on the Son of God?" If so, all the infinite treasures of his grace are

thine by faith in him. I do not stop to ask you if you believe in God's effectual calling and in his electing love. I do not ask you if you have been able to travel with me through these glorious mysteries revealed by the Holy Spirit to the Apostle Paul; but I put the same plain question to you which Jesus put, "Dost thou believe on the Son of God." If Christ is thy only hope for heaven, if the holy law of God has condemned thee; if sentence of death has been passed on thee, and if you have and are still judging yourself, then thou shalt not be condemned with the world. Christ is in thee. "And the body is dead because of sin, and this Spirit of God working in you is life because of righteousness." Which righteousness was wrought out by Christ when he fulfilled the law, and paid all just demands to Justice, and redeemed his chosen people from all iniquity.

Now, just one more thought about Christ being in every true believer. They are, by his grace given to him, made partakers of his divine nature, which is a mystery hidden in time past, but now revealed to us. He by the mouth of one of his holy prophets foretold that he would "dwell in them and walk in them." Again, he said when teaching his followers here on earth, through that glorious intercessory prayer to his eternal Father, "I in them, and thou in me, that they may be one, even as we are one." Therefore the glorious triune God is in his people, "For this is life eternal to believe on Christ, whom God the Father hath sent." Then possessing this God-like nature, they have a life which can never be destroyed. This is the life which the Apostle Paul says, "Is hid with Christ in God," an eternal, safe, and secret hiding place, where no storms of this life can ever reach it, nor the rage of hell remove it or you. You may put these great and glorious truths

from you as being too good for such sinners as you feel you are, but that does not alter this covenant of God's mercy, which "is ordered in all things and sure." But I must pass on to the eleventh verse, "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." Here we have the next aspect of death. But let us remember that Jesus laid down his life that he might take it again. He died for his body the Church, therefore that body died with him. But his death as a burnt-offering was a voluntary one, as all such typical sacrifices were in the first dispensation. But the sin-offering was an imperative offering, therefore Christ had to drain the cup of his Father's wrath, as "it was not possible for that cup to pass from him," hence the awful agony he endured while wrestling with his human nature. He, the beloved Son of God, and our Elder Brother, the Son of man, presented his pure and holy body to redeem his body the Church; and by such sacrifice they, his members, virtually being in him, died with him, and he raised himself through the Divine Spirit, so when the redemption is completed by the raising of the body of the believer it will be accomplished by the same Divine Almighty power; and if death could not possibly hold Jesus within its grasp it is a certain proof that it will be unable to retain possession of his body the Church.

Now the Holy Spirit first quickened the poor sinner "when he was dead in trespasses and sins," which was the first step of his "calling to be a believer in Christ Jesus, and a saint of God." That was the beginning of the "good work" the Apostle Paul speaks of in the Epistle to the Phillippians (chap. 1:6,) and which is to be carried on "until the day of Jesus Christ." And as the Lord

whom we serve completes all that he begins, so the blessed Spirit will complete his work in every believer when he raises him up at the last day. He has been raised to a life of righteousness, and to complete this mighty work of divine grace he will be raised to a life of glory. "Sown in corruption, raised in incorruption, sown in dishonour, it is raised in glory. It is sown in weakness, but raised in power." And as the dear Redeemer became the "first fruits of them that slept," so we are assured that we shall be the blessed harvest gathered in that day, and as the wave sheaf was holy so also shall be the whole lump, or all the ingathering, be holy, holy in his holiness, and righteous in his righteousness. Not a grain of the precious wheat shall fall to the ground; not a hoof of those sheep of Christ's pasture for whom he shed his blood shall be left behind, and they (his flock of slaughter) shall be presented faultless before the throne of his Father's glory. The one earnest and important inquiry in every sincere believer is, or should be, this, "Does Christ by his Spirit dwell in my heart?" No poor sinner who is anxious about his interest in Christ and in his great salvation can take things for granted proof; for evidence is his constant desire. If salvation depended upon outward ordinances, how easily it could be obtained. If it came through an intellectual taking of the letter of the word no difficulty would be in the way. But as "the kingdom of God stands not in the word but in power," and that power comes through the gracious influences and work of the Holy Spirit, therefore it needs the continual renewings and gracious operations of the Spirit to make that power to be felt in the soul. We too often have to exclaim from what we feel working in our hearts, "Can ever God dwell here?" Will he, that pure and holy God, take up his

abode in such a heart as mine? Well, that is "an exceeding great and precious promise" that is felt in us, i. e., "I will dwell in them, and walk in them;" and however much we may cavil at its vastness or its greatness yet these are God's own words which can never fail.

One grand old divine (Flavel) says: "There is no way for us to discern our names written in the Book of Life but finding the work of sanctification in our own hearts." Lord, "let me but find my heart obeying thy calls, my will obediently submitting to thy commands, feeling sin my burden and Christ my desire, and I can never crave surer evidence of thy electing love to my soul." Let me add, None but Christ's sheep ever felt the burden of sin as none but these ever heard his voice in the thunders of his holy law, be assured you shall hear it again in the blessed accents of his pardoning love, blood, and mercy, and in his finished work on Calvary's tree. "Therefore, brethren, we are debtors not to the flesh to live after the flesh!" No, we are debtors to God's mercy; and blessed be his holy name, "His mercy endureth forever." How can any who have tasted but just a sip of this mercy live to the flesh? Our sinful body is a bitter foe, but by grace we keep under our body so that "sin doth not reign over us."

Another promise given to the members of Christ's body is that "sin shall not (always) have dominion over you," because being no longer under the dominion of your first husband, but under the blessed privileges and merciful kindness of your second husband, who has entered into the marriage covenant with you, and has promised to supply you with the riches of his grace preparatory to the riches of his glory. Debtors to his mercy! How much do you owe? I was deeply in debt, "but when I had nothing to

pay he freely forgave me all." And I find even now there is forgiveness with him still, "that he may be feared." May God in his great mercy give us to realize that he dwells in us, and that our bodies are dead because of sin, but by the Holy Spirit are made alive because of righteousness. And to his name alone be all the glory. Amen.

Greenville, N. C., R. F. D. No. 3,
July 14, 1907.

Dear Brother Gold:—I have felt impressed for some time to write something of the goodness and mercies of the Lord with me a poor sinner, but fear I have been too lengthy and have crowded others whose pieces I feel would be far more comforting to the readers than this would be; but I fear I "shall be beaten with many stripes" if I don't obey, and I will now endeavor to write of what I hope is my experience. While in my childhood days I thought then I travelled the straight and narrow way which leadeth unto life I well remember going to mamma one day and asking her shall we all be saved? She said if we were God's people we would, then I asked her if one of my cousins would be saved. How wonderful to think of, I then a thoughtless child ignorant of God could ask such a mysterious question, but I hope it was then He began leading me by a "way I knew not missionary meeting now rose before me that it was wrong and things I had never thought of as being sin now rose as a great sin. If I had committed a crime it seemed I would not have felt more condemned before God. I then repeated to myself "Lord have mercy upon me." I then felt I knew not even how to pray, exclaiming, "Teach me to pray Oh Lord." I then rose and took he bible and it fell open to Psalms "Bow down thine ear, hear me for I am poor and needy." I thought this was the most beautiful prayer, one that

I was in need of, and oh, if Jesus will bow down his ear and hear the faint- and into paths I had not known." There are several incidents I could state of my earliest childhood, but will go on further. In my 18th year, 1905, I attended school at Winterville, and the missionaries held a revival before the closing. I was greatly carried away with them and came very near joining, for I then believed in good works and did not even fear death, for I had not been shown my lost condition and what a poor helpless sinner I was, until I returned from school. I sang some favorite hymns, but I got so I did not love to sing and thought how strange I was, and soon after this I went in the parlor one day and was lying on the lounge when suddenly I had the most solemn feeling to come over me, and this was repeated "You are going to die in a few minutes and go to torment." Oh, how those words did pierce my heart; all my sins now rose before me as fast as could be. This est cry, for I felt that my prayers only fell from my lips and did not ascend upward to God my Saviour, who I then saw had power to snatch me from eternal woe, or send me there. Oh, what a miserable thought that I must die in a few minutes and go to torment. I now rose again to go away and die alone, but could not be satisfied there, and returned to the house falling on my face repeating, "My God! My God! where art thou?" For I had sought Him and found Him not, and had cried aloud unto Him and He heard me not, and death's dark door now being before, and yea I wanted to find Jesus of Nazareth who had been crucified. This wretched feeling soon wore off and I was left wondering over the mystery, for I could not understand it, but soon this burden returned and weeks and months did I spend continually Begging God for his mercies, but it all seem-

ed of no avail. My burden would be lighter at times, and again it seemed more than I could bear. In the summer of 1906 my burden grew heavier than before, and I felt that I could not live much longer, for as long as I had been praying unto God to have mercy and pardon my sins, and it seemed of no avail, I must not try to pray any more, and I gave up all hope in the world. At times it seemed that I was in a dying state and every breath would be the last, and I would then sink down to eternal woe. I groaned as if my body was wracked with pain, crying, "Lord if it is thy will thou canst cleanse me," for I felt that I was the vilest sinner upon earth, and what a miserable thought that I must die without God and without hope in the world, and there was no mercy to reach my case. Towards the last my burden grew lighter and I thought after all this might be imagination, and I tried hard to bury this sorrow, but oh, I could not forget it, for it seemed there was something perishing within my heart, and I wanted to learn more and more of the dear Saviour, and this promise was given, "Blessed are they that do hunger and thirst after righteousness, for they shall be filled." But I did not take this promise for poor unworthy me. The day had passed and gone and the evening shades appeared when suddenly I was filled with gladness and joy unspeakable. I began singing over and over "What a mercy is his, etc." I felt that I had received the most precious gift upon earth. After I retired I sang this verse in a whisper over and over. The next morning I was still filled with joy and gladness. I took my aunt's hymn book and went away to sing praises unto my Great Redeemer. I turned to the two hymns, "What wondrous love is this, etc." "Tis religion that can give, etc.," and sang them repeatedly and soon this rushed

through my mind, "Is not this the wonderful grace you have so long sought for?" I then believed I could answer correctly. I then rose up to return to the house singing the last hymn and had just walked a few steps when suddenly this sweet scripture flowed through my mind, "The wind bloweth where it listeth and thou hearest the sound thereof, etc." I then felt happier than before and as light as a feather, lifting up my hands I felt I could soar away, and as I walked further soon I was repeating "How happy is every child of grace that feels his sins forgiven." But this happiness did not last long, and it was then Satan met me saying, "How happy you have been acting and it was all nothing." I then began doubting, fearing and exclaiming, Lord if I am deceived have mercy and undeceive me, and if not deceived wilt thou have mercy and send back this happiness, and never again will I doubt thee. I thought I could not doubt the second evidence. I now felt cast away and forsaken and knew not where to go, and I was fearful as I watched the storm rising that evening, and it soon passed over and all the day I had been praying unto God that I might realize this happiness of soul again; but this followed me, "You need not be looking for this happiness again." My eyes then fell upon the sun-set, the golden and gray clouds. I don't know what I was thinking of when suddenly again I was filled with gladness and joy unspeakable, and with loud raptures I began singing,

All hail the power of Jesus' name,
Let angels prostrate fall,
Bring forth the Royal Diadem
And crown him Lord of all,

Over and over I sang the last lines. I then realized that He was Lord of lords and Kings of kings, and I viewed

the glories of a crucified Saviour whose precious blood had flowed from His wounded side to redeem such a rebel as I from all iniquities. The golden and gray clouds were beautiful to behold, for they seemed to be shining with brightness. I felt that I was the happiest mortal upon earth, and this was repeated, "Do you doubt now?" I thought I could never doubt this as long as I lived, but this happiness did not last long, and soon after my deliverance, if I was delivered of my sins, my impressions now came to go home and tell what great things the Lord had done for me. I thought I would say nothing about it for fear of being deceived, but my impressions grew heavier while this commandment followed me, "Thou shalt love the Lord thy God with all thy heart and with all thy soul, and with all thy strength and with all thy mind," and this passage of scripture, "He that knoweth my Father's will and doth it not shall be beaten with many stripes." On the 2nd Sunday in September, I went to church at Red Banks, all the while I stayed out doors this commandment followed me as some one was repeating it over and over in a most beautiful tone, and this passage of scripture to me repeated over and over, and after I went in church my burden grew heavier than before while his commandment was repeated still in the same beautiful tone. I then gave vent to my feelings, repeating "Thou knowest I love thee dearest Lord. But oh, I long to soar far from this sphere of mortal joys, that I may love thee more." Oh, how I longed to close my eyes in death and rest in the cold and silent tomb rather than to go to church for I then thought I am young and they will not believe me, and I fear I will deceive those dear people. The next morning I was praying unto God to have mercy and take me away for I could not be reconciled to go to the

church. After awhile this came to me, "You have never realized what death is," and there appeared to be darkness all around me, sadness and mourning while my whole soul seemed to be filled with solemnity. I then began repeating, Lord have mercy and spare my life and I will go to the church. I then bowed down and thought I would soon pass away, and I fell asleep and felt I was not even breathing for awhile, and I soon revived with one faint groan, repeating twice Lord, I will go now. How rejoiced I felt, for I had choose death rather than the church, and I wanted to live and was reconciled to go. I rose repeating the Psalm, "Praise the Lord, oh my soul, and all that is within me praise His Holy name." I thought this evidence bright enough for me and was willing to go and perform my duty, but this did not last long for I doubted that and wanted a brighter evidence than that was, and as they were shown I would soon doubt them as the first, and still wanted a brighter evidence that I would not deceive the people of God. Long I sought, but sought in vain how I might evade this call, until I felt I could not live if I did not go. I had then entered my 20th year on the 7th day of October, and on the second Sunday in November, 1906, I went before the church at Red Banks, and was received and baptized that day by G. W. Stokes. Since then I have had mixtures of joy and sorrow, and oh, how my heart pours forth its love when I view the young soldiers go upon the battlefield to fight with the tempter, and when they become faint and weak he would then win the victory, if it were not for the Wonderful Councillor who then returns right bravely, and it is not long before it seems I can almost hear them exclaiming in triumphs, "We have won the victory through the Lord Jesus Christ." And oh, let us press onward

and upward to the prize of the mark of the high calling as it is in Christ Jesus our Lord.

Your little sister in hope,
 BESSIE BROOKS.

Philadelphia, Pa., Aug. 1, 1907.

Dear Brother Gold:—We still talk of you and yours, remembering with pleasure your delightful visit with us, and having you in my mind often, I now feel impressed to write to you. Were I asked the reason, I would have to confess that I do not know, unless it is that I love you. Although you have visited us before, yet there seemed to be a special sweetness in your visit this year. I think I am not able to explain the reason for that either. After all I am inclined to think, when the spirit of Christ is in exercise in the hearts of God's children, that we have not much use for natural reason, but there is a kind of spiritual reasoning that goes along with an experience of God's grace, which causes us to boldly declare (with the Apostle) that we do know certain things which are embraced in the mystery of the gospel. When the Lord spake by the Prophet, saying, "Come now and let us reason together though your sins be as scarlet, they shall be as white as snow: though they be red like crimson, they shall be 'as wool,'" he presents a mystery in godliness that can never be sought out by any system of research, or science, or natural reasoning. Yet by faith we know that sin as such, cannot stand or exist in the pure atmosphere of holiness and righteousness. Moses must needs take his shoes from off his feet, when he stood before the burning bush, for he stood in the presence of God. This shows unto us, that as we walk in this world, wearing the shoes of our car-

nality, we partake of the things of this world. We are sinful men. But when as the Prince's daughter, we wear the shoes of sobriety and truth looking unto Jesus as the author and finisher of our faith, and beholding the beauty of the Lord in all the order of his house, and inquiring constantly in his temple, then are we in heavenly places in Christ Jesus. We were sinful men, but now, are we holy and righteous in the perfection and obedience of Christ Jesus. Thus says the Bridegroom: "Thou art all fair my love, thou art all fair, there is no spot in thee." We cannot know that we are justly condemned sinners, until we know the Lord, and knowing him we seek the company of them who love him and seek his face. It appears a strange thing, that we abhor ourself, because of a knowledge of indwelling sin and our own depravity, yet we seek the company of those who are just like us. And while we desire goodness and hunger for righteousness, we turn away from those who try to shew us by their creature works that they are both good and righteous. Surely we are not as other men. Does not our fellowship consist in a living faith? and is not that faith Jesus risen from the dead? is not our hope Jesus? and do we not look to the obedience of Jesus, and not our own obedience? The world cannot comprehend such a life. I sometimes obtain a little ray of hope in the fact that I feel that I can understand the language spoken by those whom I believe to be the children of God, and my hope grows stronger when I can say out of an honest heart, I love them with a love most precious. Please excuse this disconnected letter, and accept it, not for its value, but for the esteem in which I hold you. My wife joins me in love to yourself and all your household.

Affectionally your brother,
 B. F. COULTER.

Mr. P. D. Gold, Dear Sir:—I will make an attempt to write you again as I have had a mind for a long time to do so and can't get rid of it, for I am in so much trouble about my souls welfare when it leaves this world. I had a dream the other night that I had committed a sin that was not forgiven, and could not be, but all my other sins were forgiven. And oh! how it grieves me to think that, but it can't be helped now. And as the Good Book says that all manner of sin is forgiven except sinning against the Holy Ghost, and that is all the consolation I have. But it seems to me that I am alone in the world without any friend.

Mr. Gold, I thank you very much for the photograph you sent us. I think it is just like you. I have never seen you but a few times, but hope to see you again and hear you preach.

Your loving friend,

A. W. D.

Remarks: Alone in the world without any friend is a condition into which every one must come before he forsakes all to follow the Lord. Never does one truly call on the name of the Lord until all earthly help fails. It is also necessary for him to feel so vile and polluted that he is unworthy of the respect of God or man. Then he abhors himself and repents in dust and ashes. Jesus was rejected of men who denied him and of God who forsook him. When one is thus humbled he is poor. But we deserve this, for we are vile and not worthy of the least of God's mercies, and receive the due reward of our deeds.

In this condition one becomes a true beggar for mercy and forgiveness and then obtains it.

One guilty of the unpardonable sin does not mourn because he is a sinner—does not feel that he is a sinner. He is left and is blinded and hardened under the power of sin and death. The Pharisees guilty of this sin had no

respect even for Jesus, nor did they feel that they were sinners.

But those that feel they are guilty of the unpardonable sin are the ones that loath themselves and are granted repentance of a godly sorrow that furnishes ground of hope for mercy unto forgiveness.

P. D. G.

Baltimore, Md., Sept. 1, 1907.

Elder P. D. Gold, Very dear brother in a renewed and precious people:—I feel that I must write you once more, and tell you some of my feelings; for I feel that the former joys of the salvation of my dear Lord have been restored unto me. I continued to travel on the beautiful plain of which I told you in a recent letter until I started to the Abbotts Creek Association. There had been no contrary winds to toss my little barque for seven weeks, and I believe I was given, in my feelings a foretaste of the joys I would receive at the Association. Before and by the time I arrived there was ascending the mountain. O, it was so beautiful, for I had not been there in so long. And by the time that glorious doctrine began to drop as the rain and his speech to distil as the dew, I felt that my soul was watered with the very dew of heaven. And I began to realize that I was on the mountain of self exaltation, but that which we must be carried or never be blessed to get there—upon which there is no danger but perfect rest and peace of soul—joy, praise and thanksgiving unto the Lord. That mountain upon which there was a handful of corn left. That remnant which according to the election of grace should be saved, whose fruit should flourish like Lebanon. I viewed this mountain and corn as it waved and flourished in the breeze of heaven and beheld that little cloud like a man's hand that came down and gave it such an abund-

ant watering. This beautiful sight filled my very soul to overflowing restoring unto me the joys of former days when I was as it were, in my first love. And made me to feel once more that it is heaven below my Redeemer to know.

Brother Gold I want to tell you what I saw while you were preaching. I was a little drowsy, and at one time closed my eyes for a moment, and when I did, I saw you unfolding a beautiful white needle worked mantle or covering. It was like pure linen, clean and white and not a wrinkle in it, but it showed beautiful folds as you opened it up. I saw this in a moment. Can you tell me something about it?

Then I would like to tell you of the kind providence and tender watch-care of my dear heavenly Master over and towards me on my trip from the Association up until now. I had wanted to spend a day at the Exposition, but as I had no one to go with me, I could not bear the idea. I thought of going there alone, so the best thing I could think of doing when I went down to the station at High Point, was to buy my ticket direct to Baltimore, as I was going there to buy my fall goods. But after arriving there, there was another way presented to me, and as I would have friends to accompany me, I very readily accepted, and I do not think I have ever realized stronger in all my life before, that the strong arm of the dear Lord was underneath me, protecting and shielding me from every harm and danger. If a fearful thought was even presented to me, it soon vanished like a shadow, and was no more. I went on to the Exposition in this frame of mind, not in the light frivolous joy that I believe the world goes to such a place with, but I believe I was blessed with real spiritual joy. I was blessed to behold the beauty displayed in the wonderful works of God in that way

that the natural eye cannot behold. We went out to Ocean View, and there I beheld the glory of God. We also went out to see the great Texas gun boat, and I saw his glory in that and in the boat upon which we rode. But when I began to think of taking the trip from Norfolk to Baltimore by boat, and knowing that I knew nothing of the way, and had never taken such a trip by water, for a few moments my very soul shuddered and trembled, and then a reasoning took place within. In this way "You see how the kind and protecting hand of God has been with you during all the first part of your trip and how, in providence he has watched over you and cared for you. Now why can't you trust him?" And from that very moment I could not worry any more. Every fear was taken away, and I felt and still do feel that there is no reason why I should not trust, yea, and praise him too, the remnant of my days. And O, how pleasant was my trip from Norfolk to Baltimore. I could meditate on His wondrous works and occasionally speak in admiration of his glorious power, as part of my friends still accompanied me.

Brother Gold, this has been one of the sweetest trips I have ever taken, but I just can't express it as I would love to. I had many sweet thoughts and meditations while sailing so smoothly and calmly on the water, and thinking of the Christian's experience in connection therewith and of the ship and the captain who guides and steers it wheresoever he will.

With much love and in the joys of a renewed hope, I am your little sister in sweet fellowship.

LOUISA A. EDWARDS.

P. S. I am at dear Brother Rowe's pleasant home, which is indeed a feast to me, to hear him speak of the glories of God and of his kingdom.

L. A. E.

704 Linwood Ave.

Elder P. D. Gold, beloved brother in Christ, if I am not deceived.

Its through and by the mercies of an all wise God that I am spared for some purpose unknown to me. He has been so merciful and kind to me all the days of my life. He has fed me when hungry and clothed me when needy and blessed me abundantly in many ways.

I feel poor in spirit, cast down, but not destroyed, for his everlasting arm is underneath. He has supported me in all my trials and enabled me to pass through many temptations. But he promised to be with me, my troubles to bless. What a source of comfort that was to me in my great distress.

While I was passing through this lonely valley of sorrow and humiliation I was made to trust in the Lord more firmly. But sometimes I become weary of my journey, my patience is threadbare, my heart faint. I beg for mercy and help from my Heavenly Father. I hope He hears my cries and supplications. Not my will, Oh Lord, but Thine be done for thou knowest best.

I desired the presence of the Lord day and night. I wanted the light of his countenance to guide my footsteps right.

Dear brother, the old year that has passed out was full of sorrowful events. But the Lord is merciful and provides means in many ways that we know not. I hope he will be with his little ones in the future and shield them from harm.

I hope he will in due season deliver my soul out of my distress. I have begged for deliverance as hard as a hungry child begs for bread. When these words of comfort would come with so much sweetness and consolation my heart was filled with praise and melody, "Peace and safety you shall find." So I live by hope.

Dear brother, I can't express my feelings as I wish, I have been so rebellious and hard hearted. I have promised to obey the Lord, if he required me to write I would try. If the impression is of him I have quenched the spirit, but he can accomplish his purpose.

These words often come to me: "If ye tarry *till better you will never come at all." Bear the cross and you shall wear the crown. This promise strengthened me when faint, "I will guide you safely on the way through day."

brother, in the midst of my trials of faith I hope the Lord bore me upon the wings of his love and caused my heavy heart to rejoice in praise and honor to his name for his goodness and mercy bestowed upon poor sinful worms of the dust.

My uncle died the fifth of December, my aunt the sixth of November. Of course I was very sad over all this and knew there would be a change for me. I have moved to my aunt's home and we are getting along fairly well.

I hope the Lord will abundantly bless you, both naturally and spiritually.

Please pray for me.

MELISSA BROOKS.

TODAY SHALT THOU BE WITH ME IN PARADISE. LUKE 23:43.

Was this a question that our Lord asked of the penitent thief? If so, it was vain for the poor thief only felt his need and saw that He who hung on the tree by him was the fountain of mercy, the King of glory, the glory for which he was hungering. He could not know where he should be as soon as his body was dead. No. It was no question. Our Lord emphatically declared to the thief that on that very day he should be with Him in Paradise. What glorious news to him, and how it filled him with joy. Nine

days after I received a hope I saw this thing while I was plowing in the field, and I have never thought of the crucifixion that I have not seen the joyful countenance of that thief as the glorious words of the blessed Redeemer were sealed in his poor, bleeding heart. Just now as I am writing this, the whole scene comes before me and as I stand side by side the brother of that thief, yes, even to be one with him, my own heart fills with joy and my eyes with tears, for I saw my dying Lord and felt in me by His assuring words, that I should live with Him. I felt the living stream of sovereign mercy flow into my very soul and that joy which is inexpressible and full of glory was mine, as I saw the streams of love and mercy poured out by my Lord on that poor, pleading man. What an assurance of faith he then felt no mortal tongue can ever tell, but in it the whole pathway to glory and immortality in the Paradise of God was open before him so that to him to die was but to live forever.

That poor mortal body could and did there go to sleep or die, but not so with that inner man, that new man, the Israel who then had prevailed, the prince who had power. No. No. He must on that very day enter into the Paradise of God. The waiting for the adoption was the body to be redeemed but that inner man must not wait, no, not another day. Not even for the third day, nor for the last of the forty, but then Today. That is the endearing word of the Saviour's promise.

But what about this? "Jesus saith unto her, touch me not, for I am not yet ascended to my Father, but go to my brethren and say unto them, I ascend unto my Father, and your Father, and to my God, and your God." John 20:17.

Are we to understand from this that

when our Lord was crucified and laid in the grave that He was separated from the Father? God forbid. He does not intend to so teach. All the time our Lord was here in the body He was just as fully in the unity of the Father as He was before the world began, or as He is this day. Hear Him, "And no man hath ascended up to heaven, but He that came down from heaven, even the Son of man which is in heaven." John 3:13. Do we not see the omnipresence of God in this? He was here in the body, yet He was in heaven with the Father. Just as there is no place where the Father is not even so there is no place where the Son is not, for, "I and my Father are one." Thus, in life or in death He was with the Father and in the Father. Yet the Father never died for it was only in the body as was that He died. He had ascended or was with the Father and the thief was with Him. Not the body of the thief, no, that must wait for the redemption as well as the rest of us.

He told our sister Mary that He had not ascended in the body as she then saw Him. That same body that she had seen and worshipped when he forgave her sins and cast out seven devils; the same feet that she had washed with tears and wiped with the hairs of her head, and which she had seen pierced with the nails, crucified and died, and which she expected to anoint on that very morning with the precious ointment that she had prepared; I say that very body now stood before her, and she knew Him, not yet ascended to the Father. That is what our Lord taught her. He didn't teach her that He had been separated from the Father. Thus we see that there is perfect harmony in His teaching on the cross and in that to Mary after His resurrection.

On the cross He said, "My God, my God, why hast thou forsaken me?"

There the body was left to die for our sins that we might be redeemed from death, but the God-head was withdrawn from the body. David felt this in some of his troubles and cried out in that same language. Thus we see the body united to the head and feeling the pains which he bore, and which he washed away. When that God-head withdrew from the body where was it? Could it be any where else than in the paradise of God? Where was the thief? The body going back to the dust but the spirit in paradise with the God-head. That is what our Lord told him, and the withdrawal of the God-head proves that He was able to make good His promise.

Enoch walked with God and he was not for the Lord took him. To where did He take him? To be sure to His paradise where He dwells.

He came in a whirlwind and took Elijah up in a chariot of fire. To where did He take him? To be sure to the paradise of God.

Moses died on a certain mountain and the devil disputed for the body, but the Lord buried him. Where is Moses? To be sure his body is where the Lord put it, but after that Peter, James and John saw Moses and Elijah with Christ in glory. Then Moses was in glory when our Lord was manifested there in the transfiguration. Moses' body is waiting the adoption, the redemption, but he is in glory and has already appeared there. This appears to have been the faith that kept Stephen firmly to the end, for when he was being stoned to death he called upon God and said, "Lord Jesus, receive my spirit!" Where was the Lord Jesus? Let Him answer, "Behold, I see the heavens opened, and the Son of man standing on the right hand of God." Acts, 7:56. Does that locate it? Does that tell us the very place into which Stephen's faith enabled him to ask for a home? Bless

the Lord, oh my soul, and all that is in me bless His holy name, for I will not have to wait till the redemption of the body to enter fully into His paradise.

David appeared to have had this same faith, "Into thine hand I commit my spirit; Thou hast redeemed me, O Lord God of truth."** Psalms, 31:5.

These scriptures teach the full assurance that when this body dies we shall surely enter at once into the paradise of our Lord and the body into the grave to return to the dust according to the word of the Lord until the time appointed by Him for our bodies to be raised like unto His glorious body, which day He alone knoweth.

The next thing for us to notice is paradise. Where is it? What is it?

I believe that we will put Paul on the stand. I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell, or whether out of the body, I cannot tell; God knoweth;) such an one caught up to the third heaven." 2nd Cor. 12:2. "How he was caught up into paradise and heard unspeakable words, which it is not lawful for a man to utter." Verse 4. Is Paul a good witness? Then he has decided the matter. Paradise is the third heaven where the Lord dwells in all fulness of His glory. That is the full meaning of the word paradise. That is the place where the spirits of the saints go immediately after the death of the body and the place where the glorified body shall go after the resurrection. There the Tree of Life now is and those who overcome in this faith will the Lord give to eat of that Tree in the midst of the paradise of God. Rev. 2:7.

Then the promise to the thief was that on that very day in which he was crucified he should go happily into the presence of the eternal God in all the glory of His eternal kingdom.

That is the hope in which I am liv-

ing and the faith which makes my poor burdened and tried heart so rejoice that I have a great longing for the promised end. With this end in faith's view there is not a day, a week, a month, a year, nor any space of time between the child of hope and the Father in whom that hope is.

Martha believed that her brother should rise again in the resurrection at the last day. Oh how far away! How glorious the news, "I am the resurrection and the life!"

Brethren, go on serving the Lord for the day is nigh when we shall enter into that perpetual rest.

On the Isle of Patmos John saw visions of angels, the four and twenty elders, &c. Were these not the glorified spirits of the saints who had died and whose bodies were in the grave? No one could say that they were created angels for one of them said, "I am thy fellowservant, of thy brethren the prophets." Surely they were angels of God but waiting for the final resurrection of the bodies.

In this blessed hope I am your brother,

L. H. HARDY.

Lola, Va., July 29, 1907.

Mr. P. D. Gold, Dear Sir:—I enclose P. O. order for \$1.50 to renew my subscription to the Landmark another year. It has been a source of much comfort to me as it is all the preaching I hear. I hope you may be spared a long time yet to publish such a comforting paper, for I reckon that there are many that love to read the Landmark to hear from the Lord's people, and that are like I am, live so far off they hardly ever see any of them or hear them preach. I like to read the letters. They are beautiful letters, and some of them suit me exactly. I enjoy reading the editorials. I have heard you preach and you write like you preach. I would like to go

to the Association at Strawberry, but I know I can't go. I cannot leave mother to stay long. She is going on 88 and has spells something like the colic.

I hope you are all well and hope you will have a nice time at all the Associations you attend.

Written by a loving friend to the Primitive Baptists.

MRS. D. R. NEAL.

Lola, Va.

NOTICE.

I wish to say that I am still collecting material for proposed book—Biographical History of Primitive Baptist Ministers of the U. S. Have collected about 300 sketches. Please assist me in this work. If a minister, send sketch of your life, and ask other ministers to do so. If not a minister, send sketches of living ministers or obituaries of deceased ones of your acquaintance. If only a few lines about the life, labors in ministry, age, etc.; that will do, but give us as much information as possible. I will re-arrange for publication. Clip from papers sketches and obituaries and send me. Moderators, clerks of Associations, and editors, please assist by sending your sketches, minutes of Associations, publishing this notice, etc. I want to make the work useful, interesting, and reasonably correct.

R. H. PITTMAN,

Luray, Va.

P. S.—Please send photos, when possible.

Tabor, N. C., Sept. 10, 1907.

The next 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 1st Sunday in November, 1907. Simpson Creek church is six miles East of Sanford, S. C., on the W. & C. R. R. All visitors will be met at Sanford and conveyed to and from the Association.

C. W. BROWN,

Clerk.

ZION'S LANDMARK

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

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

"Remove not the Ancient Landmark which thy Fathers have set."

VOLUME XL. - - - No 21.

WILSON, N. C., SEPT. 15, 1907.

Entered at the Post Office at Wilson, N. C.,
as Second-class matter.

EDITORIAL.

BREVITY. SOBRIETY.

Preachers are teachers of good things if they are gospel preachers. Paul says to Timothy, let no man despise thee. The most perfect models of preaching are recorded in the bible. First of all is Jesus and his manner of teaching. He offered no apologies or excuses. He spoke directly to and of the matter to be declared, and used no unnecessary words, no repetition, nothing not connected with or bearing on the subject considered.

Paul is a noted example of preachers. He was a man of great reasoning and profound ability. His sermons or discourses reported are models of eloquence. Peter who was a man ignorant and unlearned offers no excuse or apology, nor does he deal in unnecessary matter, nor repeat, nor utter a single word that could give offense. When he has delivered his message he stops. He does not say I will stop soon, but still holds on and wearies his hearers. In the models given of preachers and preaching which we should consider we behold no trifling, no seeking to provoke laughter, or cause merriment, no waste of time, no sing-song style to get people to shouting or crying, but a solemn, direct, earnest manner of speaking to expound the way of God more perfectly, to declare the meaning of his

word, to tell people how they should behave themselves, to declare all the counsel of God.

When preachers use no foolishness in their preaching, and no waste of time or words, but come directly to declare what God has weighted their minds with, and when they have done this set down, then people will feel that they are worth hearing, and will be glad to hear them, and will hold them in high esteem for the work's sake.

When one is very tedious and uses many words or vain repetitions, and does not say much, but speaks a great while, people will become wearied with such a man, and they do not wish to hear such a man again. Preachers should study to give none offence to Jew, nor Gentile, nor to the church of God. A true preacher preaches Jesus Christ and him crucified, and that will edify God's people and he will be useful to the cause of truth.

P. D. G.

A lady friend requests my view of Phil. 4:3, "And I entreat thee also, true yokefellow, help those women which labored with me in the gospel, with clement also, and with other my fellow-laborers, whose names are in the book of life." In this affectionate, gentle and tender epistle there are personal references. In chapter 4:2 there is a special appeal to Euodias and Syntyche, two members of this church, in which Paul beseeches them to be of the same mind in the Lord. It is only in the Lord that two men nor any other number, whether large or small, can have the same mind unless it is in the Lord.

When men are at strife they have not the mind of the Lord. For it was said of Jesus he should not strive. It have the mind of Jesus to dwell in peace and love.

How bad when two sisters, or two brothers, or any number of them get in strife and confusion and walk in the flesh. It is easy and natural for people to ill treat each other especially if they are wrong. The Lord Jesus said as ye would that men should do to you do ye even so to them. For this is the law and the prophets, that is the law is fulfilled in this—thou shalt love thy neighbor as thyself.

I entreat thee also true yoke fellow help those women which labored with me in the gospel. Were these sisters preachers? We say not, because there is not only no example in the new testament of a woman being a preacher but Paul says, I suffer not a woman to teach nor to usurp authority. However there is help that sisters may render in many ways—by word and deed, by example, by ministering to such as are in need, by encouraging the feeble, by prayer and supplication.

Nor should such as help be forgotten. Paul intreats his true yoke fellow to help such women as have ministered and helped himself and other fellow laborers whose names are in the book of life. Nothing we can do can put one in the book of life, nor enter our own names there, but it is a pleasure to minister to those whose names are already there for we love them as members of the body of Christ. It is not by any direct revelation that we know that one's name is in the book of life. But if the spirit of Christ is shown in one this is a living epistle known and read of all men. Good fruit is the best proof of a good tree. Where we see the marks of the Lord Jesus in one we know that such an one is beloved of the Lord, and that the Lord has set his mark upon him, and his name is enrolled among the family of God. P. D. G.

THE TWO COVENANTS.

The bible sets forth two covenants. One is called the covenant of works,

the other the covenant of grace. The two are so distinct that if salvation is by one it cannot be by the other. If it is works it is no more by grace; if it is of grace it is no more by works.

The covenant of works requires perfect obedience by the creature to the law that came by Moses to the Adam man who transgressed in the garden of Eden, and by whose sin death passed upon all men.

After this the law came by Moses to show men that they are sinners—not to give them an opportunity to recover themselves out of a state of death, but to convince them that a holy and spiritual law cannot be fulfilled nor satisfied by a carnal or natural man. Men think if God gives a law man is able to fulfill it, and attain to its righteousness by his works.

When the spiritual, holy nature of the law of sin and death is shown to a quickened sinner then he is brought in guilty or convicted of sin, and acknowledges the justice of God in his condemnation. The great lesson man learns under the law of sin and death is his inability to fulfill a holy law because he is carnal or vile and is sold under sin. This prepares him to receive salvation as the gift of God through Jesus Christ the second Adam the quickening spirit, the Lord from heaven. What the law could not do in that it was weak through the flesh God in sending his Son in the likeness of sinful flesh and for sin condemned sin in the flesh, that the righteousness of the law might be fulfilled in us who walk not after the flesh but after the spirit. Hence the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death.

Jesus was made of a woman, made under the law to redeem them that were under the law. For when a man feels that he is under the law he feels that he is under its curse. For cursed is every one that continueth not in all

things written in the book of the law to do them. The Redeemer comes in the flesh because by man had come death therefore by man comes the resurrection.

Jesus declared he had not come to destroy the law or the prophets, but had come to fulfill them—that not a jot or tittle of the law should fail until all be fulfilled. He therefore is the righteousness of God by faith. For by him (Jesus) all that believe are justified from all things from which we could not be justified by the law of Moses. It is not by or through the law of Moses that any one is justified—but it is from the law of Moses we are justified. That being dead wherein we were held we are now creatures in Christ Jesus. Without Jesus we can do nothing. He is the head or life of the church of God. We are created in Christ Jesus unto good works which God ordained that we should walk in them. For the law came by Moses, but grace and truth came by Jesus Christ, and of his fulness have all we received grace for grace. Then by grace are we saved through faith and that not of ourselves. It is the gift of God—not of works. Our standing then is complete in Jesus. He is our life, made of God unto us wisdom and righteousness and sanctification and redemption. Hence our glorying is in the Lord. This is the life of faith—not of works, for we are his workmanship. Will not this stand? If God be for us who can be against us? It is God that justifies. Who can condemn? It is Christ that died, yea, rather is risen, who is even at the right hand of God to make intercession for us. In the covenant of grace God remembers the sins and iniquities of his people no more. Jesus has made an end of sin, and has brought in everlasting righteousness.

Moses was a wonderful lawgiver. God gave him the law. He spake

law all the time. He was no quibbling lawyer but a righteous lawgiver. Jesus honored him and fulfilled all the law that came by Moses. Jesus is our righteousness and we are complete in him, and the law is honored in him.

P. D. G.

OBITUARIES.

CAMMEL E. ROBERTSON.

Cammel E. Robertson, daughter of Mat. and Barbre Long, was born September 29, 1852, was married to Moses Robertson on May 15, 1876, and died April 24, 1907.

She was born in Person county. . . C., where she lived until about six years ago, when she moved to South Boston, Va.

She joined the church at Stories Creek in June, 1896.

It was her request for Elder Albert Blalock to preach her funeral at Stories Creek if he was able. She also requested her children to have a simple dinner, (not a fine dinner) that day, and to spread it on the ground. She wanted the preacher to take dinner with them in this way.

She had been sick 3 years and was not able to do house work, and had been confined to her bed seven months. Her disease was cattarrh and cancer. She had cattarrh in the head and stomach and three cancers of the bowels.

She was blessed with eleven children, six girls and five boys, and five grand-children.

She leaves a husband and six living children to mourn her death. She was a faithful wife and a good mother.

The following are three songs she wanted sang at her funeral:

"The day is passed and gone; Come my dear friends and mourn with me; and The time is swiftly rolling on."

She was sick a long time, but did not forget her church. She so often talked about it, wishing she could hear preaching. She dreamed of her brothers and sisters, and Elder Blalock coming to see her, and was so much rejoiced in her dreams. She would ask her children to do better. She asked me to write to her people and tell them to

come to see her. Some didn't come and she said she hoped to meet them in a better world.

Safe in the arms of Jesus,
Safe on his gentle breast,
There by his love o'er shadowed,
Sweetly my soul shall rest.

And God shall wipe away all tears,
And from their eyes, and there shall be
No more death nor sorrow, nor crying,
Neither shall there be any more pain.

MARY ERIGGS,
CORA BOOSE.

EDWARD R. SCEARCE AND DAUGHTER.

Dear Brother Gold:—While it is sad, indeed, I send to you for publication the death of my dear sister and loving father. Sister America, aged forty, was married to George Beggerley, December 21st, 1904, and departed this life October 9th, 1906. Her infant babe was born dead, and preceded her to the grave three weeks. America was a loving character, yet never made any open profession, was always an humble, quiet and obedient child. She believed in the Primitive Baptists. She left a heart-stricken husband (who was kind and true to her during her sickness,) step-son, father, mother, three brothers, six sisters and a host of relatives and friends to mourn her demise. Papa was never well after America was buried. He was born August 21, 1829, and died December 6, 1906, aged 77 years. He had been afflicted for twelve years, never spent many well hours. His disease was complicated, heart and lung trouble and brights disease. He had worked and raised ten children to be grown and all married. America being the first one to depart, which was not quite two months prior to his death. He leaves a sad and aged wife, nine children, fifty-seven grand children, and seven great grand children and numerous friends who will miss him. He was truthful and upright with his fellowman. If he or America had an enemy I am not aware of it. He served in the war awhile. He was not a member of any church militant. He often spoke of

going home, said he believed he would be better off. A day or two before he died he said he was going home in a day or two to stay there. He told myself and husband not to gone home till he went. We stayed with him most of the time while he was so bad. He was delirous a week or more before the end came. I can only say weep not dear mother and loved ones, for I truly believe they are both at rest in the sweet beyond with our heavenly Father. He is the omnipotent God; he can all our sorrows heal. His ways are far above ours. He speaks and it is done, commands and it stands fast.

Their forms were sweet to behold. They were both buried at the family burying ground at his home.

Dear father and sister both at rest,
In that eternal shore;
Where all the chosen ones are blest,
To suffer death no more.

Written by his devoted daughter,
LAURA POWELL.

Whitmell, Va.

I. J. CARTER.

Dear Mr. Gold, It is with a sad heart I make an attempt to write the obituary of my dear old grand father, I. J. Carter.

I know I cannot do the subject justice.

He was born April 30th, 1830, and died March the 16th, 1907, making his stay on earth 76 years, 11 months and 16 days.

He was married in 1878 to Susan L. Taylor. They lived happy together until March 9th, 1903, when the good Lord saw fit to

Nto them were born 6 children, 2 of take her to her resting place. whom survive them.

He was a member of the Primitive Baptist church and attended often as convenient, being 20 miles from any church. He joined the church in 1881 at Elizabeth church in Cumberland county, and was baptized at Garretts Eddy, Cumberland county, by Elder James Wilson.

He would attend the Little River Associa-

tion every year and seemed to enjoy them, oh, so much.

But his seat will be vacant forever more in this world.

But I hope he has a more glorious seat in Heaven; and I hope if it be the Lord's will, we will all meet him in Heaven.

He died in full faith.

May all the brethren and sisters pray for us.

Written by his loving grand-daughter,
MARY C. STEWART.

Manchester, N. C.

CONSTITUTION OF A CHURCH.

Elder P. D. Gold, Dear Brother: Please publish in the Landmark that on the 14th day of March, 1907, there was held a meeting at the McLure School house for the purpose of organizing a church. After preaching by Elder J. F. Mills, a presbytery was formed by Elders J. E. Williams and J. F. Mills. Elder J. E. Williams was chosen Moderator and Aaron Furr, Clerk. Then called for the letters of those wishing to constitute the church, whereupon Brother Geo. M. Tucker, of Meadow Creek church, and brethren and sisters from Bear Creek church, to wit: Wilson Almond, W. H. Hatley, Martha Hatley, Rhoda Hatley, Rhoda Lambert, Susan Almond, Ella Almond handed in their letters. Being examined by the presbytery they were found to be sound in the faith and were constituted a church, to be known as Running Creek, about midway between Bear Creek and Meadow Creek and wish traveling preachers to stop and preach for them. After calling Elder J. E. Williams to serve them as pastor, and electing Brother G. M. Tucker, Clerk and Wilson Almond, W. H. Hatley and G. M. Tucker, Trustees, we then adjourned.

J. E. WILLIAMS, MOD.

Aaron FURR, Clerk.

Those coming to the White Oak Association by Newbern will be met with boat at Jacksonville, Friday noon, and con-

veyed to Association. Those coming by Wilmington will be met at Dizon on Friday. Remember the day, Oct. 18th. A general invitation is extended to all lovers of truth.

B. J. POLLARD,
Clerk.

APPOINTMENTS.

Elder A. G. Morton expects to be with Elder Lundy the 5th Sunday in Sept. to aid in the constitution of a church at Wadesboro, N. C.

W. R. HELMS.

- Union Grove, Sept. 19.
- Watson, 20.
- Pleasant Grove, 21.
- Jerusalem, 22.
- Wadesboro, 23.
- Lawyers Springs, 24.
- High Bridge, 25.
- Smiths, S. H., 26.
- Liberty, 27.
- Conveyance needed.

W. T. BROADWAY.

- Lexington, Sept. 16.
- Thomasville, 17.
- High Point, 18 at 12 o'clock.
- Randleman, at night.
- Worthville, 19, at night. Friend D. Hilliard will please arrange the place of preaching.
- Rock Hill, 20.
- Calicutts, 21.
- Big Lick, 22, Funeral brother Thomas Lucas' son.
- Flat Creek, 23.
- Mountain Creek, 24.
- Freedom, 25.
- Howard Chapel, 26.
- Jerusalem, 27.
- Pleasant Grove, 28.
- Lawyer's Springs, 29.
- Union Grove, 30.
- High Hill, Oct. 1.
- Watson, 2.
- Browns Stand, 3.
- Crooked Creek, 4.
- Thence to the Bear Creek Association.

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Meadow Creek, Oct. 8.
 Bear Creek, 9.
 Running Creek, 10.
 At Concord at night.
 Salisbury, 11, at night.
 White Oak Springs, 16.
 Suggs Creek, 17.
 Pleasant Hill, 18.
 Calicut, 19 and 20, funeral of Sister
 Calcicutts' granddaughter.
 Rock Hill, 21.
 New Shepherd, 22.
 Old Union, 23.
 Pearce Chapel, 24.

ABBOTTS CREEK ASSOCIATION.

This Association met in the town of High Point. I have been at Associations in town, and near town, and remote from towns. I do not think I ever visited one graced with better behaviour than this one was. Country people think town people are proud. I wish some of our country people had some nicer manners than some of them show.

At some of the Associations in the country there was much talking and laughing during preaching. But at the Abbots Creek there were thousands of people present behaving well and listening to preaching. There is too much going to Associations for the loaves and fishes. If our friends would take about one fourth of what they do, and not spread tables to eat as they do, and not offer the inducements they do in fine meats, cakes, pies, &c, there would perhaps be fewer people attending for a picnic, and those that attend would behave better.

A prominent citizen of High Point remarked that many of the assemblage at that Association are children of Quakers and Primitive Baptists, each of which is an industrious race attending to their own business, and do not want to visit places that tolerate bad conduct.

We commend people that behave as well as they did.

P. D. G.

P. W. WILLARD.

Wilson, Monday after the 5th Sunday in September.
 Falls, Tuesday.
 Tarboro, Wednesday.
 Flat Swamp, Thursday.
 Skewarkey, Friday.
 Thence to the Kehekee Association.

The next session of the Skewarkey Union will be held at Spring Green, Martin Co., Friday, Saturday and fifth Sunday in September. All visitors will be met at Everetts, Friday evening. Done by request of the brethren. L. S. GRIMES, Clerk.

Hillsville, Va., R. 3, Box 45, Aug 26, 1907.

Elder P. D. Gold, Dear Brother:—My letter in the Landmark August 15, page 438, column second, bottom lines should say: Peter Smith married Martha Hancock and they were my grandparents.

Respectfully,

W. J. WEBB.

The next session of the Dutchville Union is appointed to be held with Mount Lebanon church, ten miles north of Durham, on Saturday and 5th Sunday in September, 1907. A cordial invitation is extended to all lovers of truth. G. C. FARTHING, Clerk.

Elder J. A. Monsees' postoffice address is changed from Linwood, N. C., to Macon, Ga., Route 3.

P. W. WILLIARD.

Great Swamp, Tuesday after the 1st Sunday in Oct.
 Tysons, Wednesday.
 Old Sparta, Thursday.
 Lower Town Creek, Friday.
 Thence to Contentnea Association.

J. J. BECK.

Camp Branch, Monday after the 2nd Sunday in Oct.
 Town Creek, Tuesday.
 Republican, Wednesday.

Little Creek, Thursday.

Bell View, Friday.

Roanoke, Saturday and 3rd Sunday.

Black Rock, Monday. (Stop at Wirt's depot.

Cross Roads, Tuesday.

Bethel, Wednesday.

Chapel, Thursday.

Fairfield, Friday.

Conveyance needed off R. R.

The next session of the Skewarkey Union scciation will be held with the church at White Oak, Wilson county, N. C., Friday, Saturday and 4th Sunday in Oct.

Visitors by rail will be met at Wilson on Thursday at 3 p. m. If any should wish to come down on the New Road they will write brother Jesse Moore at Stamtonsburg, and he will meet them at that place, or write H. S. Ward at Speights Bridge, and he will meet them at Walstons.

H. S. WARD, Clerk.

September 3, 1907.

Brother Gold: Those coming from the East to the Kehukee Association will be met at Jamesville, Friday at 4 p. m.

W. H. DANIEL.

A Union meeting is appointed to be held with the church at Abbots Creek, the 5th Sunday in September and the usual number of days before.

S. H. DURAND.

Conoho, Tuesday, October 1st.

Spring Green, Wednesday.

Flat Swamp, Thursday.

Skewarkey, Friday.

Thence to Kehukee Association.

Wilson, Tuesday after.

Raleigh at night.

Durham, Wednesday.

Greensboro, at night.

Winston-Salem, Thursday.

Reidsville, Friday.

Some one meet him on night train from Norfolk on Monday.

L. H. HARDY.

Richmond or Manchester, Va., as the brethren may arrange on Saturday night and 5th Sunday, morning and night, in September.

Monday p. m., Hopeland. Elder Moore will arrange the hour.

Falls, Tuesday.

Tarboro, Wednesday.

Old Sparta, Thursday.

Conoeto, Friday.

Thence to Kehukee Association.

Skewarky, Tuesday.

Spring Green, Wednesday.

Robersonville, at night.

Flat Swamp, Thursday.

Mill Branch, Friday.

Elm City, at night.

Thence to Contentnea Association.

Aycock's, Tuesday.

Fremont, at night.

Memorial, Wednesday.

Nahunta, Thursday.

Goldsboro, at night.

Thence to White Oak Association.

Yopp's, Tuesday.

Stump Sound, Wednesday.

Wilson, Thursday night.

Thence to Black Creek Association.

Meadow, Monday.

Mewborns, Tuesday.

LaGrange, at night.

Kinston, Wednesday night.

H. TAYLOR AND J. A. SHAW.

Bethsaida, Monday after the 4th Sunday in September.

Hannahs Creek, Tuesday.

Clement, Wednesday.

Little Creek, Thursday

Thence to Little River Association.

Then J. E. Adams accompany them to Keheekee Association.

Salem, Monday after the 5th Sunday in September.

School house near Brother Hatcher's at 5 p. m.

Beaulah, Tuesday.

Upper Black Creek, Wednesday.

Wilson, at night.
 Tarboro, Thursday.
 Bear Grass, Friday.
 Thence to Kekukee Association.
 Some one meet us at Everett's
 Thursday evening.
 Great Swamp Tuesday after.
 Flat Swamp, Wednesday.
 Conoeto, Thursday.
 Sparta, Friday.
 Thence to Contentnea Association.
 They will need conveyance when off
 from railroad.

W. M. MONSEES.

Toms Creek, Saturday and 4th Sunday
 in September.
 Rock Hill, Monday.
 Suggs Creek, Tuesday.
 White Oak Springs, Wednesday.
 Mrs. Reuben Deatons, Thursday.
 Jerusalem, Friday.
 Wadesboro, Saturday and 5th Sunday.

GILLIAMS ACADEMY FOR BOTH SEXES.

Good opportunities for preparing for College and business training will be given. An extra effort in the line of instrumental and vocal music—Teachers competent and up-to-date. Providence permitting, the 31st session will open October 22nd, and continue twenty-two weeks, five and one half months.

Beautiful and healthful location, away from temptations found in towns and cities. Buildings are creditable and well furnished.

Musical instruments good, good water, mails daily, except Sunday. Terms moderate.

The Principal appeals especially to HIS DENOMINATION, the PRIMITIVE BAPTISTS, for their patronage, and kindly solicits patronage in general. Pupils will be met at Burlington and Reidsville, N. C., on the 21st of October, 1907, and conveyed gratis.

For circulars and testimonials address
 J. W. GILLIAM, Prin.
 Altamahaw, N. C., R. F. D. No. 1.

PRICE REDUCED.

The price of Durand and Lester's Hymn and Tune Book is reduced to \$6 per dozen, sent at expense of the purchaser, and at 70 cents for single book, sent by mail postpaid.

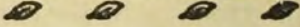
Send all orders to Silas H. Durand, Southampton, Bucks County, Pa., stating the kind of notes desired—round or shape.

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and external tumors
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with these troubles will
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— — —

**Elder L. H. HARDY
REIDSVILLE, N. C.**

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ZION'S LANDMARK.

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NO. 22.



P. D. GOLD, EDITOR, WILSON, N. C.

P. G. LESTER, ASSOCIATE EDITOR, FLOYD, VA

PRICE, \$1.50 PER YEAR.

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W. G. Griffin

1908

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 the 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, 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.

SUBSCRIPTION PRICE OF ZION'S LANDMARK.

The Price of Zion's Landmark is \$1.50 per year for less than clubs of ten.

Clubs of ten or more can have the Landmark at one dollar each for cash in advance.

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

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 the 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 postoffices 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.

SPIRITUAL SICKNESS AND HEALTH.

A Sermon Preached at Oakham, June 22nd, 1845, by J. C. Philpot.

"Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth."—
3 John 2.

This Epistle differs from most of the other Epistles of the New Testament in being written to an individual, to "the well-beloved Gaius," of whom we read elsewhere, "Gaius mine host, and of the whole church, saluteth you." (Rom. 16:23.) This Gaius appears to have been a man of a very enlarged heart towards the children of God; for he was not satisfied with being the host of Paul and entertaining him kindly, but his house and heart were both large enough to entertain the whole church of God at Corinth. To this open-hearted and affectionate Gaius, John the apostle addresses his third Epistle. "The elder unto the well beloved Gaius, whom I love in the truth." There was a difference in the form of the letters among the ancients compared with that observed by ourselves. Their custom was not as ours to put the name of the writer at the end of the epistle; but they placed his name at the beginning, and next in order the name of the person to whom it was addressed. We have an instance of this in the Acts of the Apostles, where we have an original letter pre-

served which Claudius Lysias sent to Felix. He commences thus, "Claudius Lysias unto the most excellent governor Felix sendeth greeting." Acts 23:26. This was the form of letter customary among the ancients. "Claudius Lysias" was the writer; he puts therefore his own name first. "The most excellent Governor Felix" was the person to whom the letter was sent; his name comes next. But besides this, it was the usual custom to add at the beginning a friendly greeting, the writer wishing his correspondent health; what we should call something complimentary. We find the apostle Paul following the prevailing custom in all his Epistles. He first puts his own name, and next that of the church or person to whom he wrote, and then offers prayer to God that He would bless them with mercy, grace, and truth. It was the custom, then, at the beginning of the letter to offer some short desire for the health of the correspondent, that being the greatest temporal blessing the writer could desire for his friend. We find the apostle John following this custom. And being a spiritual man, and writing to a spiritual friend a spiritual letter, he gives the usual salutation a spiritual turn. He does not write as a carnal writer would do, "The elder unto the well-beloved Gaius health," which was the usual form, but he gives this desire for his health a spiritual turn. "Beloved, I wish above all things that thou mayest prosper and be in

health, even as thy soul prospereth." It is as though he would say, "I wish thee temporal health, if it be the Lord's will, but far more I wish thee spiritual health. I wish thy circumstances to prosper, and thy body to be in health as far as God sees fit to bestow; but only so far as is consistent with the health of thy soul. I wish it even as thy soul prospereth;" as though he should say, "I cannot wish thee temporal prosperity if it be not good for thy spiritual welfare. But if thy soul prosper and be in health, with this, then, I can wish thee temporal prosperity and bodily health."

In looking, then, at the text this morning, I shall endeavor to show what soul prosperity is. But as we often see things more plainly by viewing their opposites, I shall, with God's blessing

I. First, describe what soul sickness is. And in describing soul sickness, endeavor to show the symptoms, the causes, and the cure of that sickness.

II. And then, secondly, if the Lord enable, show what spiritual health is, and what are its symptoms and causes.

Then if the Lord apply the word with power and bring it into our consciences, those may be enabled to see their condition who are in a state of sickness, and who are in a state of health. But before I enter into the subject, it will be right to promise a few remarks, that my meaning may not be misunderstood. There are always persons glad to fix upon everything that may feed their criticism. I shall therefore endeavor to lay down a few points by way of explanation, and to obviate all misconceptions of my meaning in speaking of soul sickness and soul health.

First, then, we must bear in mind that man, as a fallen sinner, is in a state of sickness and disease. The Holy Spirit has given us a picture of this when He says that "the whole head is

sick, and the whole heart faint. From the sole of the foot even unto the head, there is no soundness in it; but wounds and bruises and putrefying sores." (Is. 1, 5-6.)

Secondly, when the Lord would make a man whole, He does not do so by restoring the soul to its original state of health. Adam had a healthy soul in Paradise, but it was a health of nature, not of grace. Soul and body were alike perfectly healthy, because free from all defect; healthy, as having come pure and innocent out of the hands of the Creator. But when Adam fell, disease entered into his soul at the same moment that sickness entered into his body. Death spiritual seized his soul, and the seed of death temporal were planted in his body. Thus soul and body became alike subject to, and under the power of, disease.

Thirdly, when the Lord would communicate health to the soul, He does it by breathing into it a new nature, thereby implanting a divine principle, which is pure and spiritual, heavenly and holy, and which therefore is perfectly healthy, and entirely free from the least taint of disease. And yet the old nature still continues corrupt as before.

Fourthly, I would observe that the soul in experience is sickly or healthy just in proportion as the corruptions of our fallen nature are over grace, or as the grace that is in the new nature prevails over corruption. When corruption prevails in the soul, it is sickly; when grace prevails in the soul, it is healthy. I have given these explanations, that you may not misunderstand my meaning.

1. But I will now go on to show some of the symptoms, and causes, and the cure of soul sickness.

When the Lord begins a work of grace upon the heart, and thus implants a principle of divine health, He teaches us, painfully to feel that we are

by nature corrupt before Him. The very health which the Lord communicates to the soul by implanting in it a new nature and divine principle, makes us feel that we are sick. Yet perhaps the soul is never so lively, so active, so vigorous, as when life is first communicated. What zeal! what earnestness! what prayerfulness! what deadness to the world! what strong cries! what longing desires, vehement hungerings, ardent thirstings are there in a new-born soul, the principle of life within so vigorous and active! But usually after a time, in the experience of God's people, they find that this vigor, this activity, and this zeal sensibly decline. They lose their zeal, their earnestness, their comforts, and their enjoyments; and the old corrupt nature seems once more to exert its power. Then the soul comes feelingly sick, and the revival of sin seems to cast its sickly shadow over the whole of a man's spirit.

But what are the symptoms of soul sickness? 1. One is coldness, deadness, hardness, a want of life and feeling in the soul, so different from the zeal and activity that it once experienced. What a prevailing complaint among the people of God is their deadness, coldness, hardness, want of feeling in the things of God! And this attended with a sense of complete inability to raise themselves out of this dead, unfeeling state! They seem as if they had been struck with palsy, a withering, paralyzing stroke, which prevents them from lifting up their hands in prayer, from looking unto Jesus, from walking and talking with Him as in times past.

2. Carnality and worldly-mindedness is another symptom of the soul being sick. It is a strange thing, but so it is, that when the soul is sick in the things of God, then is the time for the carnal mind, so to speak, to be in health. The more weak and enfeebled the new nature is, the more active and vigorous is the old; and the more weak and en-

feebled the old man, the more active and vigorous is the new. It is a symptom, then, of soul sickness when the carnal heart is grasping after the things of time and sense. When covetousness and pride, worldly-mindedness, levity, frivolity, and thoughtfulness take such strong possession of a man's heart that he seems to have scarcely any desire whatever after the things of God, he may indeed be said to be sick.

3. Another symptom is prayerfulness. When the Lord begins a work of grace in the soul, He usually communicates a spirit of grace and of supplications. How prayerful a new-born soul is! What desires are then felt! what longings after manifested mercy! what hungerings and thirstings after righteousness! what power is felt in the heart to pour out its wants before the mercy-seat! Then the soul is healthy. But when prayer becomes a burden, and the heart is utterly unable to raise itself up from earth to heaven, when all spiritual desires seem to fade and languish away; when no hungerings and thirstings, no ardent desires, no pantings after the sweet manifestations of mercy are felt within, then indeed it is a symptom that sickness is spreading over the soul.

4. To find the Word of God without savour, sweetness and power is another symptom of the soul being sickly. When instead of taking down the Bible and reading it with sweetness and pleasure we let the dust gather over it, and even allow the spider to spin its web over the cover, oh! that is a sad symptom of the soul being in a sickly state. So when in coming to chapel the body is rather dragged there as a custom than from any real longing that the Lord would bless the word with power to the soul, that is a symptom of the soul's being in a sickly state. When instead of crying to the Lord that He be our life within there is sleepiness and indiffer-

ence, so that we can sit asleep under the word, and have no more care whether it comes into our heart with power, or whether it passes us by altogether—that is indeed a symptom of a sickly state of soul.

5. When we feel no affection to the people of God, when we do not desire their company, when we would rather go out of their way than meet them when our hearts are not knit to them in the bonds of tenderness and love, when we spy out their faults instead of covering their infirmities with a mantle of love—that is another symptom of a sickly state of soul. When backbiting and slander prevail, and we feel a devilish pleasure in feasting on the infirmities and failings of God's dear children, O, that is a sad sign of the soul having backslidden from God, and being in a sickly state.

6. When we can substitute the letter for the power, and the form for the Spirit, being satisfied with a name to live—that is another symptom of the soul being sickly.

7. When we can be satisfied, whether we have the Lord's presence or not; when we can go for days, weeks, and months without an intimation, one word, one whisper, one token of love; when we can be easy in the Lord's absence as if He had never made His presence known—this is another symptom of a sickly state.

8. When the ordinances of God's house are despised and we see no beauty or sweetness in them, when we are glad to shun them and get away from them and even dislike the company of God's people because we see them spiritual and heavenly-minded, that is another symptom of being sickly in soul.

9. When instead of loving those who have most of God's fear in their heart, we rather cleave to professors, and to those who have not a clear and gracious experience—that is another symptom.

10. When earthly things are pursued and heavenly things neglected; when the world rises in the estimation, and Jesus and his blood and righteousness sink; when we can be comfortable with carnal people, and take an interest in the carnality of children and relations, and really feel more happy with them than with broken-hearted contrite people of God; when we can talk more about the shop, the farm, and the business than the real teachings of God the Spirit in the soul—that is another symptom of the soul being in a sickly state.

These, then, are a few of the symptoms of soul sickness. Are there no such sickly ones here, no such diseased souls who feel certain in their minds that you are in that state I have been describing, you are in a sickly, diseased state, and you know it too, if you are a child of God. Your conscience bears witness to it, and you sometimes cry out, "Oh that I were as in months past, as in the days when God preserved me; when His candle shone upon my head, and when by His light I walked through darkness!" (Job 29: 2-3.) "I would rather," say you, "be in trouble than in this dead, lukewarm state. I read of the Laodicean church, of which the Lord said, 'So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.' Am I a Laodicean, a deceived character, an empty professor, I who have been slaying and hacking at professors! What! am I to come to the same spot; as careless, unfeeling, dead, and stupid as they? Oh, what is the matter with my soul? Put forth Thy hand and work in me, Lord. Let me rather go through a thousand hells than be deceived at last. Let me have stripe upon stripe, rod upon rod, affliction upon affliction, though my coward heart shrinks from them, rather than be at ease in Zion."

But what are the causes?

1. Want of exercise in temporal pros-

perity, ease in worldly circumstances, is one grand source of the soul being sickly. When things are against us in providence, when the body is afflicted, when worldly circumstances are straitened, and the mind is troubled and exercised about it, the soul then is often in its most flourishing state. It resembles the two buckets of a well. When the bucket of temporal prosperity is sinking, then often the bucket of spiritual prosperity is rising; and when the bucket of temporal prosperity is rising, then too often the bucket of spiritual prosperity is sinking. We need not, therefore, wish to have health and strength of body, or great success in temporal things, or the world to smile upon us, and to have everything that our carnal hearts could wish. What does Scripture say of those characters who have all this? "Their eyes stand out with fatness: they have more than heart could wish." (Ps. 53:7.)

2. Another cause is the Lord's withholding His rod. It is strange to say, but most true, that we cannot do without continual stripes on the flesh. Without them we should not move forward in the path that leads to glory; but rather, like the sluggish ass, would turn aside to the hedges and ditches to crop the thistles than trudge along the rough and narrow way. Now when the Lord withholds His stripes and does not rebuke us sharply with internal or external troubles, then the world and the things of time and sense catch our eye, attract our wandering hearts, and we crave something with which to feed our lusts.

3. The withholding of the dew and rain from heaven make the soul become barren before God. A living soul can no more do without the dew and rain, the sacred operations and divine teachings of God the Spirit upon the heart and conscience, than the natural soil can do without the dew and rain of heaven. We get parched and dried up, barren, withered, and unfruitful,

when the dew and rain of the blessed Spirit do not descend into the heart.

4. Nay, more. Sickness generates sickness. It is the same with health. Health begets health. When part of our body is diseased, it affects the whole. So when a person gets sickly in his soul, he gradually becomes worse and worse, unless that sickness be relieved. So that if the Lord spares His rod and withholds His dew and rain, soul sickness spreads and increases like the leprosy of old. And if the Lord did not at last put forth His hand this sickness would terminate altogether in the death of the soul. In all sickness, whether natural or spiritual, there is a tendency to mortality and death. And if the Lord did not in mercy put forth His hand, and by renewing the work bring health into the soul, it would go on languishing and pining away until it died utterly.

But now let us take a short glimpse at the cure. We have looked at the symptoms, and we have seen some of the causes. Now let us glance at the remedy. The Lord cures us by dealing with us in two ways, as far as our feelings are concerned. One is by His afflictions, the other is by His consolations. One is by the secret woundings and cuttings of the Spirit, and the other by the secret balm which He drops into the bleeding wound. The first thing that we must experience if we have got sickly in the way I have described, is to have the wound cut into, before it can be effectually healed. We must have the affliction before the smile, and the rod before the kiss. The Lord has various ways of bringing this about.

1. Sometimes He sends sharp convictions into a man's conscience, and thus wakes him out of sleep. He has been sleeping on the top of a mast, unmindful of the rolling billows beneath. And but for God's preservation, one reel of the ship would have hurled him headlong into the sea,

But the Lord brings sharp convictions into his conscience, wakes him up, and makes him wonder what he has been about. He is now astonished and ashamed at his folly, how he could so have backslidden from God; how he could have gone on so long with so little prayerfulness and so little spirituality of mind; how everything holy and heavenly had become a burden, and yet he all the time professing to be a child of God.

2. The Lord sometimes lays sickness on a man, that He may show him his transgressions that he has exceeded. Job 36: 9. He thus dealt with Hezekiah, Is. 38. And Elishu speaks of it as a usual mode of the Lord's dealing. "He is chastened also with pain upon his bed, and the multitude of his bones with strong pain: so that his life abhorreth bread, and his soul dainty meat. His flesh is consumed away, that it cannot be seen; and his bones that were not seen stick out." (Job. 33.) The Lord afflicts the body with disease, and brings before the eyes judgment and eternity, that He may wake him out of his sleep, and show him how awfully he has backslidden from him.

3. Sometimes by cutting dispensations in providence, taking away a child, or cutting off a husband, bringing down to poverty and distress in circumstances, the Lord begins to cure sickness of soul. The black blood of prosperity is let out by the sharp lancet of adversity.

4. Sometimes the Lord drives away soul sickness by sending a whole troop of fears into a man's heart whether he is a hypocrite or not; sometimes by bringing searching convictions under the preached word, or through conversation with God's people. Sometimes by reading, in bringing a sentence with convicting power into his heart, to show him how little like a Christian he is.

5. Sometimes He begins the cure of

sickness by a frown on His countenance, so that when the poor soul would get near to the Lord, He withdraws Himself and veils His face. Darkness covers the face of God, and nothing but darkness is felt in the soul. Now by these and various other means, the backslider in heart is "filled with his own ways." (Ps. 14.14.) The rod of affliction drives out sickness from the soul, as the wise man declares, "The blueness of a wound cleareth away evil: so do stripes the inward parts of the belly." (Ps. 20.30.)

But after these bitter purges have had a wholesome effect, in due time the Lord will manifest Himself, and restore to him the joy of His salvation, and will overrule this very sickness for his spiritual good. There is no throwing stones at people then, no, no at the greatest backslider. Humility and self-loathing prevail in the soul, and the man walks softly before the Lord.

II. But I pass on to consider, with God's blessing, what are the symptoms and what are the causes of spiritual health. "Even as thy soul prospereth." The greatest blessing that God can bestow upon a man is to give him soul prosperity. We cannot always believe this. We want to prosper in our bodies, in our families, in our circumstances, in that which feeds the flesh and gratifies its lusts. To obtain this, our carnal minds would sacrifice all soul prosperity. So base are our hearts, so depraved our fallen nature, that we would sacrifice the greatest spiritual benefits for a little ease and fleshy indulgence. But the Lord will not let His people rest there. He will of His own free mercy and grace cause their souls in due time to prosper. Now when the Lord by afflicting us begins to cure us, and thus revive us out of a state of sickness, He strengthens that principle of health which He at first communicated; and as He strengthens that principle of health, the soul manifestly prospers and is healthy in the

things of God. But just in proportion as the soul prospers, and is in health, the old man becomes weakened, the health of the one being mutually the disease of the other; the sinful nature decaying as grace prospers, and grace decaying as nature prospers.

1. One symptom of health is to feel the heart alive in the things of God. There is a being very cold, dead, and stupid, with the heart as hard as adamant; and there is such a thing as the soul feeling alive in the things of God. When we experience the power of eternal things, and feel them to be our element, our meat and drink, the desire of our heart and the joy of our soul, then the soul prospers; and as the soul prospers, every grace and every fruit of the Spirit prospers with it. It is just the same in our sickness. As one grace declines, all the other graces of the Spirit decline too; as faith grows weak hope and love grow cold; but as faith prospers, all the fruits and all the graces of the Spirit flourish and prosper with it. It is spiritually as naturally. If one limb of our body decay, the others decay with it; and when one member of the flesh is strong, the other members are strong with it. Now when a soul is in a state of prosperity, the things of God are our element, and that which we feel most interest in. This is the thermometer of the soul. If the world, the things of time and sense, the cares and anxieties of this present life, most engage our minds, then it shows that the soul is sickly. But if the things of God, the precious realities in the Word of truth are the things that we chiefly think of, take most interest in, and give the most attention to, that is a sign and symptom that our soul is enjoying prosperity. Now when this is the case, every member of the new man, every grace and fruit of the Spirit is active and lively too. But how weak faith is when the soul is sickly. It is like the hand of a

sickly man, it can grasp nothing; but when the soul is in prosperity and in health, faith is strong, it can take hold of the promises in God's Word, can embrace the things of eternity, feel them to be solemn realities, deal with the Word as a divine revelation, and feed upon it as sweet to the soul.

2. So with prayerfulness. When the soul is healthy and vigorous, then prayer flourishes in the heart. It is no longer a burden to bend the knee, but prayer then flows forth freely. There is a spring in the heart gushing out in living water, there is a thirsting, breathing, longing, and panting after the Lord; and these flow freely out of the heart, not of necessity, not of custom, but they flow freely like a fountain, gushing because they must gush, freely flowing out of the heart into the bosom of God.

3. Again, when the soul is in health, the reality of the truth of God is powerfully felt. We see the world to be a passing shadow, a dream of the night, that affords no pleasure, that yields no gratification, that cannot fill up the aching void of the soul. But the Lord Jesus, His blood, His righteousness, His grace, His truth, and His love are felt as the one thing needful. They occupy and fill up this void in the soul, and everything connected with Jesus is sweet and precious. The savour of His good name is like ointment poured forth, and all that He is and has is sweet to the heart.

4. Again, in seasons of prosperity we feel a sweet union with the people of God, especially with the more heavenly minded and deeply taught. The more powerfully exercised, the nearer they are to us. Our heart flows out towards, and feels a sweet union with them, a knitting together in the bonds of affection and love. We then hate the form of empty profession, and feel no more union with mere professors than we do with the profane of

the world. We can then cover the infirmities of God's children. There is then no picking out of the faults and frailties, no rejoicing in their slips, falls, and backslidings, but rather tenderness, sympathy, and affection.

5. Again, when the soul is in prosperity, it can bear affliction without murmuring or rebellion. Patience has then its perfect work, sweet submission to the will of God prevails, we can kiss the rod and Him that appointed it, and bless God for the very affliction.

6. Humility, sweet humility in precious exercise, is another symptom of soul prosperity. A humble heart melted down to feel itself less than the least, the vilest of the vile, and the very chief of sinners.

7. Another symptom is spirituality of mind and heavenliness of affection. A heart going after the Lord, trusting to Him, looking to Him, having communion with Him, enjoying His presence, walking in the light of His countenance, testing His favour, seeing His glory, and being enamoured of His beauty. When a man feels this, then His soul is in health, he is under the teachings of God the Spirit, he is like a watered garden, the scents flow out as the south wind blows, and the Word of God becomes to him like honey and the honeycomb.

8. When he can look back and see how the Lord has led him in providence, how He has appeared for him in time of need, and opened up doors which before were shut; when he can see the hand of God leading him step by step in the path he has traveled for years, and can bless the Lord for every crook, loss, and cross, then his soul is in prosperity. When, too, he can see that the Lord has led him by a right way, when he has a clear view of the work of God in his soul, seeing the beginning clear, the carrying on clear, and looking in faith to the accomplishing of it, when he sees bright marks

and evidences of God's Spirit in his heart, then his soul is prospering.

9. When he has the witness of the Spirit that he is a child of God, a pouring out of his heart into His ear as a listening Father and a sympathising Parent; then his soul is prosperous and is in health. When, as he walks, he talks with God, enjoys sweet communion with Him, prizes one smile from Him more than a thousand worlds; when he can delight himself in the Almighty, loves the Lord and the Lord only, and cleaves to Him with purpose of heart, then his soul is in prosperity.

10. When his eye is single to God's glory, and his conscience tender in God's fear, when he hates the garment spotted with the flesh, comes out of the world, walks in the Spirit, and lives, speaks, and acts to the glory of God in all things, then he is enjoying soul prosperity.

August 22, 1907.

Dear Brother Gold: I notice in the Landmark of August 15, a letter from one F. F. Smith, of Fremont, S. C., in which the brother speaks of the joy and comfort afforded the infirm when their dear brethren and sisters visit them. This is no doubt true, and I often feel that we who are at least physically strong ought to remember such in their weakness and visit them, and if the Lord gives us a word of comfort administer it to them; and if we are unable to speak a word of comfort perhaps our very presence tells them that we love them, and this may at least be a cup of cold water to them. In that case we are assured that we shall not lose our reward. How thankful we who are well formed and have strong bodies and limbs ought to be. I never see an infirm or deformed person but that I think of how thankful I ought to be for the reasonable health and strength of body that he

has been pleased to give me. But, O, how unthankful, I am so often forgetful of His great mercies to poor unworthy me. I know that in me that is in my flesh dwells no good thing that without Him I can do nothing, and yet I feel that He has some times been graciously pleased to comfort some of His afflicted and poor ones by giving me a word of comfort for them. Then, dear brethren and sisters, remember the afflicted in body. Do not forsake them, visit them and administer to them in whatever way the Lord may enable you. Even the break in the monotony of their lives will prove a blessing to them, and they will thank God and take courage. And there is another side to this picture that I wish now to show you. I have often found that those weak in body are the strongest in faith, and that their minds are richly stored with heavenly things, so that the comfort of the visit was not all theirs, but I

have felt that it was good, yes, a blessing to me to be permitted to visit them, and hear them speak of the sweet mercies of God to them, showing his power over everything that would separate His children from His love. I wish here to tell you of a most inspiring experience that I had about eight years ago. Soon after I was called to the pastorate of Shiloh church, Washington, D. C. Some of the sisters said to me that they wanted me to go with them, to visit Sister Hurley, who was blind and otherwise afflicted so that she was not able to attend the meetings of the church. I willingly accepted the invitation and went with them. When we arrived and were directed to her room all that you can imagine from the word poverty was there to be seen. I spent an hour or more and did not sit down; there was only one chair in the room, and one of the sisters sat in that, and the other one, on the side of the bed on which our afflicted sister lay.

The sisters talked a while with her and then one of them said, "Sister Hurley, we have brought our new pastor to see you, and I will now introduce you to Elder Rowe; and let him talk to you a while."

So I took her hand and spoke to her, and she said, "Oh, how glad I am to see you. I have been thinking for two or three days how glad I would be to see a preacher. I heard that the church had called one, but I did not think he would come to see me."

I then began to ask her about her afflictions, and she told me that she had been totally blind for twenty-five years, and that she had been in bed three years unable to turn herself. After talking to her a while about her bodily afflictions, I said, "Sister Hurley, I hope that in the midst of your sufferings that the Lord has been pleased from time to time to appear in His loving mercy and given you to rejoice in Him." And I tell you, dear one, it was just a grand and sweet privilege to stand by that bed and hear that afflicted and poor child of God tell of His wonderful mercy to her. I stood in silence and amazement listening to one who had no earthly comforts tell of the blessed foretaste of the heavenly world that her Father had been pleased to give her.

I felt there feeling that I had been benefited, that I had learned anew that the presence of God makes up for all earthly loss, that all power both in heaven and earth is His. Glory be to His holy name.

"The storm could not bury His word in the wave. It was taught through the tempest to fly."

And we have here in Baltimore a sister who, though otherwise comfortable, is very much afflicted, faithful to attend her meetings as long as she could. We often have had meetings at her home and it seems that the Lord has especially blessed us all as well as her in the meetings. Some of the

Brethren and sisters have said that it seems an especial blessing to meet with her, and the joy of her heart is always shown in her face, and this is worth going to see.

So, dear brethren and sisters, strong and weak, afflicted and well, in poverty's vale or abounding in wealth, love one another and comfort one another with the comfort wherewith you yourselves are comforted of God.

"The rich and the poor meet together. The Lord is the maker of them all." And when He manifests Himself as their Saviour they love one another with a pure heart fervently and they are glad to comfort and be comforted one of another. May God bless us all in His way and give us that peace that the world can neither give nor take away.

Your brother, I hope, in the love of Jesus,

JOSHUA T. ROWE.

704 Linwood ave., Station L, Bal-

timore, Md.

Washington, N. C., June 11 1907.

Elder P. D. Gold, Wilson, N. C.:

My Dear Brther: My mind inclines me to write again for the many dear readers of the Landmark and the subject I want to write upon is Promising.

It seems to me that it has become one of the lightest matters in the world and most of all in the church of God to promise, and not do what you promise. The promised blessings of God are to those who do His will, for He says in these words, "Blessed are they who do His commandments."

Oh, let us all think of the great sufferer and servant of God, Jonah, who said, "It is better not to vow than to **vow and not pay.**" Salvation is of the Lord and He also said, "I will pay that which I have vowed.

Dear kindred in Jesus, we are all more or less guilty. Oh! what a mer-

ciful God is our God; but I do feel that unless we stop and consider, and turn from the error of this way many others, He will pour out His fires of anger upon us. Remember, we have put on Christ and do we suppose for a moment that the captain of our salvation ever made a promise he didn't fulfill. I know he was perfect man, and perfect God, and we are imperfect creatures, but this does not excuse our slackness, for we should always try to consider before we promise and when we promise we should deny ourselves and do all in our power to comply with what we say, and if we find that we possibly cannot, then we should certainly inform those we promised why we cannot; this is the only way on earth to reinstate confidence.

I have been very much distressed on account of such slackness as I know does exist among the household of faith, and I acknowledge myself one among the guilty members.

Oh! gracious God, come to our rescue; turn, oh, turn, and they shall turn; then shall the barren desert blossom as a rose, and God, even our God, shall bless us. Oh, how I love our beloved Ziaro, how I would love to clasp them in loving embrace to beseech them for the sake of Jesus, the meek and lowly Lamb of God who suffered so much for us, to be not heady, high-minded, but as it were at each other's feet, esteeming one another above self; not to do or say things to hurt each other's feelings, but "Little children, love one another," and watch over one another, not to do evil, but for good, not exposing one another to the world, but hiding one another's faults. If we see one speaking or acting wrong, go to him or her in love, secretly, this is the way to hide one another's faults from the world. And if we see or know of one needing the help of our own hands, why, we can help them with our la-

bor, if we have nothing else to give. Go to them in sickness, see what one another needs, and then not let your right hand know what your left hand doeth.

Oh! let us rally to the banner of our Emmanuel Jesus, for they that doubt the will of my Father the same is my mother, my brother and my sister.

Dear Brother Gold: Enclosed you will find \$1.50, for which amount you will please send Zion's Landmark to Dell Bryant, Speed, N. C. Send her the back June number that contains the obituary of her daughter, Lena Bryant. I have written the above for relief of soul; do with it as you see fit.

In love to the household of faith, desiring an interest in the prayers of them all.

BETTIE Z. WHITLEY.

Cedar Grove, N. C.

R. F. D. No. 1, Box 36.

Elder P. D. Gold:

Dear Brother in Hope of Eternal Life in Christ—I have been requested by a precious sister of Calhoun, Georgia, to write my experience of grace and have it published in Zion's Landmark. Although I feel unworthy and utterly dependent on the Lord for wisdom and understanding I feel that the time has come when I must make the attempt.

I was born of moral parents and trained up by kind hands, and cared for by an allwise and unchangeable God. I was born in Caswell county, N. C., in 1834, and raised up in said county to be twenty-one years old. Then, in 1857, I moved to Orange county where I now live.

I thought but little about death and judgment until I was about seven years old. Then a little sister two years old was taken sick and died. That give me great trouble. I felt that I was bound to die and be banished to eternal hell. I thought I

would try to pray the best I could, but I could say nothing but, "Lord, have mercy on me, a poor, miserable sinner." I feared that dreadful punishment that my mother often spoke of that was prepared for the wicked.

This trouble would wear off at times and I would get an ease for some time. I passed on in this way thinking that there was something I could do to bring myself in favor with the Lord. Some times I would get in great trouble about my condition and when these troubles would come I would go off and hide myself in some secret place and try to pray to God for mercy, for I felt that I was one of the worst sinners in the world. I would promise to do better, but instead of getting better I got worse and worse and my burden heavier and heavier until July, 1858. I was plowing in my corn. My troubles and burden of sin came so heavily on me I gave up all. I saw that I was bound for hell. I cried, Oh, Lord, have mercy on me, a poor miserable sinner, for such I saw myself to be. I was finally stripped of all good works and was brought to feel as helpless as an infant and I gave up all hopes of being saved for I saw that hell was my portion.

I cried again, Oh, Lord, have mercy on me, a poor, condemned sinner. I saw that this sentence of condemnation was just.

At this time these words came to my mind: "Christ is the end of the law for righteousness to every one that believeth," and as quickly as a word could be spoken that great burden of sin and guilt was taken away and I felt as clear of sin as if I had never committed one in my life.

I could not help giving all praise to my dear Redeemer. I looked around at all nature and it seemed to be in praise to the Lord. The sun shone more beautifully than I ever saw it before, the trees seemed to be engaged in giving all praise to God. I cannot ex-

press the great joy I felt at that time. This was in 1858. I took my horse from the plow and went to the house and concealed my Testament and went off to myself to read. I did not want any one to know that I was reading the Testament for fear they might think something was the matter with me more than common, and so there was, for I was turned right about. I thought of Elder A. N. Hall, and had a great desire to see him and talk with him for I loved him for Christ's sake, because I saw that Christ was preached through him.

At this time I saw that the Primitive Baptist was the true church. I loved everybody, but especially the Primitive Baptist.

I did not take this for a change of heart nor for a Christian hope for I thought that they would remain in a happy condition the remainder of their days and I saw that that was not my condition. I was yet a sinner and if saved at all it must be by grace. I knew there was a change for I loved the Primitive Baptist Church and hated things and ways I once loved.

I joined the Southern army of the Civil war, and while in the army I dreamed that I saw three white cards extending from the elements. It had a nice seat near the ground. I thought I must sit on it. When I sat on it I rode three times across the Valley of Virginia all in ease. I felt that I would ride three times on the train and get home safe.

After I came home from the army I dreamed that my father, brother and myself were at a great watercourse which was very deep, and there was a great feast on the other side at which I must be and I must wade the stream. I told father and brother that they were stouter than I, and if they would let me I would go in the middle with my arms on their shoulders. We went in that way but the further we went

the deeper the water was until I had to tip-toe to keep from drowning. I lost all hopes of getting there in that way. I called on the good Lord, who has all power in heaven and in the earth, to save me, and as soon as I called on the Lord the waters divided and I went through safely. The waters looked nice rolled up on each side. I felt to be at ease when the waters divided but I lost sight of father and brother, and felt safe in the hands of the Lord.

Some time before I was received into the church I dreamed again. In my dream I saw a bright stream from heaven centered in my breast. I called it the fountain of love. When I awoke from my dream I was praising the Lord at the top of my voice. I cannot express the joy I had at that time.

I was received into the church at Wheelers, on Saturday before the second Sunday in June, 1876, and was baptized by Elder J. A. Burch. I had laid out of my duty eighteen years and suffered a great deal in this disobedience, but after my baptism I was greatly relieved of my troubles until the time for communion. I feared that I was not fit to partake of that. I prayed to know what to do. I dreamed that I saw two rows of men standing facing each other. A man came along the row I was in, he had the wine and handed it to me and said, "Drink ye all of it." I did not feel worthy to do so, but he said, "Suffer it not to be so now, for thus it becometh us to fulfill all righteousness." and I took it and drank.

That gave me satisfaction about taking the communion. I yet get very low down at times, so I fear that I am not born again. I have a hope in Jesus Christ, my Lord, that I would not take this world for. I am a poor, unworthy sinner having this hope that I am saved by grace.

The Lord bless and keep us all in the way of salvation.

JOHN G. DANIEL.

Polkton, N. C., Aug. 19, 1907.

Dear Bro. Gold—I feel like I want to tell you something of how I have been getting along of late, and how graciously good and kind the dear Lord has been to me. Surely He is always good and kind—merciful indeed to my unrighteousness, and his goodness and mercies have followed me all the days of my life, but I cannot feel and realize it the same at all times. But I have been in this sweet frame of mind now for about six weeks, which is somewhat an unusual thing for me, as I am usually in the valley so much of my time.

On the 3d of July, being somewhat run down from continual work, and needing rest, I according to previous arrangement, left my home and place of business and went down in the Mill Branch association to rest a while. I was away something over five weeks, spending the greater portion of the time with dear Brother

Bell and his lovely family at their pleasant home. I was blessed to attend preaching every Sunday except the first Sunday in July. The second Sunday I attended the quarterly at Simpson's Creek, where all the preachers in the Mill Branch Association were present and preached. The third Sunday I was at the quarterly at Pee Dee, and the fourth Sunday at the quarterly at Bethel. And the first Sunday in August, which was our communion at my home church, and which I regretted very much to miss, I attended preaching at Bell's Chapel, right near Brother Bell's home. This house of worship Brother Bell built principally himself with his own hands. If it is blessed it will stand as a monument of his own work and labor of love long after he is called from time and timely things.

During these meetings I was blessed to hear eleven sermons, and specially enjoyed each meeting, and feel that I was specially blessed on several occasions, with a hearing ear. It was a continual series of heavenly showers, in which the "doctrine" dropped as the rain and the "speech" distilled as the dew; and many little tender plants were revived and their strength renewed.

The little drooping flowers were made to lift their heads with rejoicing and praise to Him who created them, and has done so much for them. I am lost in wonder and astonishment as I meditate on His goodness and mercy to the children of men; and which He has in loving kindness extended, even to me; in that He has blessed me with a sweet hope that is an anchor to my soul; and the blessed witness within testifying to the truth of the glorious gospel of the Son of God as I hear it proclaimed by the watchman upon the walls of Zion; and I am made to wonder why I cannot spend the remnant of my days to His praise.

The five weeks that I was away, I was as perfectly contented, and my mind as free from cares as I could wish for it to be while I remain in this life. I imagine that a flock of sheep in the midst of green pastures, and feasting beside the still, pure waters of peace and love, could not be even more contented or better satisfied than I. My feelings were calm and serene, and I was in a sweet composure of mind and body, and blessed to glean richly in the field of promise, and gather there many handfuls of purpose dropped, as I hope even for me; and yet I could not bind them in sheaves for the benefit of others. I could not communicate many of my thoughts or express much of my feelings for the comfort of others as is generally the case with me, which makes me feel that I am poor com-

pany, and wonder why I should or how I could be of comfort to any one.

I was not on the mountain, so to speak, nor in the valley, but on a beautiful plain. It was not a deary barren waste, but a land of plenty, whose breeze was calm and pleasant and whose perfume gave health to the soul. My progress was not, in any way impeded, and travel was a pleasure. There were no storms nor clouds—not even shadow to intervene. Doubts and fears were once more removed, and all within was calm and serene—reminding me much of the time when I first received a hope, but was not able to claim it as such. That weight of guilt and condemnation had been removed. It was gone, and I could not tell where and instead of the wretched, miserable, condemned sinner under the condemning sentence of God's righteous and holy law, that I had previously felt to be; there was a great calm within, and I was for a great length of time as the calm after a storm.

I was blessed to meet many dear brethren and sisters of like precious faith, with whom I sat together in heavenly places in Christ Jesus, and whose company was indeed a feast to my soul. I also met some dear friends and little ones upon whom I felt the hand of the great Deliverer is turned, and whom he is gently leading, and whom I feel he will continue to lead until he brings them to his banqueting house where his banner over them will be love.

I was much revived, both in body and in mind while on this visit, and I feel that I can return to it and find comfort for many days to come.

It was my pleasure to spend one night with sister Winstead, your daughter, at Mullins on my return home, which I enjoyed very much.

Lovingly,
LOUISA A. EDWARDS.

ZION'S LANDMARK

P. D. GOLD, Wilson N. C.
P. G. LESTER Floyd, Va.
"Remove not the Ancient Landmark which
thy Fathers have set."

VOLUME XL. No 21.

Wilson, N. C., . Oct. 1, 1907.

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A friend requests by view of several portions of scripture, stating want of opportunity to converse with any one causes this request to be made. If the Lord is pleased to bless me to write what is of any benefit to any one it will be very gratifying to me.

The first scripture is in Luke 14:29-30, "Lest happily after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him,

Saying, this man began to build and was not able to finish."

The subject matter here considered is discipleship of Jesus. Great multitudes were with him and he turned and said unto them. If any man come to me and hate not his father and mother, and wife and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. Jesus did not flatter men, nor deceive them, nor make false promises to them, nor hold out worldly inducements unto them. He is the only perfectly honest and faithful character that ever was found in fashion as a man. He always cautioned men of danger and told them to get down and count the cost before beginning. If any thing could be said to deter one and turn him back this he would say. Such must be the thirst of the follower of Jesus that he would sacrifice every thing—hate those nearest and dearest to him in nature, forsake all, lose all, yea, his own life, or he could not be a disciple of Jesus. Unless one

had been brought to count every thing else as dung and dross then some other thing beside Jesus he loved better than he did Jesus, and would be sure to turn back in the day of temptation or trial. But if he has been brought to hate and leave all else to follow Jesus then nothing else will ever turn him away from Jesus. Then he will never be mocked as one beginning and was not able to finish. Such an one will endure all things for Jesus' sake, and shall be saved. Such an one desires Christ above all things else, or hungers and thirsts after righteousness.

The next scripture is Luke 16:9: "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."

The commendation Jesus gives to the unjust steward is his wisdom in so managing his lord's business as to secure a home to himself with his debtors because of the favor he showed them thus putting them under obligation to care for him. So Jesus told his disciples to so act in the management of the business of life as to make friends by their discreet and proper use of the mammon of unrighteousness—the affairs of earth, that instead of the mammon of unrighteousness being an enemy it should be found as friends.

Commonly men so act in their business affairs as to incur enmity by causing others to lose confidence in them, but you act so that it may be seen that you trust not in uncertain riches. For instance in the matter of self-righteousness they were to act so that when they failed as all convicted men do when brought into judgment, they were to prove by their conversation that they had been taught that the principles and demands of the law had been fulfilled in Jesus, and all debtors should receive favor of the law through Jesus whose wisdom wrought such redemption to

sinners as provided an everlasting habitation for all that were conscious of failure, but who came as owning their short coming and sinfulness, and in the name of Jesus showed their strength to become justified in his righteousness, and as the lame to take the prey, and show to other believing Jews among the Gentile churches of the saints the righteous use of mammon, or this world's business, thus proving the true wisdom of righteously handling the mammon of worldly goods to securing a good name or fellowship in the truth which is an everlasting habitation.

The next scripture is James 4:1-4, "From whence come wars and fightings among you? Come they not hence, even of your lusts that war in your members?" etc.

Lust is the cause of all sin. By lust is meant unlawful desire. To covet that which is forbidden by the law, to desire any thing that belongs to another is lust in that sense. It is a desire to transcend, go beyond law. It is to violate the law by doing what it forbids. Lust when it conceives brings forth sin, and sin when finished brings forth death. If any man is drawn away of his own lust, or his own evil desire he is enticed. Let not any man say he is tempted of God to sin, for God cannot be tempted with evil, neither tempteth he any man. It is a man's own lust or evil desire that is the cause of his being tempted. What effect would any thing have on any man that has no lust or desire for evil? But any object that entices a man to desire it though it is forbidden to him when he seeks it causes him to sin, and sin when finished brings forth death. The fault is not in the object or matter that is outside of the man. If he will let it alone no wrong is done, but when his desire for it entices him to seek it he sins, and when sin is finished it brings forth death.

Hence wars, fightings and all unlawful dealings cause sin.

Men may pray or ask for things, but if this is done to consume it on their lusts they obtain not, or do not ask in faith.

All worldly friendship, all natural desires that are popular and fashionable or friendly to the world are enmity to God. But the only desire acceptable to God is that which is in harmony with his work.

The last scripture is in James 5:13-20. Read this. It refers to very important matter as does all the writing of James. He is intensely practical or spiritual. He is a doer of the word. His faith is not dead, but has works and hence proves it is of God.

"Is any among you sick? Let him call for the elders of the church; and let them pray over him anointing him with oil in the name of the Lord: And the prayer of faith shall save the sick," etc. Now there must be faith in the sick one or he will not send for the elders. Whenever he thus does and they pray in faith the sick shall be healed. Do we observe this?

Brethren, where is your faith? Is not the Lord as able to save as he was of old? No, we prefer to call in the doctor when Jesus is the great physician who never fails to heal when it pleases him to do so. But we must deny self and trust alone in the Lord.

Confess your faults one to another and pray one for another. The power or gift of healing is all in the Lord and is manifested in his church where there is faith to acknowledge Jesus who is Lord of all.

Consider the case of Elijah who was a man subject to like passions with ourselves. He had no more power than we to make a prayer, nor to shut heaven that it rain not, nor to cause the heavens to give rain. He had the same infirmities that we have. He desired he might die, being so discouraged saying

he was no better than his fathers were, and yet he never did die, but went to heaven without seeing death.

James refers to his case to encourage us to pray saying, the fervent, effectual prayer of a righteous man availeth much.

Finally, "Brethren, if any of you do err from the truth and one convert him." How easy to err from the truth. If one does err from the truth what will the others do? Will they talk about him, expose him, accuse him, or pray for him? The right thing is to go to him and labor with him, show him his wrong, persuade or entreat him to turn from his error and return to the truth, or repent. Then you have converted this sinner from the error of his way and saved a soul from death. He was a member and knew the truth or he could not have erred from it. If he had not repented he would have been cut off from fellowship and thus have died. Now you have saved him from this death, and hid a multitude of sins. How many sins he would have brought out if you had not been faithful to him who knows. But charity covereth the multitude of sins, and your love for him has been so good.

What is there in this language to prove that you or any other man can quicken a sinner dead in sins who never had been a believer or never had been saved. Not one word. P. D. G.

Friend G. W. Chamlee requests my view of Psalm 76:10, "Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain."

God does not create the wrath of man, nor is its natural tendency to praise God. Its nature is to mischief and destruction. We are to lay aside all anger, wrath, malice, evil speaking, and whatever is sinful. Anger rests in the bosom of fools, and anger and wrath of man are hurtful. When a man is in wrath he does not mean well to another, but he means evil. There

is not a worse state or condition a man can be in or that means more of evil to another than when he is full of wrath and bent on mischief.

Nor is it in the power of man to make or cause his wrath to praise God. He could not mean it to work that way. When it does work the praise of God it is not expected or intended by man to do so. But it is only because the Lord makes the wrath of man praise him that this could be accomplished. This then shows the excellency of the wisdom and goodness of God that he takes the wicked things of man, his worst things, and makes them praise the Lord. This is done too in a way that affords no ground of glorying in man, nor does it offer any excuse to man for his sin, nor does it authorize any ground or defense to man for his sin.

The common old plea that the Bible doctrine of grace licenses men to sin receives its death wound here. For where sin abounded grace did much more abound, so that sin reigns unto death, but grace reigns through righteousness unto eternal life by Jesus Christ our Lord, not by man. Then we are estopped from saying, let us commit sin that grace may abound. The tongue of this Egyptian-sea is dried up, and wherein man dealt proudly God is above him.

In the experience of the vessels of mercy whom God chose afore—always before—to show the riches of his grace in them is felt the abhorrence of their own vile ways so that they always ascribe goodness and greatness to God and take shame and confusion of true, but every man a liar.

As to wicked men and devils who are taken in their own craftiness they can have no excuse for sinning, since they are filled with their own evil ways and the filth of their own shame becomes their meat. When satan thought to destroy the work of God by attempting to separate the man and his wife

he found that instead of destroying the work of God by cutting the woman—the weaker vessel should bruise his head. If the most wicked things which originate with the most wicked among men and devils is made to praise God, surely his wisdom and power are as high above men as the heavens are above the earth.

Some notable examples narrated in the Bible may help us in the elucidation of this subject. One is the case of Joseph and his brethren—all the children of Israel. Joseph, the favorite son of his father, and one of the noblest and most lovely of men, has dreams. Surely dreams are not of men's procuring. One is passive—asleep—while dreaming. He tells his dreams which is proper. The purport of these dreams arouses a wicked principle in his brethren. The dreams do not produce their envy. It was in them before. However it begins to act and to plan his death or removal in order to defeat the effect of the dreams. When an opportunity offers they concoct a plan to get rid of him, and then to see what will become of his dreams. They sell their brother in their wrath, and then deceive father. This is meant for evil—to slay their brother and prevent the accomplishment of his dreams yet the fulfillment of them was the necessary and righteous way of accomplishing the will of God, and procuring the greatest benefit to those very men. Joseph must be sent to Egypt to save much people alive. So they mean what they did for evil, but God meant what they did for good. Did God work in them to do evil? No. The work of God and the works of man are as different as good and evil. But his holiness and wisdom, power and grace are so great that he makes what men intend for evil to be for good.

When Joseph's brethren see what has been done, and the part they have taken, and how wicked their conduct appears, and how noble and useful

Joseph is, they always feel he is far above them, and that they are not worthy to be called his brethren. They abhor their own conduct and honor Joseph; nor do they ever have any excuse for their wrathful conduct; but they love their brother, and greatly adore the riches of God's grace in this whole matter.

The other case most prominent in the Bible is the Lord Jesus, the only holy man in its entirety that ever dwelt on earth, yet the most intensely and bitterly hated man that ever lived on earth. Never was there one that did so much good and no guile was found in his mouth. His own people, the Jews, hated him without a cause, and sought his death. With wicked hands they were gathered to do what God's hand determined before to be done: yet they did with wicked hands. They meant it for evil. But God meant it for good. The greatest good to men and the greatest glory to God flowed out of the most wicked act of murder ever perpetrated. After this when these men who slew the Prince of Life saw what they had done they were cut in the heart, and cried out men and brethren what shall we do? So great was their sense of guilt and shame they did not know what to do.

When Saul saw that he was persecuting Jesus in punishing his followers with astonishment he cried out, Lord what wilt thou have me to do? Ever after that he was not meet to be called an apostle, because he persecuted the Church of God, but where most is forgiven, there love is strongest and service greatest. He restrains the remainder of wrath. What would not serve a righteous purpose is restrained. Lest the wicked should overwhelm the righteous in their persecutions they are checked and prevented. Lest the great oppression of the wicked should exasperate the righteous to do what would be unpardonable, the wicked is held back. Lest the righteous should be

swallowed up of over much sorrow the heart of the wicked is turned to pity the sufferer.

Belshazzar is restrained in his unhallowed feast, and the remainder of wrath is made to praise God.

It is in Salem, the city of God, in Judah where God is known, in the church of God, in the conviction for sin, in self-abhorrence, in deep self-loathing, in justification of God's holiness and man's vileness that the wrath of man is made to praise him, and the remainder is restrained. It is in the revelation of Jesus crucified and risen that shame most belongs to man, and God's glory shines the greatest. Then no man has any excuse for his sin, and all justify the holy character, wisdom, power, grace, goodness, mercy and truth of God and the Lamb.

P. D. G.

My view is requested of Psalm 37: 35, "I have been young and now am old, yet have I not seen the righteous forsaken, nor his seed begging bread."

The writer of this Psalm had been young and when he wrote this Psalm he was old. Then he had the experience and observation of the entire age of man, and is a competent witness of the matter he is testifying of. He allows of no exception to the matter he is affirming. He has never seen the righteous forsaken, nor his seed begging bread. Hunger has not destroyed the seed of the righteous. Calamity, such as the seed of the righteous perishing, he has never seen. Then who is this righteous one, or the righteous of whom he is speaking? It is not a natural son of Adam, for many of them come to poverty and are not able to feed their children. Many of them die and leave their children destitute, and they begging their bread.

There is no natural man righteous as the character here named is righteous.

The Lord is the righteous one here

named, and referred to. His seed are the children of God, or those born of God. The righteous one here named is but one, and it is his seed, showing that there is but one righteous one whose seed never perishes, or fails, or begs his bread. To beg his bread is to be reduced to such poverty and starvation as the children of God are saved from. To be sure the children of God feel poor and needy, and entreat the Lord for his mercy, and pray to him, and hunger and thirst after righteousness, and are poor in spirit, and often are poor in this world's goods; yet the Lord never leaves his children or seed, and never forsakes them, and never suffers them to perish; but provides for them, and all things work together for their good, and the very afflictions and distresses through which they pass are for their good. The Lord God is a sin and shield, and he will give grace and glory, and no good thing will he withhold from them that walk uprightly.

As a father pitieth his children, so the Lord pities them that walk uprightly. Nothing shall ever be able to separate those born of God from the love of God in Christ Jesus our Lord.

But was not Jesus forsaken on the cross when he cried out, my God, my God, why hast thou forsaken me. He must die the just one for the unjust, but he was so joined unto his Father that he could not die until his Father forsook him, and could not live when his Father did forsake him. But this was necessary in order that he should have a seed, and that they should live. For he shall see of the travail of his soul and shall be satisfied. For because Jesus humbled himself to the shameful death of the cross therefore God hath highly exalted him, and given him a name that is above every name, that at the name of Jesus every knee should bow, and every tongue confess that he is Lord to the glory of God the Father.

P. D. G.

LIVING SACRIFICES.

The thought of a sacrifice as ordinarily considered and understood does not seem involve very serious consequences, because the thing offered is first slain and is separate and distinct from the one making the offering. The living man offers the dead ox. The ox being first slain and then offered the sacrifice is therefore a dead one, and being dead can not in any way affect things of life nor produce a living effect. But when a living sacrifice is under consideration it at once becomes a matter of serious thought and of vital consequences, because the thing offered is living and constitutes a living sacrifice, bringing offering and the slaying inseparately into one act which can but have a vital effect bringing forth from death that which was dead.

Where the sacrifice is something previously slain, in the thing offered there is no sensibility and therefore the idea of sacrifice as an act passing upon the thing offered is neither comprehended nor apprehended by it, whereas when the thing offered is living and remains living through or to the conclusion of the ordeal the most acute sensibility is realized together with the gravest apprehension as to the consequences, and yet at the same time in the very life which is being offered there is a living and an abiding comprehension as by an indwelling living hope of consequences effective of better things, things which accompany salvation. Because of the entire absence of life in the thing offered no one living can be justified by offering such a sacrifice—while the man who offers the dead ox is in a sense living, yet in the sense in which he would be benefitted by the sacrifice he is dead and therefore it is the dead offering the dead the result of which can but be death. The end is declared from the beginning. As is the beginning so must the ending be. If there is no salvation to start with there will be none at the finish. The grace of God

bringeth salvation.

The prevailing and effective sacrifice must be in itself sufficient to destroy that in which the beneficiary is involved—and as he is dead in trespasses and sins, necessity requires a sacrifice in which there is no death, but life. Aaron was a sinner and must first offer for himself and then for the people, therefore his offering could not prevail; first, because it was dead and, second, because he also was dead. Christ was alive, having life in himself, and was without sin or spot, hence he could offer himself a living sacrifice to God, which could and did prevail over death and over him who had the power of death and obtain eternal redemption and bring in everlasting righteousness.

Salvation is not something in the abstract, but must be found in the Savior and in that which is saved. It is a thing of life and is therefore a living substance and power which can not come short of effective salvation. It is neither a second-hand nor second-rate something, nor is it the effect of such a thing. Levi offered not himself but another, whereas Christ offered himself. Levi was under the law dead in sin. Christ was under the law, but was life in God. There was no life in Levi, neither in that which he offered. Christ was life and in him was life. Levi was not allowed to offer his own life nor the life of that which he offered, but of these things Christ was not allowed to offer, but he offered his life his soul, his body, himself. Therefore his people today are not allowed to come before God as Levi came, but as Christ came presenting their bodies a living sacrifice, holy acceptable unto God, which is their reasonable service. The sacrifice which the people of God are to make is however not to obtain salvation, but to show forth that they have salvation and are therefore the saved of God. And what are the redeeming features of the sacrifice they are to make? That they be not con-

formed to this world. Now it must be granted that there is a disposition in them to be thus conformed which disposition must be denied, beaten and bruised, and to do this is to offer their body a living sacrifice. They must not kill it, but like Paul they must mortify it, deny it these things, bruise it. This is consistent with their faith and is reasonable. It is service to God.

Our people in some sections seem to be afraid the church is going down through the lack of popular conformity to the world and efforts are being put forth to oppularize it, and raise it to the standard of other denominations. But what would be the result if such a thing should be done? It seems to me if men want to kill and destroy the church, if such a thing were possible, there could be perhaps no way more certain to accomplish such an end than to popularize it.

To be a Primitive Baptist in deed and in truth requires a constant presenting of the body a living sacrifice. The same objectionable features one finds in himself are in his brethren, and they are no more commendable in them than they are in him, and in the order of things his infirmities serve as well their part in keeping him in a state of forbearance with them as do the commendable things in them which serve to maintain their fellowship for him. According as I would be more honorable myself I would have my brethren so, but when I can say with Paul: By the grace of God I am what I am I must in consistency admit the same claim for them. Now, if this be a true gospel conclusion I ought to have more sense than to try to do more for the people of the church of God than he by his grace has done or to endeavor to have them be other than they are by the grace of God.

To all who seem to be desirous to elevate the church so as it shall have the respect of men in common with other so-called churches I would sug-

gest that they leave all this off and for one year at least devote their time and talents to the ministration of the word of divine truth, and they will see Jerusalem a quiet habitation and that Mt. Zion is beautiful for situation, the joy of the whole earth. And let them walk about Zion, and go round about her. Tell the towers there, mark well her bulwarks, consider her palaces; that they may tell it to the generation following. For this God is our God forever and ever, he will be our guide even unto death.

May the Lord incline his people everywhere to pray for the peace of Jerusalem.
P. G. L.

OBITUARIES

OLIVIA FULCHER ROBINSON.

Olivia was the daughter of Mr. Ambrose and Sister Sarah J. Fulcher, of Atlantic, N. C. She was born April 27th, 1887. On April 23, 1904, she was married to Mr. Erwin Robinson, and she died May 30, 1907.

She was a good and obedient child always preferring the companionship of her mother and to take off of her the burdens of life as much as she could. She loved her husband very dearly, but not in vain, for he loved her as well. Therefore their efforts were to make each other happy as much as possible.

She loved the Primitive Baptists and always went to our meetings. She often spoke to her mother about wanting to go up and shake hands with the members and especially the pastor, but she was backward lest she might be talked about.

She left a father, mother, husband, one little son and an infant daughter fourteen days old, and one brother, with a host of relatives and friends to mourn her departure, but may we not hope in the Lord that He has taken her to rest in our Lord Jesus.

The Lord give all the bereaved ones rest in His love and make them to be submissive to His holy will and feel that He has done only that which it was His right to do, is the prayer of their brother and friend.

L. H. HAHDY.

MRS. LUCINDA BOSWELL.

Dear Brother Gold: I send you for publication an obituary of Mrs. Lucinda Boswell, whose maiden name was Page. She was born September 3, 1819, and lived in Caswell county North Carolina, was married at the age of 18 to William Boswell, son of Hamel and Susan Boswell, both of Caswell.

Lucinda Boswell departed this life October 27th, 1906, making her stay here 87 years, 1 month and 24 days.

Too much cannot be said in honor and praise of this kind woman, who possessed such rare qualities of gentleness, patience and self-sacrifice. Her hands were ever ready to administer to the wants of those around her. She leaves five sons, two daughters, 64 grandchildren and 47 great-grandchildren.

She was a member of the Christian church at Concord, Caswell county, and had belonged there for 30 years. Her walk in life was truly that of a Christian, as she bore marks of a true follower of Jesus. I visited her several times during her sickness and always found her calm and gentle, strong in faith and trusting in the promises of an all-sufficient Savior.

Though sick for six or seven weeks with a complication of diseases, she never murmured, always patient and willing to wait and bear her suffering until He called her home.

Often she would ask those about her bedside to sing some favorite hymn. This was one of her chief enjoyments. She gave instructions as to her funeral, showing great presence of mind to the last. I was present when the end came and she fell asleep so tranquil and easy it was hard to tell that she was dead.

All was done for her that children, relatives and neighbors could do, so weep no more as your conscience is clear on that point, but rather give place to joy as you feel your loss in her eternal to joy as you at rest with the redeemed.

Now may the God of all grace be with the bereaved ones and bless them all through life and enable them to imitate the walk of their mother, and grand-mother.

She has met and conquered the last enemy which is death, and paid the last debt. Now try to live as she did, and may the Lord bring each and every one to the desired home on high. That they may have a glorious entrance into the kingdom of the Redeemed, is the desire of the writer.

M. J. EVERETT.

J. H. BUSSEY.

By request, I will endeavor to write a few lines in memory of J. H. Bussey, my neighbor and brother in Christ.

He was born in Franklin county, Va., December 7, 1855, and departed this life on February 19, 1907, making his stay on earth 51 years, 2 months and 12 days.

He was taken seriously ill with pneumonia and passed away in 8 days from the time he was taken.

With all the medical skill and ingenuity of the day, the mighty hand of death prevailed, yet it was not kept secret from him.

He was aware of it from the first moments of his sickness. He remarked to the writer that he was beyond the help of medical skill and power of man. He asked if Jesus did not have the same power now he had when he was on the cross, and could not he save now as he saved the thief? Then he told what we thought a gospel experience and was received into our body at Little Creek, but was never baptized in a liquid stream but we hope and believe he was baptized by the Holy Ghost.

His life and conduct were such that we are safe in saying he bore fruit of the Spirit. Many times has he sat and shed tears of joy under the sound of gospel preaching and was ever willing to bear a part to relieve those in need.

Never have we seen a person with so little fear of death and so much fortitude and willingness, when he says I am perfectly resigned to the will of the Lord and to all good-bye. These surely are evidences of the presence of the Holy Spirit.

But now he is gone and we miss him indeed. Miss him at church, miss him at home, miss him in the community, and yet we hope to meet again where there will be

no more farewells, no more sorrows, no more pain, no more death.

We are made to exclaim—

Our grief is subdued in a heavy heart,
By the thought we shall meet to never part:
And be with Jesus and embrace
His glories, and see his smiling face.

He is survived by the widow and thirteen children, and they with a host of friends mourn their loss, but our loss is his eternal gain, and we submit to the will of the Lord, saying thy will be done.

May the Lord direct his widow and children to that city where, in dwells righteousness.

May we not sorrow as for those who have no hope, but thank God for the noble character with all who knew him to sound aloud Amen, Amen. E. L. BLANKENSHIP.

JUDITH CHANDLER.

Elder P. D. Gold: It is with sadness and sorrow in my heart that I will try to chronicle the death of my dear beloved grandmother, who was taken away five years ago last February, as we believe from a world of sorrow, tribulations, trouble and disappointments, and has entered in at the pearl gates beyond, a happy home not made with hands eternal in the heaven above, where sorrow and trouble never come, where those heavenly bells are forever ringing, and pleasure never, never dies.

Judith Chandler, daughter of Thomas and Bettie Boswell, was born in Caswell county, N. C., April the 30th, 1826 and died in Caswell county N. C., February the 9th, 1902, near where she was raised. She was married to Hosa A. Chandler December the 9, 1847, and unto this union were born nine children, six sons and three daughters. Five preceded here to the cold grave, and we believe today they are resting with their dear mother and singing praise in that bright world on high where parting will be no more. We feel to hope that they are happy with their Jesus.

Grandmother was a strong believer in the Primitive Baptist faith, and joined the

church at the Arbor when she was about eighteen years old, and was baptized by Elder John Stadler. She always filled her seat unless providentially hindered, and lived with them until the cold icy hand of death came and snatched her away. So she is gone where no farewell tears are shed.

Grandmother lived a widow about thirty-eight years, her husband having died June the 11th, 1864, at the hospital at Richmond, Va. He was called off to the war between the States and was soon taken sick, and never returned home. So she knew something of the trials and tribulations of this life. Having become disabled to attend to her domestic affairs, she broke up and came to spend her last days with her only living daughter, which was not very long.

On one cold and stormy night, when the ground was covered white with snow the death angel came and bid her come. She leaves behind a host of relatives and friends to mourn her departure. But we mourn not as one without hope, for we believe she is at rest in the kingdom above.

Farewell, dear grandmother,
Thou art gone to a better world on high.
May we all meet you in glory,
Where we will be gathered around our
Father's throne,
And sing praise unto him for ever more.
Written by her granddaughter,

LENORA ALRED.

Union Ridge, N. C., R. 1, Box 62,

RHODA EMELINE BARBER.

The subject of this notice, and widow of Wesley Barber, daughter of Wm. Hatch and Martha Hatch, of Chatham county, N. C., was born June 6, 1829, and died March 18, 1907. She was a widow for 25 years. She was left to toil in this world of sorrow. The children were industrious and the youngest son remained with his mother while she lived.

She with her husband and two others constituted the old Primitive Baptist church at Bear Creek, Chatham county, N. C.

I was by the bedside of dear sister Barber about 24 hours before her death and

until she breathed her last breath. No tongue can tell what she suffered. She continued to call on the Lord to be with her and take her home. About one hour before she fell asleep she said, Do you see that angel? and reached her arms out. She was speaking of the river. I asked her if she would be at rest when she crossed the river Jordan? She answered yes I do, and closed her lips and was asleep in Jesus I believe in one or two minutes. She was a dear and precious sister to me, being a sister in the flesh and spirit too I hope.

She was long and well known to many dear brethren and friends, and loved as a godly Christian wife, and a kind mother.

She was the mother of nine children two daughters and seven sons, and thirty-five grand children. For years she was very deaf, and understood much by motions of the mouth. She was blest with good eyesight and read much for comfort.

Elder J. E. Adams spent the last night with her last summer of the elders. She enjoyed his visit very much.

Children, weep not nor sorrow as others without hope. We feel that she is at rest in Jesus waiting for the redemption of her body, which shall be raised and fashioned like the glorious body of her Lord.

Follow her good example and precepts. May the Lord enable us all to live to him. Our sufferings here are not to be compared with the glory of the resurrection life—the glory to be revealed in us at the revelation of Jesus with all his holy angels.

Though I shall never see her again on earth I could not wish her back in the flesh in this wilderness. Look to God who alone is able to deliver you.

MARY A. TILLMAN.

Greensboro, N. C.

The next session of the Black Creek Association will be held with the church at White Oak, Wilson county, N. C., Friday, Saturday and 4th Sunday in Oct.

Visitors by rail will be met at Wilson on Thursday at 3 p. m. If any should wish to come down on the New Road they will write brother Jesse Moore at Stanton-

burg, and he will meet them at that place, or write H. S. Ward at Speigats Bridge, and he will meet them at Walstons.

H. S. WARD, Clerk.

September 3, 1907.

Brother Gold: Those coming from the East to the Kehukee Association will be met at Jamesville, Friday at 4 p. m.

W. H. DANIEL.

The brethren at and near Wardswill in Onslow county, N. C., are attempting to rebuild a meeting house and would be glad of help from outside. They desire the house to be ready for the White Oak Association in October. Send what you desire to Brother W. N. Marine, or his brother L. Marine, at Marine, N. C.

APPOINTMENTS.

L. H. HARDY.

Thence to Contentnea Association.

Aycock's, Tuesday.

Fremont, at night.

Memorial, Wednesday.

Nahunta, Thursday.

Goldsboro, at night.

Thence to White Oak Association.

Yopp's, Tuesday.

Stump Sound, Wednesday.

Wilson, Thursday night.

Thence to Black Creek Association.

Meadow, Monday.

Mewborns, Tuesday.

LaGrange, at night.

Kinston, Wednesday night.

J. A. SHAW.

Black Creek Association.

Wilmington Tuesday night after 4th Sunday in October.

Mill Branch Thursday.

Mill Branch Association.

Pizaway Monday.

Bethel Tuesday.

Wampee Wednesday.

Pleasant Hill Thursday.

Pee Dee Friday.

Feathey Bay Saturday.

Black Creek second Sunday.

E. E. LUNDY.

Mill Branch Association.

Sheffield, Tuesday night after 1st Sunday in November.

Morehead City, Wednesday night.

North River, Thursday night and Friday.

Straits, Saturday and second Sunday.

Davis' Shore, Monday night.

Hunting Quarters, Tuesday.

Portsmouth, Wednesday night and Thursday.

Beaulah, Tuesday and Wednesday after fourth Sunday.

Rosebay, Thursday.

North Lake, Monday after first Sunday in December.

E. L. STULTZ.

Danville, first Sunday in November.

Cane Creek, Monday.

Malmason, Tuesday.

Mill, Wednesday.

Mt. Springs, Thursday.

Banister, Friday.

White Thorn, Saturday.

Springfield, second Sunday.

Weatherford, Monday.

White Rock, Tuesday.

Fairview, Wednesday.

Elder N. T. Oakes desires to be with him part of the way.

W. T. BROADWAY.

Meadow Creek, Oct. 8.

Bear Creek, 9.

Running Creek, 10.

At Concord at night.

Salisbury, 11, at night.

White Oak Springs, 16.

Suggs Creek, 17.

Pleasant Hill, 18.

Calicut, 19 and 20, funeral of Sister Calicut's granddaughter.

Rock Hill, 21.

PRICE REDUCED.

The price of Durand and Lester's Hymn and Tune Book is reduced to \$6 per dozen, sent at expense of the purchaser, and at 70 cents for single book, sent by mail postpaid.

ZION'S LANDMARK.

PUBLISHED SEMI-MONTHLY AT

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(PRIMITIVE OR OLD SCHOOL BAPTIST.)

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NO. 23.



P. D. GOLD, EDITOR, WILSON, N. C.

P. G. LESTER, ASSOCIATE EDITOR, FLOYD, VA.

PRICE, \$1.50 PER YEAR.

P. D. Gold Pub. Co. Print.

Price of Lloyds hymn books increased. Plain sheep skin 75c each, half dozen \$3.75.

Plain Morocco 95c each, \$5.25 per half dozen.

Gilt Morocco \$1.15 each. \$12.00 per dozen.

ALVIN CLARK,
.....
Wilson, N. C.

THE PURPOSE OF ZION'S LANDMARK

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

By the help of the Lord this paper will contend for the ancient Landmark, guided by the 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, 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.

SUBSCRIPTION PRICE OF ZION'S LANDMARK.

The Price of Zion's Landmark is \$1.50 per year for less than clubs of ten.

Clubs of ten or more can have the Landmark at one dollar each for cash in advance.

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

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 the 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 postoffices 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.

MARKS AND EVIDENCES OF REAL CITIZEN OF MOUNT ZION. (Selected.)

We will make a few remarks on Zion's inheritance.

1. She is heir of salvation. She is not saved from the inbeing of sin, but from its reigning power, so that it has not dominion; for it has only dominion over them that are under the law. But Zion is under grace, and by grace is she saved. And when sin is powerfully felt, becomes a sore burden to us; this plainly shows that it has not dominion. But where it has dominion, such are not troubled about it. It is spiritual life that makes us feel these iniquities prevail. Again: We are saved from the hand of all that hate us, but not from fighting with them, and often being entangled and ensnared by them; yea, and overcome too. But though a troop overcome at the last, we are more than conquerors through him that hath loved us, though we die in the field fighting. Further. Though we are saved from vindictive wrath through him, yet we sometimes shall feel a little wrath: "In a little wrath I hid my face from thee for a moment." We are saved from the second death; but shall often have to walk in the valley of the shadow of death. Nevertheless, as death has left its sting, an old warrior, a citizen of Mount Zion, declares, "I will fear no evil." (Ps. 23:4). What hurt can a shadow do to any one? This is salvation; and to this Zion is heir: "Are they not all (that is, the angels) min-

istering spirits, sent forth to minister them that shall be heirs of salvation?" (Heb. 1:14).

2. She is heir to an everlasting righteousness. When Adam fell, we lost all righteousness; and if he had stood, and we in him, it would only have been the righteousness of a creature. But he fell, and ruined us all; so that by nature there is none righteous; no, not one. Many pretend to it, as the Arminians do, yet it is all deception and lies. But the righteousness in which Zion is clothed is called the righteousness of God, because God the Son wrought it out, and it is a free gift to Zion, and to none else. Hence Paul says: "Much more they that receive the abundance of grace and the gift of righteousness shall reign in life by one, Jesus Christ." Without this, you and I can never enter the kingdom of heaven; for "the unrighteous shall not inherit the kingdom of God." On the other hand: "Open ye the gates, that the righteous nation that keepeth the truth may enter in." Now, it is said that Noah was a preacher of righteousness; and that "by faith he condemned the world, and became heir of the righteousness that is by faith." (Heb. 11:7).

3. She is heir of the grace of life. Now this shows that all the love, free favor, or grace that flows from God our heavenly Father must come to us through the sufferings and death of our Lord and Savior Jesus Christ, for life comes by his death. Had he never suffered, there would have been no way opened for you and me to enjoy life

and favor with God; and although we had all this in God's eternal purpose, yet it was all secured to us in this channel, for it never could come to us at the expense of justice. No, justice was to be satisfied; and all this was settled in the covenant engagement. Thus it is called the grace of life. God Father, Son, and Holy Ghost, is the fountain of all grace. Hence the Father is called "the God of all grace;" the Son also, as you read, "The grace of our Lord Jesus Christ;" and the Holy Ghost is called the spirit of grace and of supplications. "All the grace that flows from this fountain or fathomless ocean only belongs to Zion. They are called the seed of Christ; the rest the seed of the serpent. They are called the children of God; the rest the children of pride and of the wicked one. The yare called the elect; the rest reprobates. They are loved, as Jacob was; the rest are hated, as Esau was. They are called the elect; the rest remain, of which Sarah was a type; the rest o the bondwoman, of which Hagar was a type. Thus as Peter says, this grace, love, favor, and life, are a part of Zion's inheritance: "Fellow-heirs of the grace of life." (1 Pet. 3:7).

4. She is heir of every unconditional promise, if there were ten thousand. Yes, and these promises are all Yea and Amen to her in Christ Jesus. All that God promised by the old covenant was conditional; and as man could not perform the conditions, he came short of the fulfilment of the promises. But not so the new covenant, for that does not depend in the smallest measure on the creature; but the language of that is, "I will be their God, and they shall be my people." Neither does it depend on their faith, love, repentance, humility, or good works which through grace they are helped to do; and therefore our unbelief does not make the promise of God without effect. But, on the other hand, our faith, love, repentance, humility, and good works, de-

pend on the fulfillment of these promises. Hence God has promised to fulfil in us the good pleasure of his goodness, and the work of faith with power; he has promised to circumcise our hearts to love him; he has promised to give repentance unto Israel; he has promised to humble us, and, therefore, he says, "the lofty looks of man shall come down;" and he has promised that we should be filled with the fruits of righteousness, and that our heavenly Father will purge us to bring forth more fruit. And unless he is pleased in a sovereign way to fulfill these promises in us, what are we, even after receiving grace? Why, unbelieving; and enmity works against all that is good, hardness of heart, pride—and instead of good works, the works of the flesh. As Paul said, "What I (under the influence of grace) hate, that I (under the workings of the old man) do." So that there is no fleshly boasting when grace is in exercise. Then where are all who die, hating God's sovereignty, whether Arminians, modern Calvinists, or professedly high Calvinists, without true love? Why, dead in sin, and under God's curse; shut out from every promise. But these promises belong to Zion. Hence Paul says: "We, as Isaac was, are heirs of promise." (Heb. 6:17; Gal. 4:28; 3:18).

5. She is heir of the kingdom of God, which stands in these four things, —righteousness, peace, joy and power. "For the kingdom of God is not meat and drink, but righteousness, peace and joy in the Holy Ghost." So that if I belong to this kingdom, I shall sooner or later feel the sentence of justification. The Father declared to his Son: "Thy people shall be all righteous," etc. Peace. They are called sons of peace. Joy. "The ransomed of the Lord shall return to Zion with songs and everlasting joy upon their heads." Power. Hence Christ, when on earth, said, "There be some standing here which shall not taste of death till they

have seen the kingdom of God come with power." This was certainly accomplished when the day of Pentecost was full come, when there was such a great outpouring of the Spirit. All this belongs to Zion, and she shall have these good things in possession; for "the saints of the most High shall take the kingdom and possesses the kingdom or ever and ever." Being justified they shall shine like the sun; they shall enter into peace, and rest in their beds, or in the everlasting love of God, where God himself rests: "He will rest in his love." And they shall have everlasting joy, and be filled with this power as no tongue can tell, singing, praising, blessing, and adoring, never being wearied of it, a Triune God to all eternity. These things they tasted here below; but then they shall be led to living fountains of water. Thus we are heirs of the kingdom of God and Christ will say in the great day, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." (Matt. 25: 34.) "Rich in faith, and heirs of the kingdom promised to them that love him." (Jas. 2:5.)

6. She is heir of the blessing of God. And what particular blessing is this? for the blessings of God are many. He has declared that a faithful man shall abound with blessings. They are blessed in their basket and in their store, in their going out and coming in, with pardon, peace, rest, salvation, love, righteousness etc. But, as the greatest blessing is eternal life, this takes in all the rest: "As the dew of Hermon, and as the dew that descended on the mountains of Zion; for there the Lord commanded the blessing (emphatically, the blessing) even life for evermore." And of this our Lord speaks in the days of his flesh; hence he says, "My Father hath given me a commandment what I should speak, and what I shall do. And I know that his commandment is life everlasting. And when was it that

he commanded this blessing? I answer, upon the mount, and he calls them a city set upon a hill. And, though he mentions many blessings, yet, as life includes them all, it is life for evermore; and this is a part also of their inheritance: "Not rendering evil for evil, or railing for railing; but contrariwise, blessing; knowing that ye are therefore called, that ye might inherit a blessing." 1 Pet. 3:9.)

7. She shall inherit all things. Now this takes in every good thing that God has promised to give, both of the life that now is, and of that which is to come,—the upper and nether springs. It takes in heaven above, the residence of God; it takes in God himself; in short, it is beyond all description. So that Paul says, "All things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present or thing to come, all are yours, and ye are Christ's, and Christ is God's." 1 Cor. 3:21-23.) "He that overcometh shall inherit all things; and I will be his God, and he shall be my son." (Rev. 21:7.)

8. She is to inherit the new heaven and the new earth. There is but very little said, I think, by good men about this part of Zion's inheritance; but it should not be overlooked, seeing it is written in God's Word. "Secret things belong to the Lord our God; but those things which are revealed belong to us and to our children." And God had promised this also; hence Peter says, "We, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." (2 Pet. 3:13.) No Canaanite will be there; they will be all righteous. It will not be this earth in which we live; as some say, purified by fire, for that could not be a new earth; but Peter expressly says, "new heavens and a new earth." Again, They are not only called righteous, but Christ calls them meek; and he declares this to be a part of their inheritance: "Blessed are the meek;

for they shall inherit the earth." "The righteous shall inherit the land, and dwell therein for ever." David speaks much of this in Ps. 37: "But the meek shall inherit the earth, and delight themselves in the abundance of peace. He shall exalt thee to inherit the land; when the wicked are cut off, thou shalt see it."

9. She is heir o God, and joint heir with Christ. It is wonderful. Is he the King? She is the queen. Is he the Prince? She is the princess. All that he has he gives her; and she has nothing but what comes from his fulness. She receives grace, life, salvation, rest, mercy, peace, love wisdom, righteousness strength all her riches, crowns, etc.; indeed, all that she is, and that she has, she receives as a poor beggar from him. He found her in the open field in the day she was born, cast out to the loathing of her person, and none eye pitied her but himself; and he said unto her, Live. He washed her, clothed her, adorned her, and she was comely through the comeliness he put on her. So that she is his both by the Father's gift and by purchase. He purchased her with his blood, and made himself over to her with all he is and has. And though she is bent to backslide from him, yet he never alters. His love is the same now as it ever was, and ever will be the same, immutable, unchangeable, full, sovereign, free, eternal and discriminating. Thus they are heirs of God, and joint heirs with Jesus Christ; and the Saviour declares that the Father loves them as he loves him. (John 17:23.)

10. She is heir of glory. "The wise shall inherit glory." (Prov. 3:35.) Glory above is grace perfected. She has the earnest, or first fruits, here; and they shall enjoy it for evermore. Thus is glory begun below; and all these treasures of glory Christ is the fulness of, and he will fill Zion to all eternity. Thus, "the wise shall inherit glory." All glory comes from God

Father, Son and Spirit; and they shall glory in him to all eternity. This is the ultimate end of all: "Thy God thy glory; and thy sun shall no more go down."

Reidsville, N. C.

Dear Brother Gold: The enclosed letter was received some time ago and there is so much in it that is of public interest to our churches that I send it to you for publication. I will add for the information of those brethren and sisters who have requested me to write on certain text of scriptures that I will try to do so at my earliest convenience. The gripp left my left eye in such condition that the physician advises me to be very careful in reading and writing for fear o paralysis of a certain nerve.

Your brother in hope,

L. H. HARDY.

Robersoville, N. C., May 5, 1907.

Elder L. H. Hardy, Reidsvile, N. C., My very dear Brother: As I am just back from Flat Swamp, and have eaten dinner, I want to say that I was glad to receive your most welcome letter of 2nd inst. Yes, I am glad to know, especially in my present condition, that there are those that think of me and my dear wife so much so as to do as you and some others have done, that is drop me a few cheering words. You may be sure that I have and do appreciate the same.

Brother Hardy, it has been somewhat on my mind to drop you a few lines to let you know how much I appreciate your writings of late that have been published in the Landmark and Messenger.

It seems to my weak understanding, that you know when, where and how to strike, as is sometimes said to hit the nail on the head. For if there ever was a day when God's truth should be declared and error exposed it is now. Surely these must be the last days for evil men and seducers shall wax worse and worse, deceiving and

being deceived. So it is now.

The world is rushing on with (as is supposed) lightning speed for wealth, honors, fame and easy positions in life, though it be at the expense of the poor wage-earner.

I sometimes illustrate it in this way: When people start on a journey and put one foot out of their doors they want the next step to be to their journey's end, though it should be miles away. Young people want to start in life at a point which it has taken their parents an age to get to. This might be called a fast day; but we should remember that God requires that man should do justly, love mercy and walk humbly with his God. While the world with all of its orders and societies is rushing onward into madness and confusion the people of the Lord should be still and know that he is God, and be content with the law of Zion, and want no changes. Our God does not change, and the change that He makes with or in the sinner is from death unto life. His work being perfect as himself, but one change is needful. So the many changes that sometimes follow those who profess to be changed of the Lord is not of Him, for, as Paul said to the churches of Galatia. This persuasion came not from Him that called you. They, of course, were persuaded to depart from that gospel that Paul had preached. Neither the Lord nor Paul changed their tactics in the gospel to suit their fancy, and it should not be done now.

No true servant of God nor any of His people should change now so as to suit the times.

Men have been enacting laws and repealing them,; and passing others changing constitutions of States, etc., so as to get things of that kind in better shape, but I doubt the improvement even in that line of things. Much less can they improve on those things in Zion that our God has fixed.

We are taught that if we be risen

with Christ to seek those things that are above. Of course that means a class of things that are far beyond and above and much more glorious than earthly things that perish.

Why do some of our people become so careless as to lose sight of their first love and strive to obtain that class of things that perish with the using thereof? Not seeming to think that such a course is hurtful to the feelings of faithful brethren. An elder once said to me, after returning from Flat Swamp church, that our roads would stand much more improvement. I think the same might be said of some of our people.

It is not pleasant to travel a rough road that is out of repair. Neither is it pleasant when we are traveling the road in which we view some who are old Baptists. It may be, my brother, that those of us who are overseers (as Peter expresses), better have more road days. This, of course, would not apply to you, for you, as per your statement and as I am aware, have about as many road days as the law will allow. Under our common law when one fails to report when he has been warned) to fill his place he must pay \$1.00. While the law of Zion don't have it just that way, yet it is clear to my mind that they who fail to attend their meetings have much greater loss whether they know it or not.

Well, as I said, I am just from church. I read this text, Is. 58:1, "Cry aloud, spare not. Lift up thy voice like a trumpet, shew my people their transgressions and the house of Jacob their sins,"

I may be wrong, but it seems to me that if there ever was a time that that should be done it is now. And at the same time pray for the peace of Jerusalem.

My dear brother, when I commenced this letter I did not think that I would have thus drifted. The wind may have

been contrary. I just thought to tell you how my wife is getting on and express, as I have, my appreciation of your writings.

I feel glad to say that Sarah is slowly mending. She can sit up from four to six hours during the day and night. We can understand many of her words. She seems to know but can't say; can't walk nor use her right arm but little. It has been and yet is quite a distress on my mind. I never did love to wait on her so well before, but since we have been together it has been a pleasure to do so. I pray the Lord that if it is His will she will recover and I wish to be resigned.

I truly hope that you are much improved. The Lord is our only true and sure helper. All of His people do well to come up to His help.

I am yours in a precious hope,
G. D. ROBERSON.

Reidsville, N. C., Sept. 11, 1907.

Elder W. T. Goadway, Dear Brother: I notice in the Landmark for September 1st your request for me to say something more about that "One Talented Servant."

I do not understand that he was commanded to do any particular part of a talent, but a whole talent was given unto him and that talent was the bishopric (Acts 1:20) or office (Ps. 109:8), which was given to another.

My brother, if one goes before the people and preaches in such a manner that they receive his testimony and are ready to say of him, surely the Lord has given him a gift, and at the same time he is using that gift through coveteousness to satisfy the avaricious spirit that abides in his heart, is he using the gift? Has he not buried it in the earth? Does not his spirit, which is that of the devil, appear? A woman came with an alabaster box of costly ointment and anointed the head of the Lord. Judas was indignant at the waste and wanted the ointment sold

and the money given to the poor. Thus he would appear to be very charitable, but the writer said, "This he said, not because he cared anything for the poor but because he had the bag and bore what was put therein." This shows both his hypocritical spirit and his covetousness and therefore that he was a devil.

At the close of the passover when the Lord gave him the sop, and he went immediately out the disciples thought that he went out to buy something for the poor or for the feast, because he had the bag and bore what was put therein, but the Lord was not deceived, for He knew what Judas should do and the end unto which he was chosen.

I once knew a man who was a preacher among us, but his true character was finally revealed and he was excluded. Then he said, "All I regret is that I was ever among such a snotty-nosed set." Was not he a Judas? Was he not with us because he expected money out of his office? He has proved ever since that he knew nothing of the grace of God. Here is Judas, the one talented servant. He has ever been in the church and ever will be until the end.

He was the Lord's servant. The wicked are His sword. (Ps. 17:14). He commands it (Zech. 13:7) and it does a part that was appointed to be done in the economy of salvation.

Therefore Judas was just as much His servant as any other man but he did not use the office of a bishop and it was taken from him and given to another.

This man was cast into "outer darkness," or into a place which is without hope. None of the children of God ever get there.

Your brother in hope,
L. H. HARDY.

Manchester, Va., Sept. 22, 1907.
Elder P. D. Gold, Dear Brother: I

enclose \$1.50 to pay my subscription to Zion's Landmark for 12 months more. Since my last subscription was forwarded to you, I have united with the church, and though doubts and fears are ever present with me, I feel that I did my duty in offering myself for membership, and I have felt a great relief as a result. There are a great many I think, who are staying out when they should take up the cross and identify themselves with God's people. I feel that it would have been better for me if I had offered to the church a good while ago. I deferred, fearing that I would do wrong, and if I am not deceived, done that very thing by making such a delay. Those who feel that their sins have been forgiven, and buried in the death of the cross, and who feel that they love the people of God, belong with that people, and should be identified with them.

We are all imperfect and frail creatures, but the delay in joining the church will not alter the situation, and after all, our dependence is just as much upon the Lord of heaven as it ever could be; so that whether we are in or out of the fold, if a child of God, we must look to Jesus for our strength and stay. If a child of God, he has promised that he will not leave or forsake us, and certainly we can trust him as well in the performance of our duty, as in disobedience. Do we love him, then we are his children most assuredly. "God is love" and Jesus died upon the cross that those he loved might live. Oh! blessed thought that there is nothing which remains to be done by poor frail man, the work having been done from the foundation of the world. If the Lord is precious to us, we have a command, and that command requires obedience. May we all learn more and more each day and year to perform our duty as children, and if outside come inside with the household. If you have the evidence, the invitation is extended to you.

It has pleased the Lord for Elder A. J. Moore to be with us here in this city as a minister, on a few occasions, with the result that four from here have offered and been received as members of his home church, Hopeland.

If it is his will, I trust that other ministers will remember us with their presence, though we have no place of worship of our own. We have arranged for the use of a hall here which we can secure with short notice.

Your brother in hope,
W. . MOORE.

Star, N. C., Sept. 2, 1907.

Brother Gold: This is the 73rd year of my stay on earth. The second day of September, 1834, I first saw the light. It is wonderful how the Lord has kept me with all my short comings and promises that I would do better, if he would take my afflictions off, yet I have not done so. His loving kindness and long suffering, have kept me until now. Should I not trust Him further as he has given me more than the allotted time granted to man? May I be reconciled to His will in my declining days.

I was much built up with the trip to the Association at High Point.

Affectionately yours,
A. LEACH.

Miss Maggie A. Staton, Dear Sister in a sacred hope: Even now will I attempt to answer your letter, with a mind void of anything to interest you, but hope it will not be of any harm. I cannot explain, sufficiently to be understood, how much I appreciate a letter of yours. You are, I believe, a gifted writer to inspire others. I was so glad to have a view of your picture, and I think the features are stamped indelibly on my mind. You look to be a brave and intelligent lady, and very courageous. Your position in the photograph causes you to look lonely. I can fancy in my thoughts how I

would like to be with you, and talk on many subjects that I believe you could give me much understanding on, where I am so ignorant. I feel that you could lead me in higher planes and spheres. Often a little help causes more advancement in our understanding than one would suspect. And, dear sister, your precious letter sends a thrill of indescribable feeling through my frail body. No better can I illustrate my feelings than by that of a child when bidden to see what is brought for it, yet being held out of its reach; too high for it to grasp. Probably you can form a faint idea of how I felt, seeing what a treasure I could glory in, if I could only, yes only, feel assured that such is the blessed situation I am in. But oh! my dear, do pray that my unbelief may be removed, and I made to rejoice and say within: "I have reached the treasure, and it is mine." And that I may go on my way rejoicing, looking forward to the time when all my crosses and burdens shall be laid down, and I rest from these toiling, suffering days.

The reason that I cannot embrace such as you show me, is that its more than I am worthy of, and is too precious for me. Oh! the worth of such is beyond expression!; more precious than all the world has in store. But, my dear, is any one a mourner like I? Always condemned because instead of being more humble and Christ-like in my sore afflictions, I feel more under the influence of an evil spirit. Contentions, and full of all that pertains unto evil. My trouble is not so much over what I have done, as over the present, that I am not able to control the members of my body and purify my thoughts and heart.

As I am writing, I wish to tell you the strange dream I had last Sunday night, two weeks ago. I seldom have a dream I call important; usually they are of a wild, foolish, nature, not worth one's notice. I awoke with a peculiar

feeling, and this dream on my mind. I could not interpret, but have thought probably it was a sign of the way I will leave the world. I have never related it before, and parts of it have somewhat faded from my mind, but will tell it as best I can. I dreamed the time had come that I had to have both arms taken off; it seemed they were to be sawed off, and it was to be done without putting me to sleep, or the use of anything to relieve me, and I thought without some aid I could never endure to undergo this, and yet I did not dream how this ended, but presently I saw a cave open, and I was about to slip in I was so near the edge, but kept struggling to get far enough away not to slip in, when finally I got out of danger. About this time I heard something like a whirlwind; a rustling sound, and looking up, I saw it, just above me, and it resembled a whirlwind. I said, "flesh and blood cannot enter into the kingdom of God." I did not dream why I said this, nor to whom I said it. After making this remark, I made this request, "Take my spirit back to the one who gave it." and at the time realized a strange sensation, and awoke with this strange feeling. As I did not dream to whom I was speaking, nor of whom the request was made, it seems very strange.

There is so much I would like to write you, but strength and space forbid. You already see my writing is not good, for I have to lie propped on pillows to write, and it is not very easy. My health does not improve, that I can perceive, but I can bear up as well as when I last wrote you, I think.

I learn from your letters that your life, like many others, has not been pleasant. Being deprived of parents is about the deepest sorrow one can have except afflictions. Oh! the unfortunate life of an orphan: How sad to see how many are treated. My father is yet living; if he had not been spared to us, how much worse our condition

would have been. How fortunate we have been in having a father who has provided for all our earthly needs. But yet how sorrowful I feel in having no mother to pity and sympathize with me, and to wait on me in my affliction.

Even if I had only an afflicted mother as I once had, what a comfort she would be, to soothe my aching heart. Mother died six years ago, after suffering thirty years with rheumatism. An invalid brother died a few years before. Little brother lived to be twenty-two years and six months old; was helpless and had to be cared for as an infant. He required more careful nursing and attention than an infant, and was a cause to confine some of the family at home all the time; the house was never left alone. He never walked, talked or even chewed his food. He weighed only 32 pounds. It took one person almost all the time to care for him. So you know I have always had a home among the suffering, and where there is such great suffering as he and mother endured, there cannot be much pleasure. He was such a pitiful sight that some after seeing him once, would see his vision before them so long afterwards they never wished to see him again. He was drawn all out of shape; was a paralytic, and often had fits, and when in that condition no human could look any worse when dying. He was as innocent all his life as an infant, and yet endured 22 years of extreme suffering. What a miracle he was on earth. Only God knew the purpose of his life of suffering. But we are satisfied he is now resting.

Well, I would be glad if I could write to interest you spiritually, but I, too, am little, weak and ignorant. I trust you will continue writing to comfort and build up, as I believe you are gifted in that line, and will in time to come receive with joy the bid to "enter into the joy of the Lord: well done thou good and faithful servant."

Hope this may reach you and find

you as well or better than usual, and may the Lord bless you.

I ask to be remembered at a throne of grace, to beg God for mercy on my poor soul and body.

Unworthily yours,
AZUBAH LEE.

Dunn, N. C.

Elder P. D. Gold:

You cannot conceive of how glad I was to get your letter of the 10th and of what comfort it has been to me. I was a little surprised to receive same as I expected you to answer my letter through the Landmark; however, I assure you it was appreciated more, if possible, than it could have been had you have written me through the Landmark. As I read your letter it seems to be more and more is gotten out of it. I note what you say regarding the lady mentioned in my letter, and while I would gladly give the whole world if I possessed it to do as she has done, I feel to be so unworthy to ask such a people to fellowship me and fear if I were to I would not be received by them; yet, I love them and their doctrine with all my heart and those among them. My name is still on the Church Book of the Missionaries here, but it is my intention to ask them to take it off in the course of a few months. I have tried to ask the Lord to show me the right way and believe he has shown me that I am a stranger where I am, and if I know the feelings of my heart at all, they are to get away from where I am and go to the people who are so dear to me, but I am in deep trouble as to how best to get out of the church I am in. I have said nothing to my brother yet concerning my intentions, and have tried to think that, possibly, after a little while I would become better satisfied where I am, but I find the longer I stay with the people I am with the more miserable I am. I went to church Sunday and it seemed to me I

would rather have been any where else, as there was nothing whatever in the sermon for me and I felt like I would have been better off if I had stayed away. Oh! if I had never joined this people I believe I would be so much happier, and notwithstanding the fact that I know it will give my brother trouble to tell him what I expect to do, I feel as if the time has about come when I must do so, as I am convinced of the fact that I can never be satisfied where I am and believe the sooner I sever my connections with the church here the earlier I will find relief.

I am in much trouble concerning this matter and hardly know what to do. I want to be with the Primitive Baptists, but there is no church anywhere near here that I know of. I hope and believe that a way will be opened at the proper time and I shall continue to try to ask the Lord to guide me and watch over me until His appointed time. I hope that you will be blessed to continue to comfort such as I am through the Landmark, as this is indeed a dear paper to me. I look with eager eyes for each copy and hope I will not miss a single one.

Thanking you for your nice letter,
I am, sincerely,

Dear Mr. Gold—I have recently become very desirous of writing to you for advice regarding my church connections. It does seem to me that no one else can possibly have as much to contend with as I sometimes find confronting me. I have since my childhood felt much concerned about my soul's salvation and within the last two years have desired to unite with the church, and this I did about the latter part of last March, since which time my troubles seemed to have increased. I joined the Missionary Baptist church here and though possibly I would find relief, but it seems it has

failed to afford any comfort to me. I don't believe I could ever have been induced to join this people but for the fact that my oldest brother was a member, and as he seemed to enjoy partaking of the services, and then, too, there was no church of the faith that I believed in most, I thought probably I would be happy with him. Now, I find that there is no comfort for me there and what is best to do I cannot decide. I sometimes feel that if I hadn't have joined the Missionary Baptists I would be better off and if I could only recall that day, I would never, no never take the step that I did. As it is, I am there on account of my brother, which has proven one of the dearest to me that anyone could have, I am troubled to know what to do. I know it will give him trouble to have me to pull out and I sometimes think I will try to do my best and it may be that a change will take place soon, but then, again, I am made to feel that I can never be satisfied there. I believe the Primitive Baptist to be the true people of God and love them as I do no other people on earth. I enjoyed hearing the preaching at Malmaison and Cane Creek so much and one time felt like if I was away off where no one could hear me I would sing aloud praises to the Lord. I wanted to talk to Mr. Jones the night he stayed at home, but, with several good opportunities, my heart failed me and I could not bring the subject up. I did finally talk with my father a little before leaving home, but sometimes feel that I ought not to have mentioned anything about the matter to him. I believe he told me that you were at one time a Missionary, and if this be true, I feel that I have made no mistake in writing to you for advice, and I hope you can fully appreciate my position and that you will write me when you find that you have the time to spare as to what you would do if you were in my place. I go to my church

here and try to listen as attentively as I know how,, and make it a speciality to hear all the "Big Preachers," as they call them, that come here, but there seems to be nothing in what they say for me. I would much rather spend Sunday morning reading the Landmark than go to church, and this being true I feel that there is something wrong some where either with me or with them and I fear that I am acting a hypocrite when I continue to pretend to believe as they do, when in my heart I really cannot approve of their forms of worship and beliefs, and above all things I do not want to be a hypocrite. I have never thought that the Sunday school was warrante! but after I joined the church here I also had to go to these, besides other similar gatherings and it is very often the case that I am not there. I know not whether there is any harm in them but do know that I would rather not go than to go. I do not think that I should continue to partake of these things when I do not believe in them, and I feel that sooner or later I will have to withdraw. I believe though that the Lord had a purpose in my joining this church, as I have now been shown by experience that there is no comfort there for me. I love the dear old Landmark, as there is always some comfort to be received from her pages, and if you will bear with me I would like to quote a piece which came out in the Landmark not very long ago, which made my cup of joy overflow. I was made to feel that I was not alone in my trouble, and this gave me great comfort. The piece is as follows: "My Dear Sweet Aunt: I feel like I can not let another day pass and not write to you as you are a part of my daily thoughts, and it seems I will never get to see you, but though I seldom see you I think of how good you are and wish I was like you. I hope you are as well as usual and enjoying yourself these lovely

Spring days. I never felt as badly one Spring in my life. Well, Aunt Julia, I went to the Association. Now I wish that you could have been there. I did not go on Friday, and it just makes me heart sick to think I missed all that good preaching. I never heard as good preaching in my life, especially that of Mr. Fairphot, Mr. Turner and r. Payer. O, Aunt Julia, *I would give this world if I only owned it if I could be one of that number. I believe they are the people of God, the salt of the earth. I could not help but say like Ruth, 'Entreat me not to leave thee, or return from following thee, for whither thou goest I will go, thy people shall be my people and thy God my God. I can never be anything else in heart, nor do I want to be anything else.. I cannot help ...* thank God there is such a people on earth. O, if I could only feel worthy enough to offer to them, but I am such a sinner. O, the wretched one that I am, who shall deliver me from the body of this death. I know if I am a Christian I am the very least of all. It seems to me that I live so far from doing right. I am continually doing or saying something I ought not, but if I know my heart my greatest desire in this life is to live right.

"Aunt Julia, you asked me probably the last time I was to see you to tell you my experience (that is if I had one). I did not do it so have bothered over it since, as we are commanded to give a reason for the hope within us. So I will attempt do so now if the dear Lord will direct my thoughts in that line. Without Him we can do nothing. If my sins have ever been pardoned it was in May, 1899, at New Hope. Mr. Luck was holding a meeting there. I had from some cause vowed to myself before the meeting that they would never get me to the so-called mourner's bench, but one night after the meeting had gone on several days Mrs. ——— came to me and

said, how can you be so stout-hearted, O, how sad and how deep into my heart those words sounded.

"They struck me with great force and before I knew it I was on the front seat asking the Lord to have mercy on my soul. I was then one of the vilest of the country, willing to go anywhere for relief for I felt to be the worst sinner on this earth. I thought everything on earth was better off than I. O, I felt to be such an awful sinner, all I could say was, 'Lord be merciful to me, a sinner.' I was just as sure I was to die and go to torment as I ever was of anything, but I felt like it was perfectly just. I was in this awful condition several days, but at last I hope the dear Lord spoke peace to my troubled soul. All at once my burden was gone. I knew not how it went. I was saying in my heart, glory to God in the highest, peace on earth, good will toward men. I was so happy I thought I would never see any more trouble. This earth was a heaven to me. Jesus all the day long was my joy and my song, but finally I began to doubt and think maybe I was deceived, and I prayed to the Lord if I was, to undeceive me. A good while afterwards I became greatly troubled about joining the church. We finally concluded that as there was no Old School Baptist church close that I could attend often, I would try to be satisfied with the Missionaries. So when I went up to the front bench, a voice spoke to me as plain as if some one spoke and said, go back, but I was so bashful I did not move, but after I joined I thought I would not be baptised, but some of the members begged and plead with me so to go on and be baptised that I finally went, but to my sorrow, for I might say my troubles had just begun. Oh! If I could only recall that day—nothing on this earth could induce me to join that people. I have never been as happy since. I

will never get over it while I live. Next morning the first thing I picked up was a pamphlet on different missions, telling how much money had been given on different boards and what a great work they were doing for the Lord, and it just seemed to me I would die, I was in so much trouble. I could realize then more fully what I had joined. A thing that I believed so little in. I felt like I had almost committed the unpardonable sin, and gone contrary to the will of God. I felt like I wanted the rocks and mountains to fall on me and hide me from the face of the earth and to relieve me of my troubles. I could not help but ask them to erase my name from the church book, but I do not suppose they have yet. I feel like if I am saved it is not any thing I have ever done of anything that I ever can do. It is all the mercy and grace of God. I sometimes feel like giving up and think I am deceived in the whole matter, but when I recall some of the sweet gone-by days, I revive and try to take new courage and press on toward the mark for the prize of the high calling which is in Christ Jesus our Saviour.

Now, Aunt, I hope you will answer this and tell me do you think this an experience of grace, or am I deceived in the whole thing? Please be plain with me and tell me what you think. God forbid that I ever should act the hypocrite. This writing is my heart feelings. Please do not let anybody see this, for it is like me, so imperfect, that I am almost out of the notion of sending it; but I do not believe you will view me with a critic's eye, but pass my imperfections by. I will close. Your devoted niece."

The lines I have underscored were especially impressive to me; so much so that when I read them I was made to cry aloud, "Surely, surely, surely, they are the true people of God. I could have underscored several other

parts of her letter, but I hope you can understand from what I have already written the condition I am in. I try to search the scriptures and ask the Lord to give me a heart of understanding so that I may not go astray, and sometimes I feel like it is made so plain to me that there can be no mistake as to the faith held by the Primitive Baptists, but then again I come across scriptures that I can't understand and am made to doubt and fear that I am deceived in the whole matter. I have always been fond of reading the Bible and the Landmark, even when I was a boy at home, and I sometimes feel that if I could only be back with my father and could ever be the man that he is, all would be well. He has been one of the dearest of fathers, and it pains me to think that I should have been weak enough to give away and join another people, knowing as I do his views, and then believing, too, that they are in accordance with the teachings of the Bible. O, if I had never have joined the church that I did and could be with him, I believe I would be so much happier. I have always loved the Primitive Baptists, and one of the most saintly sights it has ever been my pleasure to witness, I think, was at the Association in Danville, Va., summer before last. I felt like I would give anything in the world to be one of those as they were singing their farewell song and saying good-bye. I had hoped to attend the Association this last summer, but I could not arrange very well to be out of the office at that time; however I was fortunate enough to get up there and hear you and Mr. Jones, as well as Mr. Lewis on Sunday at Cain Creek. It was a rainy day and very few people there, but I enjoyed being there very much.

Mr. Gold, I fear I am imposing on you, and while I feel like I could write more, no doubt I have written too much already. I hope that I am not

doing wrong in writing you this letter and feel sure that I am not, as I have been impressed to write to some one for advice and I trust that you can find time before very long to let me hear from you. If you desire, you can write me through the Landmark, addressing your letter, "ADVICE TO A FRIEND," and I will see it and shall look for it with much interest. I would also thank you to give Mr. Jones address in the Landmark, as I have felt a desire to write to him and tell him in writing what comfort I received from his preaching.

May the good Lord continue to bless you and yours, is my prayer.

Your Friend.

RESOLUTIONS OF RESPECT.

We, the church, at Far River, Granville county, N. C., recognizing and feeling the loss we have sustained in the death of our beloved pastor, Elder A. Blalock, feel it our duty to manifest our love and respect for him and appreciation of his services as minister of the Gospel of Christ:

Therefore, be it resolved:

1st. That we feel in his death that we have lost an humble and sincere pastor and a wise, safe and faithful counselor and under shepherd, and though taken from the evils of this world we sorrow not for him as those who have no hope, but believe he has fought a good fight and gone to a good reward.

2d. That a copy of these resolutions be spread on our church book, and one sent to the Landmark and Gospel Messenger with the request to publish same.

Done by order of church.

ELDER J. M. HERNDON,
Moderator.

J. C. TAYLOR, Clerk.

Elder P. D. Gold:

Dear Brother—I enclose you check for \$3.00 to renew my subscription

to the Landmark. I feel and know that I am tardy in this as it should have been sent before this. It is not that I do not appreciate your messenger of love and peace, but other reasons.

I desire to say that I do feel to thank Almighty God that we have such able defenders of the truth as yourself and many others, especially so when we see some of our once much loved brethren going off after new things it makes us feel near to those who have stood firm in the old way and are still contending for plain old Primitive Baptist doctrine.

May you be spared many more years to herald the glad tidings of salvation by grace is the prayer of your unworthy servant, J. W. NEWTON.

Many of the subscribers to Zion's Landmark are behind, and I am greatly and sorely in need of money to pay debts incurred in publishing it. If each one will send me some money that is due it will be a present and a great relief to me. Let each one that is behind please remember this and at once send me some aid. Help each other in need. Also obtain us new subscribers where and when you can.

P. D. GOLD.

The brethren at and near Wardswill in Onslow county, N. C., are attempting to rebuild a meeting house and would be glad of help from outside. They desire the house to be ready for the White Oak Association in October. Send what you desire to Brother W. N. Marine, or his brother L. Marine, at Marine, N. C.

PRICE REDUCED.

The price of Durand and Lester's Hymn and Tune Book is reduced to \$6 per dozen, sent at expense of the purchaser, and at 70 cents for single book, sent by mail postpaid.

ZION'S LANDMARK

P. D. GOLD, Wilson N. C.
P. G. LESTER, Floyd, Va.
"Remove not the Ancient Landmark which
thy Fathers have set."

Volume XL No. 23

Wilson, N. C., Oct. 15, 1907.

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EDITORIAL.

ARK OF GOD.

Brother Reuben Deal requests my view of 1st Sam. 5th and 6th chapters, especially desiring that I should write concerning the ark of God.

1st. It was called the ark of the covenant. In it were placed the two tables of the law that Moses was commanded to place there for preservation after he came down from the mount throwing down the first two tables and breaking them, thus showing that Israel had already made void the law or broken it. In addition to the two tables of the covenant preserved there were the golden censer, the golden pot that had manna and Aaron's rod that budded. The ark was a place of safety, and in it were preserved these emblems or types of great mysteries of the church of Christ.

2d. But Israel waxed carnal and gross and worshipped the outward or visible sign or the literal ark, and not the everlasting God. There is proneness in man to depart from the living God and to worship that which is visible and material, and hence when in the days of Eli the priest as Israel had become corrupt, when in battl the Philistines had overcome they decided to take the ark of God into the camp from Shiloh, saying when it cometh into the camp it may save us from our enemies. But when men fail to trust

in the Spirit and rely upon the letter they fall short and sin.

There never had been example or command to take the ark into a literal battle. When this battle was fought the ark of God was taken by the Philistines, and a great slaughter fell upon Israel.

3d. But what good did the ark of God do the Phillistines? How unsuitable it was to them, and how disastrous the plagues that befell them. Their god dagon fell before the ark for he was no god. Plagues smote the Phillistines so thate they wer afraid of the ark and did not want it. Wherever it was moved there a dreadful plague broke out so that they were sore smitten. Holding a consultation about how they could get the ark away their priests and diviners said, "Send it away to Israel where it belongs, also send a trespass offering. Make images of your emerods and of your mice that mar the land. The Lord was afflicting their bodies with a fearful plague of emerods, and mice were devouring their crops. Now, the diviners and priests said, "Put five golden emerods and five golden mice, one for each of your five lords, for one plague is upon you all. Acknowledge your tresspass to the God of Isreal and give him glory. Place these imags in a coffin beside the ark of God and honor the God of Israel. Take two milk cows with sucking calves. Tie the kine upon whom has come no yoke to a new cart and bring their calves home from them, and put the ark upon this new cart and see if these kine without driver shall leave their calves and all else, and shall go to Beth Shemesh or to Isreal. If they go towards Isreal than the Lord has done this, but if not, that is if they go some other way, then this is a chance.

Sometimes the hand or judgment of the Lord is so plain that even the heathen will own that this is the fin-

ger of God. But to the true believer in God their is no such thing as chance or uncertainty with God, though to men things are uncertain. For time and chance happen to men, but not to God. The preadventure is with the creature but not with the Cre-ator.

Strange and unnatural as it appears these milk kine without driver or without guide of men left their sucking calves and went towards Beth Shemesh, and the Philistines knew this was the hand of God that smote them. But when Isreal saw the ark coming they rejoiced.

4th. Here in this unnatural and strange event which sets aside and overcomes the natural fondness of the cow for the calf is set forth in type the Gospel preacher which leaves and forsakes things of natural affection and bears about in his body the dying of the Lord Jesus and all of our sacrifices are made in his name if they are acceptable to God. Every thing in the true service of God is accepted. When the Lord calls one to preach the Lord Jesus who is typified by the ark then he foreakes the strongest natural ties of earth, and presents his body to God which is his reasonable service. He denies self, he forsakes the natural objects of affection. He relinquishes the opportunities to make money that other men employ. Those cows were slain and sacrificed, the new cart also was used to make a sacrifice upon a great stone of Abel. He labors to support himself and those with him, but not to lay up treasures on earth. He seeks first the kingdom of God and his righteousness.

His mind is toward Isreal. His face is that way. His back is turned upon all else. He preaches Jesus Christ crucified and risen. In Jesus typified by the ark of the covenant are the tables of the law that have always been preserved in Jesus Christ who from the beginning is the righteous-

ness of his people. In and by Adam the law is transgressed, but in Jesus it has always been preserved and kept. Jesus fulfilled the law in every jot and tittle. For the law came by Moses, but grace and truth came by Jesus Christ. When, therefore, we preach Christ crucified we present the ark in its glory, the strength of Israel, the Lord is presented, the golden pot that had manna—answering to true bread of heaven or Jesus the bread of life, and Aaron's rod that budded showing a living eternal priesthood.

5th. The preaching of Jesus is the perfect and complete fulness of the divine blessing to every believer. He is the bread of heaven, the source of true praise to God, the rod of God's strength in you, the priesthood that yields the fruit of the spirit, for in him is our fruit found. As in the ark prepared by Noah was placed and preserved every thing that was brought from the other side of the flood, and no other place could preserve anything, and nothing shut in the ark could be destroyed by the flood, so in Jesus is the place of security and salvation and the only place in which nothing could be lost but everything in him is saved.

But the preaching of Jesus is foolishness to the Greek and a stumbling block to the Jew, a stone of stumbling, a rock of offense to both the houses of Isreal. Though Isreal may become carnal and depart from the spirit of truth, and trust to forms and ceremonies, as Isreal of old when they trusted in the ark and not in the God of the ark, and though the heathen may appear to take the ark, yet it shall be no blessing to the uncircumcised in heart, but shall be a stone of stumbling to them, and though equity may fall in the streets, and truth fail to enter; yet glory shall be given to the God of heaven and he shall be sanctified among the heathen, for he is above

all gods, and there is no god but the Lord God of Isreal.

6th.. The shadows have all passed away. The literal ark of the covenant was destroyed when the temple at Jerusalem was burned. Not one stone was left. No emblem or shadow is left. Men are prone to worship forms and ceremonies, but they are all gone to the true Isrealite. The kingdom of God is spiritual. God is a spirit and they that worship him must worship in spirit and in truth. One place is as good as another to worship God. We need not go to Jerusalem. The universe is God's temple. Every place where there is a contrite heart and an humble spirit dependent on God and trusting in Jesus is a little sanctuary where he dwells who inhabits Eternity.

P. D. G.

"I am black but comely, O ye daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon.

Look not upon me because I am black, because the sun has 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." Song 1:5-6.

Sister M. E. Turner requests my view of the above scripture.

There is no worldly wisdom that equals that which God gave to Solomon. It swallows up worldly wisdom and triumphs over it, while using worldly wisdom in its place and sphere. "Through wisdom is a house-builded; and by knowledge shall the chambers be filled with all precious and pleasant riches." This wisdom excels all other in the building, furnishing and enriching the church of God.

Solomon appears as a proverb maker or utterer and in that character he is king in Isreal. While not creating anything but declaring what is truth

sets forth in proverbs the wisdom of God and the folly of men. One is set over against the other—as righteousness and wickedness. This is realized and felt in conviction of sin and deliverance in the Gospel. Herein is the folly and madness of men set forth, and the glory of God shines. By the law is the knowledge of sin; but in the Gospel the righteousness of God is revealed.

Solomon appears also as Preacher and in that character is a preacher in Jerusalem, the church. His text is vanity of vanities, saith the preacher: all is vanity. When the wisdom of God touches man he fades as grass and his supposed glory withers. Then everything under the sun is vanity and vexation a spirit: yet grace so balances and controls that God's mercy is a great wonder.

Finally Solomon appears as the most wonderful poet and his composition is the "Song of Songs," it is the greatest of all songs. The famous characters represent the Lord Jesus as the husband and the church as the spouse or bride of Christ Jesus and love is the theme of the song.

The salutation of the song is a greeting with a holy kiss. It is the desire of the spouse, "Let him kiss me with the kisses of his mouth; for thy love is better than wine." Surely this is the wine of joy of my best beloved going down sweetly, causing the lips of them that sleep to speak, and to speak goodly words as applies of gold in pictures of silver. The name of Jesus is the sweetest of all names as ointment poured forth. Therefore the virgins love him. The adoring expressions uttered by the bride to her husband are answered partly by him in the language quoted at the beginning of this article: "I am black but comely, O, ye daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon." The tents of Kedar are black, lowly, humble, not consid-

ered as palatial homes, or as king's palaces, but altogether without charm or beauty; like the manifestation of Jesus Christ in the flesh without form or comeliness, meek and lowly. When they should see him they would disown him, hide their faces from him, say away with him: we will not have this man to reign over us. Yet within he is all glorious, full of grace and truth. In him are hid all the treasures of wisdom and knowledge, like the curtains of Solomon the most costly and beautiful known that inward adorning. For curtains are within a building and they are highly appreciated by ladies. Curtains are the ornaments of windows. Light enters through windows into houses. We also look out through windows while we are concealed from the public's gaze. Hid within the glorious building of mercy the bride and her virgin maidens behold the beauty of the house lovely as the curtains of Solomon. Surely this is a comely and beautiful view of the Lord Jesus. All the powders of the merchant; all the perfumes of the holy anointing oil, all the graces potted into his lips, he is the chiefest among ten thousand and the one altogether lovely.

"Look not upon me because I am black" is the language, "because the sun hath looked upon me." While he is fairer than the sons of men, yet the exposure to the burning sun, his humiliation in the flesh, while by heat of day and frost of night he serves and for a wife he keeps sheep, his servitude is so lowly and wearisome that he is more marred than the sons of men. He has no beauty. Deeply conscious of humiliation, yet enduring in loving faithfulness to the end he is cast out, rejected, despised, the most shamefully treated man that ever was born of woman. The sun, the source of heat, scorching, burning power had looked on him.

"My mother's children were angry

with me." My nearest kindred were angry with me. He came unto his own and they received him not. His own race, the Jews, were his bitterest foes. The more religious they professed to be the more bitter they were against him. They made him the keeper of vineyards, but his own vineyard he kept not. He endured the humiliation of seeing Jerusalem darkened under blindness, not knowing the day of visitation. How sorrowful to him to know that the Jewish nation was left desolate. Loving his mother's children, the Jews, as he did, and rejected of them as he was, and knowing the kingdom should be given to other people, there was trampling upon the feeling of natural affection, a crucifixion to everything endearing to him, yet in all this he triumphed, endured as seeing him that is invisible. The heathen is given unto him for an inheritance, and the uttermost parts of the earth for a possession, and Joseph as a fruitful vine runs over the wall, and he was found of them that sought him not; while in vain all the day long he stretched out his hands to a foolish enying people, Jews. Do not think that Christ did not love his mother's children. The reproaches of them that reproached God fell on him..

As a husband he must feel the unfaithfulness of a whorish people sewing other gods. As the prophet is wed to a wife of whoredom, signifying the bitterness of such as are unfaithful to Jesus and though the most wonderful of all husbands yet must he a tried stone endure all things. But he shall see of the travail of his soul and shall be satisfied. As a wife of youth forsaken, yet backsliding Israel is beloved for the fathers sakes, and she shall yet be allured into the wilderness and the valley of Achor shall be a door of hope, and she shall draw her vineyards thence as she did in the days of her youth, and she shall be betrothed unto him in loving kindness and tender mer-

cies forever, and he will rejoice over her to do her good, for she is betrothed to him in loving kindness, faithfulness and tender mercies forever. It is the same love in each to and for the other, the true love that many waters cannot quench. P. D. G.

An enquirer asks me this question. If it is right to preach the gospel is it not right also to heal the sick? I go preach, saying the kingdom of heaven is at hand.

"Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give." Matt. 10:7-8.

This power of working miracles, such as healing the sick, raising the dead, etc., seems to have been limited to the apostolic days. John the Baptist preached the gospel, yet John did no miracle. There is no account that Timothy, Titus nor any preacher or teacher since their days had power given to him to work miracles.

Preaching Jesus is the miracle—a miracle wrought in the man that preaches him, and a miracle wrought in the man that hears him preached. Jesus is the most wonderful of all miracles, and the revelation of him is the salvation of God. The hearer or believer has the witness in himself that he is saved. What greater soul healing is there than having the gospel preached to one? Among the wonderful evidence that Jesus is the Christ shown to John the Baptist, as stated by the Lord himself, is that the poor have the gospel preached to them. How poor indeed is one that is made ready to hear the gospel. Then there is nothing of earth that can relieve his case. The earthly medicine, no money, nor friendship of man can relieve the soul distress. But manifested in the flesh the holiness of God, the power he showed over all enemies of the soul, his obedience unto death in our behalf, his crucifixion and resu-

rection is Christ preached with the Holy Ghost sent down from heaven. This is a most wonderful and glorious miracle. Greater works than Jesus wrought in the flesh—for while in the flesh his work was not finished—but when he ascended into heaven he led captivity captive and gave gifts unto men: then all power in heaven and earth was given into his hand, and preaching this gospel is greater than gifts of tongues, or miracles, for it is the power of God unto salvation to every one that believes. This is the greatest of all things to him that believes. For it pleased God by this foolishness to save them that believe. Paul would know nothing among men but Jesus Christ and him crucified. He was sent above all things to preach the gospel. To him that was greater than all gifts of healing, or miracles, or of tongues. For in preaching and receiving Christ crucified, risen and glorified you receive the wisdom, power, grace, mercy, truth, the salvation of our God which heals all your diseases, restores the joys or salvation, speaks pardon and peace to your distressed conscience, and enables you to read your title clear to mansions in the skies. You have all things present and to come—you are rich in faith, an heir of the Kingdom of heaven, and have the witness of adoption, that you are an heir of God and a joint heir with Christ. This is a healing that is eternal.

Who is sufficient for such things?

None save those called of God to preach. How beautiful are the feet of them that publish peace, that say unto Zion behold thy God reigneth.

P. D. G.

Dear Mr. Gold—Mamma is a member of the Primitive Baptist church. I have heard so much talk about you that I sometimes wish I could hear you preach. Will you tell me what harm there is in reading novels and story

papers. I take an active part in reading them and think it is no harm, while mamma does.

From a Friend.

Suppose you put the question the other way, What good is there in reading novels and stories? Is it not better to read that which is true than what is false or unreal? Imaginary writings or fiction does not help to qualify one for the labors and duties of life. We need solid food for the mind as well as for the body. The Bible never utters what is not true when stating the mind and will of God, and when it reports what the wicked have said and done it is in the way of warning. To store one's mind with the great things of the Bible enriches it with truth, but to fill one's mind with the trash of what is not truth is surely hurtful.

But suppose one does not love the Bible, nor the writings of godly men? What shall be done then? Suppose one does not love to be sober, but delights in being drunken, shall that one strengthen the drink habit and persist in that evil course? Is it not required of mankind to follow the conviction of reason and sound judgment?

Your mother opposes your reading novels, and urges you to read good books. Is it safe for you to obey your mother or not? What does the best of all books tell children to do? The examples of the Bible, the warnings shown in the failure of wicked men, and the success exemplified in the conduct of useful men and women show us the benefit of honoring our parents.

P. D. G.

CONSTITUTION OF A CHURCH.

After preaching by Elders P. D. Gold and A. L. Moore, conference was opened with praise and prayer by Elder P. D. Gold, who was chosen moderator, and G. C. Farthing clerk. The following composed a presbytery for

constituting a church at Winston-Salem, N. C.: Elders P. D. Gold, A. L. Moore, J. A. Ashburn, and brethren B. F. Wynn and G. C. Farthing, deacons.

The following brethren were received by letter: W. L. Teague, S. J. Reich, Jesse Barnes, and sisters E. A. Burton, Laura A. Reid, E. C. Barnes, C. E. Reich, Mollie D. Bennett, Bertha H. Chamberlain, M. F. Shultz, Pattie W. Fulton and T. J. Reich.

On motion they were constituted into a church and the right hand of fellowship was extended to them by the moderator.

It was then agreed to call this the Primitive Baptist Church at Winston-Salem, N. C.

On motion then chose two deacons, W. L. Teague and Jesse Barnes. The moderator gave them a charge concerning their duties, after which Elder A. L. Moore and the moderator proceeded to lay hands on them.

On motion Elder J. A. Ashburn was unanimously chosen pastor.

Brother W. L. Teague was elected Clerk.

On motion an opportunity was extended for membership. None offered.

On motion articles of faith and rules of decorum were adopted, and the 4th, Sunday and Saturday preceding at 3 p. m. of each month made the time of regular meeting.

On motion the minutes were then read and adopted, and it was ordered that these proceedings be published in Zion's Landmark.

P. D. GOLD, Moderator.

G. C. FARTHING

July 29, 1907.

ADVICE TO A FRIEND.

If there is no impression in our hearts of what should be done by us if God speaks not to the heart and writes no law of love in our mind then what is our evidence of a revelation of truth to us or in us? If God does

not speak to us by his Son in these last days, and we hear not his voice then what evidence have we that new wine is put in new bottles, or that we are under the guidance of the Holy Ghost?

Love is the bond of perfectness. We know we have passed from death into life because we love the brethren.

Then go where this love points to, and dwell with the people of God. For God is love and he that loveth is born of God.

Our friend I consider is being led the gracious way. Truly we must pass through the wilderness full of self-denial and beset with many enemies. To forsake all of this world is necessary to follow Jesus.

Moses chose to suffer affliction for the people of God rather than to dwell in the tents of sin for a season, esteeming the reproaches of Christ greater riches than the treasures of Egypt, for he had respect to the recompense of the reward.

P. D. G.

\$3.15 TO FAYETTEVILLE, N. C.

Account Cumberland County Fair, via Atlantic Coast Line. Tickets on sale October 2th to 31st, final limit November 3rd.

Special train from Wilson Oct. 31st, leaving Wilson about 8:30 a. m. and returning leave Fayetteville 6:00 p. m. For further information call on agent, or write T. C. White, General Passenger Agent; W. J. Craig, Passenger Traffic Manager, Wilmington, N. C.

READ AND CONSIDER.

You all know that there has been great increase in the expenses of living recently. Ten years ago food cost much less than now, and labor has doubled its price. Then a chicken, or eggs, butter and other products did not sell for more than half of what they do now. Printers are much more costly now, so is paper and all other printers' material, yet I ask no more for the Landmark than I did then. It now

costs fully a dollar and a half to publish it leaving no profit for me. Many subscribers are behind in their payments. Friends, will you make a self case of it and consider? I am in debt in my expenses of publishing the Landmark. If you are inclined to help me it will be a great relief. Take the case and consider it, and if it is in your heart to aid me in renewing, paying up arrears, obtaining new subscribers, or by any other way you feel impressed to do it will be a great relief to me

P. D. GOLD.

ELDER H. TAYLOR.

I am a great sufferer from a fistulo. As I am a poor man, and not able to pay for an operation I humbly ask the brethren, sisters and friends to contribute to me for that purpose. Such help will be thankfully received. Any one desiring to help me send to Elder H. Taylor, Monroe, N. C., Route 2.

OBITUARIES

DORTHA LONA.

This little grand daughter was born August 17th, 1905, and died July 23d, 1907. She was a bright little child. A pet in the family. She was sick one week with brain fever, was taken with fits and suffered more than tongue can tell. She was a bright little flower to be laid away so soon. But the Lord giveth and the Lord taketh away. Blessed be the name of the Lord. While it was hard to give her up, yet we have all this way to go. I desire when called on to leave this world I shall be ready, and meet all the redeemed and this little grand-child in that happy home in heaven.

LUCY ANN SCEARCE

Obituary of Lucy Ann Scearce, widow of the deceased Edward R. Scearce, who preceded her to the grave seven months. Ma had been declining ever since the death of papa, but was only real sick nine days. She was born December 30th, 1833,

died July 8th, 1907, at the home of her daughter, (Mrs. R. W. Scearce, of Danville) of dysentery. Ma was a hard working woman. She worked and helped to raise ten children to be grown and married. She was kind and hospitable to her neighbors, was never known to turn from the poor or sick. She has been a member of the church some thirty years. I was quiet small, don't know the exact date. She was baptised by Brother Dameron and lived a consistent member up until death. Her membership was at Mt. Arrarat. She always filled her seat when not providentially hindered. She was also a fond reader of the Landmark. She tried to raise her children right, always giving them good advice, which we miss. 'Tis hard to give up mother, father, sister so quick, but we must bow in humble submission and say, "Thy will, O, Lord be done, not ours."

I know I will miss dear mother, I was sick when she died, which was quite a shock, wasn't able to visit her but was made willing to stand still and know that he is God. Brother Walton, her pastor, spoke comfortable to a large concourse of sorrowing friends and relatives, after which remains were laid by her husband at the family burying ground to return back to dust.

Dearest mother thy voice is still.

And we are left to mourn.

Thy vacancy cannot be filled,

Which impoverishes our home.

Written by her sorrowing daughter,

LAURA POWELL.

August 9th, 1907.

Whitsett, Va.

BENJAMIN L. BELL.

He was born in Franklin county, Va., March 17th, 1840, and died March 27th, 1902, making his stay on earth 62 years and ten days.

He had been in bad health for some time but did not take his bed until about three months before he died. He died of that dreadful disease, consumption.

He bore his sickness with much patience, hardly murmured or complained. He was twice married. He was married to Sarah

E. Moran in 1865. Unto this union were born nine children, six sons and three daughters. His wife and one daughter preceeded him to the grave by several years.

In the year of 1885, he was married to Mary J. Allmond, and unto this union were born eight children, seven sons and one daughter. One of the sons died while an infant. He was a devoted husband, kind and loving father, and a sympathetic friend ever ready to assist those in distress. He left a wife, fifteen children and a host of relatives and friends to mourn his departure.

He was not a member of any church, but was a Primitive Baptist 'n belief, and often went to hear them preach. He loved to sing and to hear singing, and just a short time before his death I was humming the tune of, "I am a stranger here below," and asked me to sing out and my sister and I sang it for him; and when we finished the song he said that is a true song. That was the last song he ever asked any of us to sing. I believe father is resting in the Paradise of God.

Oh! May the Lord enable us all to meet him in a better world, where parting is no more.

Written by his daughter,

SARAH E. BELL.

Pizarro, Va.

MRS. MAMIE KATE FINNEY.

By the request of J. B. Finusey I write for publication the obituary of his loving wife, Mrs Mamie Kate Finney, daughter of William A. and Fannie Holland. She was born in Franklin county, Va., September 4th, 1867, and died May 12th, 1907, leaving father, two sisters, three brothers, a husband and a son to mourn her loss. While we are sad at the parting, 'tis sweet to feel that our earthly loss is her eternal gain.

She leaves a good name, all that knew her loved her. Though she never joined the church she was a strong Baptist in belief, never failing to read her Bible. I went to see her a while before she was taken sick and picked up her Bible and saw that

she had it marked all through and I said: "Wly have you marked so many passages of Scripture?" She said because she loved them and wanted my views concerning them, so we talked about 12 hours. She said all of her hope was in Jesus, and if she was saved it would be by grace.

Little did I think when I left her that morning I would be called to preach her funeral.

I want to say to all her relatives and her husband, not to weep for her, for I believe she has gone from the evil to come.

She said she did not fear to die, all that she hated to leave behind was her husband and her son.

W. C. PERDUE.

LOUISA WALSTON.

On Sunday morning July 7th, 1907, the spirit of sister Louisa Walston, freed from its earthly tenement, took its flight, we believe to the home of the redeemed and blest.

She was the daughter of John R. and Polly Pitt, of Edgecombe Co., N. C., was born July 19th, 1849, died July 7th, 1907. She was married to W. F. Walston February 21st, 1869. She joined the Primitive Baptists August 1876, was baptised by Elder B. C Pitt. She was a faithful member until her, much loved by the brethren.

She leaves a devoted husband and nine children, six grand children, two sisters and one brother.

She was in poor health for a number of years, was so patient in her afflictions. I have often heard her express a desire to be relieved when suffering, but always confessing the justice of God in afflicting her, seemed to be resigned to God's will being done. She was confined to her home for several months, was ever humble and submissive, appreciated every little act of kindness, so many times I have heard her say: "I am blest in having so many willing hands to wait on me." It was so hard to stand by and see her suffer and not be able to do one thing to relieve her, it is such a dependent feeling, dependent on the Lord. In disposition she was kind, gentle and unselfish, abiding by her candid convictions of right and wrong. I can truth-

fully say, to know her was to love her, her life was beautiful to me, always a smile of welcome on her dear face for her friends. Her goodness and kindness made all who knew her, her friends. A kinder and more devoted wife and mother I have never known, always striving for the peace and comfort of her loved ones. For several days before she died, her countenance seemed to express that she was calmly awaiting the appointed time of the Lord, trusting alone in death and resurrection of Jesus for justification, having realized within herself that vain is the help of man. We miss her gentle influence, yet when we think of the bright evidence that she left behind the memory of her great assurance comes as a balm to soothe our sorrows, and we feel assured that she is at rest.

May the Lord comfort her dear husband,
children and friends.

When she has been there ten thousand
years,

Bright shining as the sun.

She has no less days to sing God's praise,
Than when she first begun.

One who loved her.

FANNIE I. LEWIS.

St. Lewis, N. C., Sept. 16th, 1907.

JOSEPH G. LUNSFORD.

In loving remembrance of Joseph G. Lunsford who was born August 15th, 1839, and fell asleep in Jesus April 3d, 1907. "Blessed sleep from which none ever wake to weep."

He was the son of James N. and Elizabeth Lunsford, and was married to Jennie D. Lunsford December 12th, 1865; and of this union there were three children, one son and two daughters, the daughters dying in infancy. A heart broken wife and son. Mr. L. H. Lunsford, his wife and four children survive him. He professed a hope in Christ during the war between the States, and always adorned his profession with a gentle and quiet spirit. He was a strong believer in Salvation by grace, and the final perseverance of the Saints unto

glory.

Although his wife has been an invalid for about 35 years he was untiring in his love and devotion to her, always trying to do something for her comfort just as long as he was able. He was also a kind father, a good neighbor, a benefactor to the poor.

Truly the ways of Providence are past finding out. Uncle had what the doctors call softening of the brain. Only twelve days before he died it was necessary to take him to Raleigh to the Central Hospital. It was a great grief to his loved ones to think his stay was so short, and for him to die away from home and among strangers; but I believe Jesus was there who is better than all else. As the poet so beautifully expressed it: "Jesus can make a dying bed feel soft as downy pillows are; while on his breast I lean my head, and breathe my life out sweetly there."

He was buried at his home Center Grove, N. C., April 5th, on a beautiful knoll there to rest until the resurrection Morn.

There was a large crowd of surviving relatives and neighbors present to pay their last tribute of respect to one they loved. There was no funeral service, as there was no preacher of his denomination convenient; but friends and brethren sang at the grave, "I would not live alway, I ask not not to stay,

Where storm after storm rises dark o'er
the way."

By one who loved him.

MRS. W. T. CARRINGTON,

Durham, N. C.

WILLIAM H. FARMER.

This brother was born near the town of Wilson, N. C., September 22d, 1834. He resided in this section, was familiar with this country long before there was any town here, united with the church here in 1890; was well known and beloved by the members of the church here.

His conduct was always good and he enjoyed the respect of the people generally and the fellowship of his brethren.

He lived to a ripe old age, and fell asleep in his house for preaching the gospel about July 31st, 1887 after lingering patiently for months. He leaves an afflicted wife, and sorrowing sisters and friends to lament his loss.

We know it is better for the Lord's people to depart and be with Christ. Yet we are inclined to tarry on the shores of time. There is enough earth in us to hold us on earth and cause us to cleave to the dust.

We remember Brother Farmer as a pleasant brother, faithful to attend his preaching, and was kind to those in need.

P. D. GOLD.

PEARL MAY STATION.

April 26, 1907, death came to the home of Mr. and Mrs. Sam. Staten, and removed their only child, little Pearl May. She was born February, 1906, making her stay on earth about fourteen months. She was attacked with meningitis Thursday and died Friday. She was a quiet, good child. Her little body was taken to the Savage burying ground near Hobgood, N. C., and placed away.

Oh, it was so hard to give up one they loved and cherished so much. But they feel their little one is at rest.

HATTIE WALSTON.

Greensboro N. C., Oct. 10, 1907.

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

Please announce in October 15th issue of the Landmark that Elder P. C. Lester, of Floyd, Va., will preach in Greensboro, N. C., on the first Sunday in November and Saturday before. There will be an organization of a church on Saturday. We expect to have our new church house completed by that date and services to be held in same. We invite our interested brethren and friends to meet with us on the occasion.

Yours to serve,

O. J. DENNY.

PLACE OF PREACHING.

Elder Thomas Bell, of South Carolina, authorizes me to state that there is a meet-

The postoffice of Brother J. E. Simmons is Fitch, N. C., Route 1.

A P P O I N T M E N T S .

B. L. STULTZ.

Danville, first Sunday in November.

Cane Creek, Monday.

Malmason, Tuesday.

Mill, Wednesday.

Mt. Springs, Thursday.

Banister, Friday.

White Thorn, Saturday.

Springfield, second Sunday.

Weatherford, Monday.

White Rock, Tuesday.

Fairview, Wednesday.

J. A. SHAW.

Black Creek Association.

Wilmington Tuesday night after 4th Sunday in October.

Mill Branch Thursday.

Mill Branch Association.

Pizaway Monday.

Bethel Tuesday.

Wampee Wednesday.

Pleasant Hill Thursday.

Pee Dee Friday.

Feathey Bay Saturday.

Black Creek second Sunday.

E. E. LUNDY.

Sheffield, Tuesday night after 1st Sunday in November.

Morehead City, Wednesday night.

North River, Thursday night and Friday.

Straits, Saturday and second Sunday.

Davis' Shore, Monday night.

Hunting Quarters, Tuesday.

Por. smouth, Wednesday night and Thursday.

Beulah, Tuesday and Wednesday after fourth Sunday.

Rosebay, Thursday.

North Lake, Monday after first Sunday in December.

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G. LESTER, ASSOCIATE EDITOR, FLOYD, VA.

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Plain Morocco 95c each, \$5.25 per half dozen.

Gilt Morocco \$1.15 each. \$12.00 per dozen.

ALVIN CLARK,
.....
Wilson, N. C.

THE PURPOSE OF ZION'S LANDMARK

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

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

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

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

It aims to contend for the mystery of the faith in God, 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.

SUBSCRIPTION PRICE OF ZION'S LANDMARK.

The Price of Zion's Landmark is \$1.50 per year for less than clubs of ten.

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

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

All brethren and friends are requested to act as agents.

All names and postoffices 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.

Our dear brother, Elder W. S. Minter requested me to write something concerning some of those texts of scripture which are commonly quoted and used to prove "Conditional Time Salvation," and I hope the good Lord will guide me in so doing. He particularly mentioned Phil. 2:12, 13. "Wherefore my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling: for it is God which worketh in you both to will and to do of His good pleasure."

This 13th verse is the foundation upon which the 12th rests. The Philippian brethren would not have had any salvation if the Lord had not have worked it in them by His Holy Spirit. They were idolators and would have been as for from leaving their gods to serve the Lord as were the Jews, who would not come unto Him that they might have life, from hearing the traditions of the elders to follow Him. This people had been called by grace and placed in the kingdom of our God and yet God continues to work in them to do his will, and in so doing, to work out their salvation.

Now, I want to ask a question for our brethren to consider. Who will prevail in this matter? God, who in working in them to do His will, or the creature in whom is the spirit of stubbornness and rebellion? Did not the prophet say to Israel He (God) is the Father and we (Israel) are the clay? If this be true, did not the Lord

shape them up just as it pleased Him if this was true of Israel nationally is it not also true of Israel spiritually? Then when the Lord works in us to will, is not the willing of the Lord? And when He works in us to do, is not the doing of the Lord? Therefore, when we work out our salvation are we not simply vessels which the Lord hath framed to please Himself?

Jesus said, "I can of mine own self do nothing." Can we do more than He? If you say that He wills us to do certain things, but that we are stubborn and will not do them, are you not saying that we are stronger than God? and that we can thwart His purpose?

What difference would it make if God's purpose were thwarted by the world, the devil or by his children? So his purpose is overcome. Does it not destroy the Omnipotence of the God-head? God told Jonah to go to Ninevah and preach. When should Jonah do this? Did the Lord mean for him to go that very day? I say, No! Why do I say no? Simply because he did not go that very day. There was a certain process of tutorship through which Jonah had to pass to prepare him to obey God's word. Why do I say this? Simply because he passed through the process and afterwards he obeyed God's word to the letter, and God fulfilled his word in its fulness, even a fulness which Jonah nor any but God knew. Thus God's word was perfectly fulfilled and that too at the proper time. Why was this so?

Because God worked in Jonah both to will and to do of His good pleasure. But some one will say that Jonah was not willing: That was true as pertaining to the flesh as it was under the carnal mind and yet there was a willingness which brought about a doing of God's word, in God's way, at God's time, to the accomplishing of God's purpose, and to the destruction of that wicked spirit of rebellion to God, and sympathising with man and in their wickedness which was in Jonah.

Who am I, brethren? If God shall say do this or that, and he works in me to will and to do His Word, do you think me to be man enough to overcome God's work in me? My own experience and the Bible cotradict such a thought, and I can't believe it. God's working in us to will and to do makes

the word before to be an absolute command and we must do his Word. It is not the conditional, if *you will work.. God .will work in you'* but the absolute "Work," and "God worketh."

It appears to me that this is clear enough for any one to see who has eyes. Thus the word that goeth forth out of His mouth does not return unto Him void but accomplishes that which He pleases and prospers in the thing whereunto He sends it, just as Isaiah said it should do.

Another of these texts is Matt. 5:6. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." We are told that this is permissive because the Lord used the word "Let." In the beginning the Lord said, "Let there be light and there was light." Was that permissive? No. God commanded light to be and light was. The word "let," when spoken by the Lord is no permissive word but a commandment. Where the word of a king is there is power. Here we have the word of the King of kings and Lord of lords. Who can stay His hands that His

word shall not fulfill? Therefore, when He said to the apostles, "Let your light so shine," etc., he was pointing out to them the manner of the shining and thus making full and perfect the work of His own commandment. It cannot shine otherwise than in glorifying God before men, for anything else would be darkness. Those who see the light thus shining have eyes which have been prepared to behold the Sun of righteousness as He ariseth with healing in His wings, and they witness that His light is sweet, and a pleasant thing it is for them to behold the Sun. Thus they glorify God in their bodies and in their spirits which are His. Notice again, that it is not if you will let, but, "Let." Therefore it is not permissive but absolute. We will notice 1 Tim.4:16. "Take heed unto thyself, and unto the doctrine; continue in them, for in doing this thou shalt both save thyself, and those hearing thee." The apostle does not say If thou wilt take heed, etc., but he gives the word by the Holy Ghost as a commandment from God that this preacher should do this thing and then tells him what will surely follow.

To how many of our brethren has this epistle to Timothy come? How many of them have received the commandment to give themselves wholly to the work of the ministry? To reading? to exhortation? to prayer? Here he is commanded to take heed unto himself, and to the doctrine. He cannot suppose that he never did wrong but when he did wrong there was in him a monitor in the person of God's holy spirit to reprove him and give him repentance. He could no more resist the power of the Holy Spirit and refuse to repent than he could resist his first conviction of sin. Therefore this word of God was in him to produce a certain effect. Thus he was taught the doctrine unto which he was to heed. For one to

teach that man can resist repentance is not the doctrine of God our Savior any more than it is to teach that one can return and repent at his own will. Therefore to so believe or teach is an evidence that that one has not taken heed unto the doctrine. The doctrine is God's power to save in every part of our necessities through all of our pilgrimage from the time we are conceived until we are safely landed in glory. Then any teaching that would put any part of this on man or his works as a condition in any part of this salvation from first to last is not the doctrine of our God unto which Timothy was commanded to take heed. Then to save himself and those who heard him he was commanded to shun this man-power doctrine and preach the power of God to save into the uttermost them that come unto God by Him, seeing he ever liveth to make intercession for them. Brethren this old nature of ours is just as full of arminianism as it can be, and its tendency is always to make us teach something contrary to "the doctrine." Were it not for the word of the Lord in us we would preach it as strongly as did James Arminius. The commandment is made lest ye enter into temptation. Beware of these teachings that you are living active beings, for the Word declares you to be dead. Ever since you have been quickened by the Holy Ghost ye are dead and your life is hid with Christ in God. Don't bind burdens of the law on the children of God, teaching them that if they will, the Lord will. If ye be risen with Christ (from under the beggarly elements of the law) seek those things that are above, or in the gospel instead of teaching them that there is a whole lot of work for them to do, and bringing them in bondage again, teach them the work that is in Christ Jesus in which they find and have rest. They that believe do enter into rest even as God finished his

work and rested. The gospel gives everything. Baptism is rest to a child of grace. It is not a work of bondage for them is the bondage taken away. To be a member of the church is no burden to a child of God, but a freedom from bondage. He is simply in his Father's house, at home among his brethren whom he loves. To walk in any of God's commandments we have peace with God, the answer of a good conscience towards God, for which every child of God hungers and thirsts. The preaching of the gospel is very sweet and not a burden to the spirit in those who are called of God. To take this up is a crop to this old man, but if there was no crops on what would the old man be crucified? This must be done, for in this God is served.

When the little ones see the disinterestedness for the world and the loving faithfulness of the pastor with which he preaches the word of God it inspires them with the hope of the spirit which is in them, for they see that the work is all of God. Thus they are saved from that vain delusion that God has left something for them to do, and their love for one who has wrought out all the way of salvation for them grows so very strong that they love to live with Him and His people.

Preach the truth. The more plainly you preach it the better. That is the sincere milk of the word on which the little ones feed and grow in the knowledge of our Lord Jesus Christ. A Bishop must be apt to teach.

The Lord bless us to understand His word and to teach it to His household.

Your brother dependent on the Lord.

L. H. HARDY.

Hat, Ga., January 10, 1907
 Elders Gold and Lester,
 Beloved in God:
 My mind has been for some time

considerably impressed to write through your valuable messenger to the brotherhood generally, concerning the deplorable condition that I believe Zion to have been in for quite a number of years. Now in the commencement I confess my weakness and inability to address any set of people. I am infirm, and my education is very limited, but I merely write to satisfy my mind, and in obedience to my heavenly Master, if I am not deceived in myself.

And now for a commencement, I will say about the date 1891 I became concerned about the scattered condition of the several churches of the Pulaski Association to which I once belonged, and I fully thought then, and think yet that they were then, and are now, a part of God's family. I saw in my weak manner, as I thought them casting stones at each other, and endeavoring to the utmost of their ability to destroy each other, clearly to my view without any sufficient cause for such. I looked at the little squad that I belonged to, and saw that we had been in somewhat an isolated condition for a number of years, who had been cut off from the Pulaski Association a good many years previous, and had been almost entirely without any correspondence in any reasonable distance. And I began to look more extensively and I could see and hear of the Primitive Baptists being split in different factions in almost every way. And very soon there arose a confusion in the same Association and resulted in a complete division. One side went by the name of the Hollorites, and the other side assumed the name of the McDonaldites; both claiming the original name of the Association. And if my information is not at fault, the two Associations set in session on the same time. And as time rolled on, and being convenient to some of the churches on each side, and feeling an interest in the people of God as I think

I do, I commenced to visit each side during their communion meetings. And I hear at each of their meetings what I call straight and Primitive Baptist doctrine, and the very same in practise, so far as I am able to understand. Their table for communion is set the very same, and the ordinance as that of taking the Lord's supper, and washing each other's feet is all done precisely the same. And it does appear to the humble writer that they all are guided and controlled by that same spirit of our lowly Jesus in their manner of worship, doctrine, faith and order they are identically the same as ours, to wit: (The Brushy Creek Union), if my understanding is not at fault.

Now, there are three different factions of the Primitive Baptists, Pulaskie Association, all preaching the very same doctrine and claiming the same faith and order, but sad to say, or even think, that when each of us visits each other's communion meeting, we that visit are compelled to take back seats during the communion. Now, my beloved brethren, I am writing as if it might appear to some that I have reference altogether to one certain Association, but I want to be distinctly understood that I am fully persuaded that it is a shame on each set of Primitive Baptists anywhere claiming as we do, that ours is the only true church of God to suffer Satan with his malicious arts to cause to be in the Primitive ranks. If I know anything about what I am writing about the light of the church to the world is represented as being equal or above the brightness of the sun which rules our world now, my beloved brethren, what have we done with our lights? Is it not under a bushel? It does seem to me that it is. It seems to me the way some of us are acting toward each other that we are becoming a hiss and a by-word for the enemy, which of the brethren may think of what I am writing but there

is one thing, I am happy to say, that I see many and some very lengthy appeals for peace and union coming out from under the hands of the brethren and sisters from various sections. It

gives me great comfort to see the multitude of people praying for peace when war is on hand, and no one is for peace. It is impossible to have peace, but when you hear occasionally one cry out for peace, very soon some one else will cry out for peace. Then the prospect begins to brighten up for peace, so I hope through the mercies of an alwise God that peace will return to us soon again. Now some say that before we can be in union again that we must go back and pick up each other's errors that we have committed and balance accounts. That might do for some business firms, but it will not do for God's people to set the accounts in any such manner. My mind is for us to acknowledge that we have all done wrong and consider the things to be of the past, and let the dead bury the dead, and say that we will strive to do better in the future.

Now, I do not know how others may view the matter of our separation from the Association, but it does seem to me that I can see wherein we did commit some errors. If you will allow the following dictates of the flesh to be called errors, and certainly the scriptures sustain us in saying so, in my candid opinion, if it had not been for one certain individual, the division between the churches of the Brushy Creek Union and the Association, would not have taken place so soon if ever. But very soon after the division took place the churches of the Union called a council meeting or convention as some might call it, and in that meeting the churches of the Union, after a considerable preamble declared a non-fellowship against the doctrine of fatality and those that tolerated the same, and a minute of the proceedings was taken and printed in

pamphlet form and sent out for all to see, which was undoubtedly a very gross error, and it is very gratifying to me to think that there were some, and I do not pretend to say how many good steady-minded brethren that seemed to be endowed with wisdom from on high, that saw the error, and became alarmed at such. And immediately another council meeting was held, and all the actions of the first were rescinded and the union declared to be back as she was before such action had been taken; and this same man, who I claim to be the cause of all the strife between the churches did become so enraged at the Union's withdrawing from the proceedings of said convention that he said his church pulled out from us, and remained so yet. And now brethren, if there is anything that differs us from being orthodox Baptists, I am not able to discern it, though it seems that all of the Pulaski Association hold us off as such. Just to show how some of them treat us, I will state one incident that has occurred with us recently. In Saturday before the third Sunday in November, one of our sisters was expelled from Little River church, which is one of the Hall churches, but she had to be re-baptised, showing us that they hold us in disorder. At the same church during their last communion meeting I heard one of their preachers say in the stand that the Primitive Baptists had never divided. I thought that his meaning was that none were true Primitive Baptists but them, and if so I think that if they would lay aside prejudice and go around to others that claim to be orthodox Baptists, that he would admit being mistaken in his assertion, but as long as such remain inside their doors they will never know whether they have any neighbors or not. I once was as full of prejudice as any one, and wanted anything but peace, but I hope that I have been taught that all such con-

tensions as have been raging among the Primitive Baptists for a considerable number of years, have been, and are yet the works of an evil spirit in the flesh, and I hope that I am not deceived in myself, and if I am not, I certainly would rejoice at seeing every one as tired of trouble in Zion as I think I am. Then I would know that a perfect union would be restored. Now, it might be supposed by some that from what I have written that my desire is for us all to get back in to the Pulaski Association, but I do not wish it to be so understood, for we have been organized into a body, the same as an association fully in order as we think to invite, receive, and extend correspondence, and also the many other Christian courtesies due from all bodies of Christians to each other, which always begets an unlimited amount of comfort. What I most desire is that when I meet a brother to think that he has the same fellowship for me that I have for him, and that he would be willing for me to get down to his feet. Brethren, we claim to be orthodox Baptists, and you will never know that we are not until you come among us and behold our order and hear our doctrine, and find that we are not. And when you come you must leave prejudice at home or you will not be capable of judging. Now, some of you think I am bigoted in my way of appealing to you for a reunion, but I do not feel so in the least, as I feel to know that all have erred to some extent, and more. If I have any knowledge of myself, union among us is what I desire. I wrote an article on this same question in 1895 which was published in the Landmark, and in the conclusion, I said that I did not expect to live to see peace accomplished among the Primitive Baptists, but I did hope to see the thing moving in that direction. So it appears from the many previous appeals coming from

under the hands of so many good brethren and sisters all in the same direction, that I am constrained to shout in my heart for joy, and sing glory letter as thisto God in the highest as it seems to me that the blessed Lord is hearing the cries of Israel again.

Brethren, I do not know that I will ever attempt to write another such letter as this, but I am in the hands of the Lord. And as old Peter said when he was called to the house of Cornelius, what am I that I should withstand God? If we feel that he bids us do a thing, let us do it with the utmost ability that He gives us. That is the reason that I have written this. I hope that I am not deceived when I say repeatedly that I feel an interest in the people of God. And it makes me feel sore at heart to see them fighting each other as they have been. I look with an eye single to the glory of Israel's God. I will never at this time, hoping if I ever utter anything that is not according to His dis-writervine will, that He will forgive the unworthy writer, and sanctify all things to His glory, and save us all in His glorious kingdom is the prayer of the writer.

Yours in love, I have,

J. W. WHIDDON.

ELDER H. TAYLOR.

I am a great sufferer from a fistulo. As I am a poor man, and not able to pay for an operation I humbly ask the brethren, sisters and friends to contribute to me for that purpose. Such help will be thankfully received. Any one desiring to help me send to Elder Taylor, Monroe, N. C., Route 2.

PLACE OF PREACHING.

Elder Thomas Bell, of South Carolina, authorizes me to state that there is a meeting house for preaching the gospel about one mile from his home at Wampee, S. C. It is about half way between Bethel and Mount Pleasant.

ZION'S LANDMARK

P. D. GOLD, Wilson N. C.

P. G. LESTER Floyd, Va.

"Remove not the Ancient Landmark which thy Fathers have set."

Volume XL No. 23

Wilson, N. C., Nov. 1, 1907.

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But He answered and said, It is written, man shall not live by bread alone, but by every word that proceedeth out of the mouth of God," Mat. 4:4.

1st. The first sin was in eating. The tempter beguiled with a promise of great advantage to her in gratification of her taste, and in increase of knowledge and far more exalted rank. Now this same tempter proposes to the Lord Jesus, a way by which he can prove he is the Son of God, and also satisfy hunger. The pangs of hunger make great demands of man.

Indeed the natural senses, passions, lusts and cravings greatly or completely control most men. Self denial is an act but seldom performed by man. But the reply of Jesus to the tempter is a new thing in earth, for he spake as never man spake.

2nd. The highest art of obedience is eating the true bread that cometh down from heaven, of which if a man eat he shall never hunger. Jesus said, Except you eat the flesh and drink the blood of the Son of Man ye have no life in you; but he that eateth the flesh of Jesus and drinketh his blood hath eternal life abiding in him.

3rd. How important then to eat and to eat only that which is needful for the body and health to the soul. This food that our bodies need should be suitable to them, yet it is perishable. The pleasure of eating

food that is good to the taste is great to the hungry. But for one to set at the kings table and eat of the pleasant fruits of his garden is beyond all question the highest privilege accorded to the soul of man. Nor is there any unhealthy food in the kingdom of heaven. Man shall live by every word that proceeds out of the mouth of God, for every word of God is good. This is written and declared to be true. Nothing ever proceeds from God that is not good, needful, wholesome, healthful and instructive to man. For God knows what man needs, and man lives by the word of God spiritually. In our natural living the food comes from the earth, but he that is born of God eats of the bread that comes from heaven.

4th. But man shows his character by what he eats. Why is it that one part of the scripture appears to suit one man, which another part will suit another man. One that contends for man's ability to do good works will resort to certain portions of the word of God to overthrow an objector and to prove his own portion. If a man is relying on the deeds of the law or the works of the creature for salvation he will plead the portions of scripture that seem to him to support his contention. That is the scripture searches out every man and locates him. By his words he shall be justified or condemned. If he is what is called a legalist he resorts to the law of prestification, and considers that he is able to keep the law of Moses, and also he thinks he is keeping that law.

Being ignorant of God's righteousness he is going about to establish his own righteousness, or contending for what the creature can do and he is doing it. Such a person has but little if any use for portions of God's word that expressly declare that salvation is by grace through faith, and not the act of the creature, or not of ourselves but is the gift of God. The

healing love of God and his predestination so clearly stated are ignored or considered as something belonging exclusively to God with which we have nothing to do. But this is as much the revealed or declared word of God as any other portion, and is as needful for the comfort, the instruction and bread to the child of God as any other portion of the scripture is.

The healthy, established child of God esteems every word of God good, and has respect to all the Lord's commandments. To him therefore every word of God is needful and good. He is sober-minded and not partial, nor does he set up his judgment against any portion of God's word. He rightly divides the word of God, does not consider that one portion teaches another doctrine, but he holds that as there is one God and Father of all his people who is above all, and through all, and in all his people, so there is one Lord, one faith and one baptism, even as we are called in one hope of our calling. The doctrine therefore is one doctrine. When I hear one talk about the doctrines of God, or the truths of God, I feel that he is not speaking according to the oracles of God, for no where in the Bible is the word doctrines applied to the doctrine of God, nor is the word truths any where used in the Bible. There is unity in all these wonderful mysteries. Christ is not divided. This being true we cannot reject any portion of that word, for He that said thou shalt not steal said thou shalt not bear false witness; and he said thou shalt love the Lord thy God also said thou shalt love thy neighbor.

When we eat His word it is sweet to our taste. Thy word was found and I did eat it. Good is the word of the Lord. The new born babe desires the sincere milk of the word that he may grow thereby. Such as eat herbs are sickly. They that faint when they

are rebuked are not strong in the truth. They that bear burdens eat strong meat, and have their senses exercised to discern between good and evil.

Some consider that a man who has no sense of obligation to visit the sick, minister to the needy, or help his pastor, and that has no concern or anxiety about working out his own salvation with fear and trembling is the man that is sound in the faith; but it appears to me that the man that is sound in the faith is the man that has need of all the scriptures, and is watchful and prayerful, diligent in business, fervent in spirit, taking unto him the whole armor of God, and eats or loves and has need of every word of God. He is intently spiritual or whatever he does is to the Lord.

P. D. G.

Lev. 19:5 "They have built also the high places of Baal, to burn their sons with fire for burnt offerings unto Baal, which he commanded not, neither spake, neither came it unto my mind."

The Predestination furnishes neither root nor branch of any excuse, apology or pretext or semblance of ground or right for the doing of any wicked things.

Baal was a false god that Israel borrowed from Moab and worshipped. The people even burnt or offered their sons to this false god. False religion is very cruel and very costly, while the worship of the true God is a reasonable service. Has God ever commanded anything that is not righteousness. No wicked thought or purpose can ever dwell in the mind of God. Hence nothing unclean or wicked can ever proceed from Him, and hence no man has any excuse or authority for any wrong doing. When a man does a wicked thing or what the word of God forbids it is blasphemy for him to charge the predestination of God with that folly. Whom or

a" that God foreknew he also did predestinate to be conformed to the image of his Son, or He did predestinate them to be holy and without blame before Him in love. Then predestination is the holy work of Almighty God, nor can man or devil predestinate any thing.

No sin can dwell with God, nor can wickedness proceed from Him. If we think that any of our wicked works are authorized by the predestination of God we are wrong in all such thoughts and carnal reasonings. God is holy and all his works shall praise him. P.D.G.

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."

The contrast here is between being born of woman and being born of God, or born of the flesh and born of the Spirit. That which is born of woman is flesh in the ordinary birth of man who is a natural son of Adam, for this birth is a corrupt birth; yet it qualifies one thus born to enter into the national world: but in order for one to enter into the kingdom of heaven he must be born of water and the Spirit, then he is spirit or spiritual. To my mind or undersanding the expression, "the washing of regeneration and renewing of the Holy Ghost," describes this birth. As water denotes and accomplishes cleansing and the Holy Ghost quickens the dead or imparts life these two water and Spirit are used by the Saviour to indicate that which is born of God. In the 14th verse of the same chapter Jesus tells Nicodemus how this is effected. As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, or the washing of regeneration and renewing of the Holy Ghost—a spiritual birth—is accomplished. So that Jesus crucified

for the washing away of sins, and the Holy Ghost set forth by the wind, so is every one that is born of the Spirit, a divine, unsearchable, irresistible, incomprehensible power. Surely there is no agency of man in this spiritual birth, for it is not of blood, nor of the will of the flesh, nor of man, but born of God. P. D.G.

END OF 40TH VOLUME OF ZION'S LANDMARK.

This issue closes the 40th volume of this paper. For about thirty-six years I have been its editor and manager. It is not common for a man to act in this capacity so long. Having obtained mercy of the Lord I continue to this present time. My errors, blunders, frailties, and short-comings have been many. No people but the Primitive Baptists would have borne with me so long as they have done, and they would not if they did not love the doctrine. I love a doctrine older than time, and yet ever new, as new when your pure mind is stirred to feel and feast upon it as it was the moment its glorious light flashed in your soul, and shined in your heart.

Many, year nearly all its readers that were its patrons when I first was connected with it have passed out of the wilderness and laid their armour by, and gone to their eternal home. Now and then a subscriber writes me he has been reading it all these years, but it is seldom I hear of such an one. Those that read I feel know more of my frailties, and of my trials and my labors and sympathize more with me and make more allowances for my infirmities. When I go in sections I have not been before, readers of the Landmark hearing me for the first time, they say, you preach like you write. Yes, it is the same doctrine. For years I have had an impression to write, it seems to me. Subjects fasten on my mind and relief comes as I write of them and communi-

cate them to others.

Many encouraging letters are sent to me expressive of the comfort received by the readers of this paper through the writings of others and myself.

The writers and contributors to this paper should be encouraged to continue writing. This paper is intended as a medium of correspondence for brethren and sisters to communicate with each other in friendly and loving correspondence.

All that write should seek to express and set in order the things that are believed among us, matters of experience that we have seen, handled and felt, not speculations and hair-splitting and getting bristles up. To write for instruction and edification and to encourage the seekers after truth and to cast the mantle of charity over each others faults, and to let brotherly love continue is a good work.

I desire to acknowledge the pleasure and comfort I have received from the pen of my beloved and gifted Associate Editor. The only complaint I have to make of him is he does not write often enough.

The Primitive Baptists are as a little flock of sheep surrounded by many enemies, and beset with sore temptations. But when they huddle together and do not turn against each other, but contend earnestly for the faith once delivered to the Saints, and cleave to the word of the Lord, and walk in Him as set forth by Him and his prophets and apostles then no enemy can hurt them. But when they get to biting and devouring each other their strength is gone. A house divided against itself cannot stand. Take heed lest when we bite and devour each other we are not consumed one of another.

I love Israel and desire that my days and labor may be spent in serving the body of the Lord Jesus and to preach and write the things that make

for peace and whereby we may edify each other.

P. D. G.

BENNETT BARNES.

This brother was a member of the church at Scotts, Wilson county, N. C. He attended the Union Meeting there the 5th Sunday in September. On his way home death met him in the road and was very different from what he had imagined. It was very pleasant to him. When he went home he told his wife death had met him and instead of its being alarming to him it was very agreeable, and a pleasant exchange, and told his wife he would soon depart. She said, "Oh, Bennett, do not talk so, what can I and the little children do without you?" He said, "I shall remain with you a few days. During that week he was taken sick and said to his wife, do not leave me. They called in physicians, and he was operated upon for fistulo. Blood poison set in. On Saturday night he requested his mother-in-law to sit up and talk all night to him. This she did, and until 9 o'clock Sunday morning. At that time he said, death has now come, and I feel very happy, only I have trouble in breathing as when I am grubbing. He said he regretted leaving his wife and children, but otherwise was willing to go and was happy, and fell asleep at 2 o'clock one week from the time death met him on the road.

Some one may say, how did he know this was death? Cannot the Lord who made man's eyes cause him to see things and know them? Cannot the Lord reveal the things to a man that he had never seen before, and cause men to know what they are. Can not He who is the fountain of wisdom and knowledge cause men to know things? Moses had never seen a bush all afire and yet no part of it burnt until God showed it to him. The Lord can show us

just what He pleases, and we shall then know these things.

The Lord can reveal Himself to babes, or idiots, or prosecutors of the church, and seal instruction to men even while they are wrapped in slumbers in the night, or can show them things before they come to pass. The God whom we worship does all His pleasure in the army of heaven, and among the inhabitants of earth. With God all things are possible, or as Job utters it, I know, O Lord, thou canst do everything. He can quench the violence of fire, or make death easy to our bodies, and enable us to say, Come, welcome death, I will gladly go with thee.

P. D. G.

ONE TRUE LORD GOD.

There be gods many and lords many; but to us there is one God and Father of whom are all things and we of Him; and one Lord Jesus Christ by whom are all things and we by Him.

The nations have their many idols or gods that are no gods. Whatever their natural hearts love, such as money, worldly pleasure, natural beauty, worldly wisdom, fame, power, the gratification of their natural appetites or such things as they feast upon.

Disuse, deaths, storms, disasters, scourges, they fear, and yet they are no gods. But such as are born of God of whom are all things know that all things are under His power and that the Father of all mercies serves or withholds what is for the good of His children, and having His Spirit they trust Him, and do not consider the things of earth and times as gods in any sense of that word.

What a great thing if my heart is united to love and fear God in the spirit of true wisdom. What happiness is thus granted, and what safety and security. What honor we offer to God when we acknowledge there is no

god beside Him, and that he cannot do wrong.

But who by searching can find out God, or who can bring praise to Him worthy of His name. The heaven of heavens cannot hold Him, nor can eternity limit Him.

Sure I am that if I obey my Lord and God I shall not want any thing, nor receive anything from His hand but what is needful for me, and shall be so accounted in the purpose of Him who is wonderful in counsel and excellent in performing.

The one Lord is the blessed Son of God, full of grace and truth, by whom we are redeemed from all iniquity and brought nigh to God, and are made partakers of the divine nature.

P. D. G.

CIRCULAR LETTER.

From the Signs of the Times.

The Elders and Messengers Composing the Delaware River Old School Baptist Association, in Session With Our Sister Church at Hopewell, N. J., May 29th, 30th and 31st, 1907, to the Churches Whose Messengers We Are Send Christian Salutation.

Beloved Brethren—We have been careful in the above address to recognize our association as a meeting appointed and arranged for by the churches, and not as a body continuing in existence during the intervals between sessions. The messengers are not called delegates, for the churches cannot delegate any authority to their messengers to be exercised over themselves. The meetings of these messengers are for the purpose of hearing from the churches concerning their condition, renewing expressions of love and fellowship for each other, receiving messengers from other associations, conferring with each other upon the important things of the kingdom of God, uniting in the worship of God and attending to the

preachings of the gospel. We think it is important to regard the association as existing only during the days appointed for the present session, and as having no existence as a body after the session has closed. We count this the more important because associations exert authority over the churches, and have exercised functions which do not belong to them. It is most likely on this account that some brethren have objected to associations. While we would not for a moment yield to the thought that associations have any controlling power over the churches, whose messengers compose them, yet we must esteem them as of much benefit to the churches. If they were contrary to the New Testament then we would say, Dispense with them at once; but this we do not think. We call your attention to a brief consideration of this subject.

It is often asserted with much stress that the churches are independent. We do not think that is a good word to use with regard to churches of Christ. So far as religious bodies of any kind are concerned, it is true that the churches may be called independent, for they are not under any such dominion. But we do not consider a church independent any more than we do a member of our natural body. We are said to be members of one Christ's body, "of his flesh, and of his bones;" also "we are members one of another."—Eph. iv, 25; v. 30. This does not refer simply to one church, but to the whole body. The apostle says, "The bread which we break is it not the communion of the body of Christ? For we, being many, are one bread and one body; for we are all partakers of that one bread."—1 Cor. x. 16, 17. The apostle was writing this not alone to the church of God at Corinth, but to "all that in every place call upon the name of Jesus Christ."

The church is spoken of in the singular by the Savior: "Upon this rock I will build my church; "I will build it to the church." Also in the early part of the Acts of the apostles: "The Lord added to the church daily such as should be saved;" "Fear came upon all the church." Not until some time had passed, and many churches in different places had been established, do we find the word in the plural: "Then had the churches rest all throughout Judea and Galilee and Samaria, and were edified; and working in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied."—Acts ix. 31. It will be observed that when the churches are spoken of thus in the plural they are referred to as together, and as equally interested in the messages given to them, or sent by them, or in the work done for them: "Confirming the churches." Acts xv. 41. "And so were the churches established in the faith, and increased in numbers daily."—Acts xvi. 5. "The churches of Christ salute you." To the churches of Galatia. "What the Spirit saith unto the churches."

There is no intimation throughout the New Testament of any one church being independent of another. When the singular is used it is to designate the whole church, as, "And gave him to be head over all things to the church, which is his body;" or to designate the church in any one place as, "The Church at Philippi." The apostle gave command to the Elders at Ephesus concerning the whole church throughout the world and through all time: "To feed the church of God, which he hath purchased with his own blood." At Galatia there were several churches, and there probably were also at Ephesus, yet they were regarded as one by the apostle.

We emphasize this fact that, while the churches are independent of any body of people, or of any government

or authority or power in the world, religious or otherwise, but are mutually and lovingly dependent; they are necessary to each other. When they are walking in gospel order they illustrate the truth of the psalmist's sweet declaration: "Behold, how good and how pleasant it is for brethren to dwell together in unity!" They have one life, even Jesus, and are moved by his one Spirit, and they find unspeakable comfort in their mutual fellowship and communion.

Brethren, we have often enjoyed this good and pleasant communion at our associational meetings, and hope it may be the same with those who shall follow us in the years to come. Here we realize the benefit of associations, not as having dominion over each other's faith, but as helpers of each other's joy. We can think of circumstances in which it is of great advantage and benefit to meet together with sister churches, in whose wisdom and love and spiritual understanding we have all confidence, and confer with them.

Suppose a church presents itself to us by messengers, declaring herself to be of our faith and order, and asking for our fellowship, we must necessarily inquire into her character and standing. Suppose she replies: Our church is independent, we do not acknowledge your right to inquire into our affairs: we ask you to take our word, and acknowledge us a church in good standing without any further investigation. The writer of this circular was so answered on one occasion many years ago, when as a messenger he made such inquiry. The churches of the Delaware River Association, or any other gospel churches, would undoubtedly meet the request of such a church with this answer: If you are of our faith and order you have nothing among you, no act or doctrine, which you want to keep back from the knowledge of sister

churches. Would we be usurping authority in thus replying? Would it not be according to the gospel?

Suppose a distant church divides, and both come claiming to be the right. Is it not our right, and also our duty, whether as an individual church or as a number of churches in fellowship, to investigate the claims of each? If there is true fellowship between any church and the churches of the Delaware River Association, it must have a gospel foundation. If there is any work or doctrine which that church wishes to cover up, asserting their right, as an independent church, to do so, there must be something wrong. We do not think we are authorized to tell a church what to do, but we do not think it our duty to judge of what they have done.

Thoughtlessness in the beginning of a work has often entailed upon churches great inconsistencies and trouble. Two associations that do not fellowship each other, correspond with each other by only one remove from directness. Some troubles between churches are started and continued on grounds entirely personal.

We present these things for your consideration. O that we might be favored in such cases to see the blessed effect of that wisdom which is from above, which "is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy."—James iii:17.

Because we see some serious fault in a church or an association, it does not necessarily follow that such are not still to be held in fellowship as gospel churches. Among the seven churches of Asia only two were found free from fault and blame, but they were all still regarded as churches, though some of them were near being rejected. What care is needed in regard to churches that we think to be wrong in some point,

what forbearance, what brotherly kindness, what charity.

In case of a question as to the order of a church, or a part of a divided church, who is to judge and decide? The church or the portion that has separated? It is generally counted desirable that all church work should be done by unanimity, but if that is impossible a majority must rule, according to worldly custom; and what other rule can we see? But in the division of 1832, and in later divisions, the majority was often on the side of those who departed from the scriptural doctrine and order. It is not always clear as to who is to judge, only that we know the right judgment must come from Jesus in our midst.

Sometimes two parts of a divided church both claim to have the same doctrine and order as before the division, and no difference can be recognized between them except what is purely personal. It has sometimes occurred that a self-confident, angry, arrogant spirit on the one side, and a gentle, forbearing spirit on the other, has made the decision easy; but this does not always give assurance as to which is right, our natures are so deceitful; there is apt to be some wrong on each side. In cases of such perplexity it is good to have the mind of sister churches in whom we have confidence. We are likely to find there the mind of Christ, which is what we need and seek to find. If any come to us claiming our fellowship as a church of God, it will be manifest to us, if their claim is true, that Jesus Christ is in the midst of them.

"In the multitude of counsellors there is safety." The churches of Christ are one; they have one spirit and one interest, and to us it appears good and mutually helpful that they keep in as close an acquaintance with each other as is convenient by having associations and union meetings.

The many ways in which the value and importance of such a mutual acquaintance and such meetings will be made manifest we have partly indicated by our suggestions in this letter. May the dear Savior by his Holy Spirit lead us into all truth and enable us and all our sister churches, to walk in the fear of the Lord and in the comfort of the Holy Ghost.

F. A. CHICK, Moderator.

ELIJAH LEIGH, Clerk.

Pungo, N. C., July 22, 1907.
Elder P. D. Gold; My Dear Sir:

Please pardon me for asking it of you from your valuable time, but my mind has somehow centered upon two places in the Bible which I do not understand. In thinking of some capable person to whom I could write, I have chosen you, as I am so impressed with the words you have spoken at one or two places. Perhaps you don't know me, as I am not a member, but I hope, a friend to the Primitive Baptists and all the people of God.

The places upon which I ask your understanding are found, first, as to baptism: St. John 3:5. (Jesus to Nicodemus) "Verily, verily I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

Second, as to predestination: Jer. 19:5. They have built also the high places of Baal, to burn their sons in fire for burnt offerings unto Baal which I commanded not nor spake it, neither came it into my mind."

For your views on this I shall be gratefully,

Your humble friend,
J. D. PAUL.

REPLY TO A FRIEND, MR. J. D. PAUL.

1st John 3:5. Jesus answered "Verily, verily I say unto thee, Except a man be born of water and of

the Spirit he cannot enter into the kingdom of God."

Why does our friend name baptism in this connection? Is there a word said about baptism here? Jesus is speaking of two births; one of woman and the other of God. Is a baptism ever used in Scriptures to represent a birth? We say not.

Now what does a baptism set forth? Answer, a death, the very opposite of a birth. "Know we not that so many of us as were baptised into Jesus Christ were baptised into his death. Therefore, we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection," Rom. 6:3-5. Then plainly as words can make a matter, baptism represents death and resurrection, and not a birth, see Col. 2:12, 1st Cor. 15:29, 1st Pet. 3:21. "Jesus said, 'I have a baptism to be baptised with, and how am I straitened till it be accomplished. This refers to his death. So there is full proof that baptism symbolizes death and resurrection.

But when Nicodemus came to Jesus by night, and that memorable teaching of Jesus was delivered it was all concerning birth. Except a man be born of water and the Spirit he cannot enter into the kingdom of God.

Men have invented schemes and twisted scriptures to cause themselves to be instruments to effect the new birth, but Jesus ascribes it all to the Holy Ghost, and no part of it to man. As the wind bloweth where it listeth, and thou hearest the sound thereof but canst not tell whence it cometh, or whither it goeth so is every one that is born of the Spirit. Jesus refers in this conversation to Moses lifting a pole in the wilderness that every bit-

ten Israelite that beheld it should live as typical of the lifting up of Jesus. In the Scripture the washing of regeneration and the renewing of the Holy Ghost, Titus 3:5) is teaching as being born of water and the Spirit.

The washing of regeneration and the renewing of the Holy Ghost answers to all that is necessary to cause that new birth that brings every one that receives it into the kingdom of God.

P. D. G.

FRETTING REBELLION.

To the Household of Faith:

"But let your communication be yea, yea; nay, nay: for whatsoever is more than these cometh of evil," Mat. 5:37.

"Do all things without murmurings and disputings that ye may be blameless and harmless as the sons of God, without rebuke, in the midst of a crooked and perverse generation, among whom ye shine as lights in the world. Phil. 2:14-15.

These words of Mat. 5:37 were uttered by our blessed Savior I believe while he traversed this terrestrial globe. He never spoke a sentence, rehearsed a phrase or expressed a word without a world of meaning. His words furnish us texts and contexts, and wells of pure wisdom whereby if he had given us a little of his spirit, we may draw endless and boundless lessons for our real benefit and edification. He said upon one occasion, "The words I speak unto you They are spirit and they are life. Then if he was so good and kind as to speak these words and leave them on record as testimony for our special instruction should we not take the more heed? When he spoke these words he knew what was in man. No one did have to teach him. He knew that fretting and disputing were both sinful and an abomination unto God. He

could look across the coming generations and see the results of these evil principles, and his loving heart and tender compassion prompted him to say, "Let your communication be, Yea yea; and Nay nay." He knew that whatsoever was more than these would cause men to quarrel and fight, neighbors to divide, friends to grow less friendly; husbands and wives to have less esteem for each other, and the love of brethren to grow cold.

What is the outcome of fretting but rebelling against God? Is it not many times charging God foolishly? We often hear people fret over the weather, fret because perhaps their neighbor is more prosperous than they, fret about sickness and afflictions being in their families. Now this is not right for when we fret ourselves we are apt to make those around us more or less cross and disagreeable, and we have no religious or moral right to provoke one another, for Paul tells us "To be not vainglorious provoking one another." Avoid contentions "render not evil for evil, or railing for railing." Grievous words stir up anger but a soft answer turneth away wrath." But dear brethren, I find the Scripture "Render not evil for evil, or railing for railing" one of the most difficult to obey, for when people speak rough and harsh to us, having very little regard for others then how hard it is to return a soft answer, or to hold our peace, still the grace of God and the pattern of the life of Jesus require us to do this, for when he was reviled, smitten, scourged, he answered not a word or opened his mouth. He tells us if your enemy smite you on one cheek turn him the other also. I am reminded of the little boy who went down near the woods one quiet evening and made a low outcry at first, but as his voice was echoed from the woods he believed that there was some bad boy hid in the woods mocking him, and he be-

came very angry, raising his voice to a very high pitch, still the voice came back in a very high tone as it was given. This should teach us a very important lesson; that if we wish our friends, our brothers, our wives, husbands and children to give us back that sweet voice of love, kindness, and gentleness, we must speak the same to them. But if we, on the other hand, should rail and revile and fret and speak harsh and loud we need not be surprised if the same echo is thrown back from them to us.

Moreover, it is not becoming a Christian to speak loud or harsh, for the Prophet said, "And it was so, that the voice of Jesus should not be heard in the street. But says one my condition is such, my circumstances, my trials, my temptations are so great that I cannot resist them as I should do, but God does not take these as a reasonable and just excuses, for Jesus said, "My yoke is easy and my burden is light." Dear Christian, we are required to walk this straight and narrow way, but if we have the faithful arm of Jesus to guide us we need fear no evil. Again I feel that fretting is a great source of unthankfulness and ingratitude. We have heard people who were in fairly good circumstances, with good health, surrounded by the many comforts of life counting up their losses and crosses, mentioning their many blessings which they were daily receiving at the hands of the Lord. Such an one should look down upon his less fortunate neighbor who perhaps is upon the bed of sickness or afflictions, who is in very limited circumstances, but yet is praising and thanking God that it is as well with him as it is.

Jesus said, "Every idle word that men shall speak should have to be given an account of in the day of judgment, and by your words you shall be justified and by your words you shall be condemned." Then dear pil-

grims how it behooves us to be so careful, so cautious, so discreet in the selection of our words and language, for Jesus said, It is not that which goeth in the mouth that defileth a man, but that which cometh out.

Paul tells us to "do all things without murmuring and disputings." How unpleasant, how disagreeable, how discouraging, how distasteful and disgusting it is to be around those characters who are eternally murmuring and muttering at everything they have to do. They begin by finding fault with everybody and every thing; they are continually borrowing trouble from the future, or crossing the bridge before they get to it, looking on the dark side of life in every thing, always discontented and dissatisfied at their lot. Now is this not rebelling against God and manifesting gross ingratitude? Paul says, "I have learned that whatsoever state I am in to be content therewith. If ye have food and raiment be content therewith, also let everyone bear his own burden, that if we have the common burdens of life to bear and we should not attempt to throw them on others.

Now we come to disputing and oh, what an evil and sinful thing it is, what a dangerous temptation for the Christian. This very little thing has perhaps caused more family jars and discords, more malice and strife among neighbors, more divisions and dissensions between brethren, than almost any thing we could mention. Many times good professing Christians fall into this temptation with all good intentions and at the end of the dispute they think less of each other, perchance are angry with one another, and it frequently terminates for the sake of gaining their points in argument they prevaricate, exaggerate and actually tell lies. Now dear ones, this is wrong and let us flee from and shun such things. I

have tried to write and show you a few things of what I believe Jesus meant when he said, "Whatsoever is more than these cometh of evil." very little things yet their results are and evil!

But one says, what did Jesus mean when he said, "Let your communication be Yea, yea, nay, nay, and who are the people that use this language? We have to say only those who cherish and admire simple truth and love, only those who do not speak wilful lies, and in whose mouth is not found a deceitful tongue, only those who sincerely love the Lord. How beautiful and lovely are these young men and women who have taken up their cross and determined to use this language through life. In mid life we see them standing firm and strong like the mighty and giant oak of the forest, manfully and triumphantly resisting those raging storms which so frequently pass over them. We behold them in old age, standing in the golden glow of the sunset of life with their venerable gray hairs radiant and shining as ornaments and crowns of honor and glory. They look back upon a well spent life with but few real regrets. They shine as lights in the world the midst of a crooked and perverse nation. We hear them speaking the same soft sweet language: Yea, yea nay, nay.

T. F. SMITH.

Fremont, N. C.

Elder Gold and all the dear children of God:

It seems that I must write to you for some cause, and let you hear from me. The thought of writing has troubled me for some time, for it is a task to write to such superior people, I who am ignorant and unworthy. I pray the Lord to direct my mind and that you will bear with me in my weakness.

I have had a name with the Primitive Baptists for thirty-five years and have never had anything against any one but myself. I want to live and die with them, for they are the people I love, but if they know me as well as I know myself they will not keep up with them. If I am a pilgrim on my journey has been a long one, the farther I go the more clouds come over my skies and I walk much of the time in darkness. I have so many temptations and hard trials when I do the right thing I have an easy conscience but it is so seldom that I do right I am in trouble most of the time.

Every night after I lie down I think over the things I have said and done during the day, and it seems that all I have done is disagreeable with God's will, then I try to beg the Lord to forgive me.

It is the presence of the Lord I want. His shining grace can change this dungeon where I dwell, its Paradise when He is here, when He departs 'tis hell.

Once my sins were presented to me in my sleep, they were brought to me in sacks and bundles and laid around my feet and I could remember what every one was for I was guilty and condemned—some were for acts and some for thoughts. I could not ask the Lord for forgiveness, I could only say, "Lord have mercy on my poor soul." z

At another time I had been straying off in sin when I was arrested and a burden came on me and condemnation was before me. I was suffering so I couldn't sleep or rest, and all the prayer I could utter was, "Lord what shall I do." My answer was to pray and fast, and when I had done this my mind was easy once more.

Dear ones, I have been traveling in this way since I was fourteen years old, when fear and trouble came over me. I had never been to preaching

but four times and didn't care for it. A fear came over me and a love for God. It seemed that He was looking at me and seeing every wrong I did and He was grieved at it, this hurt me and I would try to ask His forgiveness, and promise to do better, then my fears would go away and I would be happy and think no one had as blessed a Savior as I.

I went on in this way for years and I am confident every wrong I did was shown to me immediately, then my heart would nearly break for I had broken my promise and trampled on His mercy. Once my mother had typhoid fever and every one gave her up to die. I would go off and pray to the Lord to spare her for it was so hard to give her up. The Lord answered my prayers, for my mother is now living with me at the old age of 87 years. Finally I had a desire to join the church, and joined the Free Will Baptists. I tried to love the doctrine and the members, for they were good to me, they were proud of having a daughter of the old Baptist with them (my father and mother in the meantime had joined the Primitive.)

One Sunday I was on my way to meeting when these words came to me: "The broad road to ruin," I went on with heavy heart and it was the last time I went to their meeting. Soon after I went to the old Reedy Prong meeting house and was received and baptised by Elder James M. Lee. I am deprived of going to preaching now on account of my invalid mother, so please pray for me that I may live the Christian life and do my duty here and have the sweet assurance that Jesus died for me.

Your unworthy sister,

PHEBE A. LEE.

Pine Top, N. C.

Dear Brethren Gold and Lester:

The Lord being my helper I will

write a few lines as all our help is in Him, and without Him we can do nothing. He is so merciful to all poor sinners like me. I feel less than the least, but if I love anything it is the Baptists. They are the prettiest people I ever saw. If I could feel like they appear to me I think my happiness would be great. The longer I live the greater my vileness. I pray the blessed Lord if deceived that he would undeceive me. But He says in the world ye shall have tribulation.

I am the only one in my family that is a member, and I have no one to speak to about the Lord. I am so vile it seems that every one can see me thus.

I get the Bible and try to read it sometimes, and sometimes I find comfort and then again it condemns me. When the Lord appears there is peace and comfort. I love to read the dear old Landmark. In reading it I often find there some one like me in his trials and troubles.

Yours unworthily,
SALLIE N. GRIFFIN.

Benson, N. C.

Dear Brother Gold:

I do many things I say I will not do, and I fail to do many things I say I will do.

I have thought and said that no one would ever see my name in the Landmark, feeling that such a one as I am should never take up any space in so valuable a paper. But I wish all the brethren and sisters to know something of my feelings concerning my ordination, because much has been said about it. I am nothing but a poor, ignorant man, not feeling fit to take care of my own household, much less the house of the Lord.

I would be glad if the brethren and sisters of my home church could be satisfied that they would never name my ordination any more, for I am sat-

isfied I have not got the qualifications to serve a church as pastor.

If I could stop trying to preach I would certainly do so, but I become so restless in my feelings it is death if I do not go and try to tell the way poor sinners are saved, and I cannot help that feeling. It is almost death to make the attempt. I have asked myself the question can it be of the Lord to call such a poor, ignorant man as myself, and if I am called why should I dread it so much?

I have not relieved my mind but hope I will be blest to do so some time.

The reason I write this is that it has been circulated that I have been pressing my ordination, and it distresses me to think that any one should tell such a thing. The brethren of my home church all know that have ever talked with me about it that I have asked them not to ordain me.

Love to all!

A. D. Johnson.

REMARKS.

One must die before he preaches the gospel—die to the world and fleshly principles—die to dependance on self—have Christ revealed in him—have a great desire to preach Him. It must be a cross to fleshly principles. The love of Christ must constrain us. If the Lord calls one to preach his conduct will be so clean and good that his feet or walk will be beautiful, his preaching will display the power of God, and brethren will not be divided as to whether he is called to preach. Wait until the marks are so plain in one that all are satisfied. P. D. G.

September 7, 1907.

Mr. Gold:—Will you please tell me whether man can accept religion or reject it? If so, how can one accept it? I heard an Arminian say that you can if you will. I have felt for a long time that I

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would give the world, if I owned it, to be a Christian. But, Oh, I am such a sinner. I believe I am the worst creature on earth. Can one be led so far away by false doctrines that the Lord will not save him? They do worry me so much. Sometimes they make me think perhaps they are right. But when I go to hear them preach it is no consolation to me. But when I hear the Primitive Baptist I feel to love the precious doctrine they preach. It suits a poor, wretched sinner like me. I love the Primitive Baptists more than any people on earth. I love to think of them, to talk of them, to look at them, but I am so unworthy of their presence.

I heard Elder J. F. Spangler preach last spring. It seemed he was speaking to me like he knew how I am troubled, and what a sinner I am. He said if one feels this way the Lord is leading him. I wanted to say to him, you do not know how wretched I feel. If this meets his eye I desire that he will pray for unworthy me.

A SINNER.

REMARKS.

How can the same mind love both good and evil? No man can serve two masters. If one loves darkness rather than light then he will not come to the light; for the mind or heart that loves darkness hates the light, and will not come to it, because that one's deeds are evil. Whosoever will, let him come and take the water of life freely. If you will, or have the will to come to Christ then you have a blessed will or hungering the Lord has wrought in you. Whosoever will let him come and take the water of life freely.

One feeling vile as you do could not comply with the conditions or works of Arminianism. The Lord has shown you man's inability to render obedience unto God's holy law. So you have the most effectual teaching, namely that which God works within you, showing you the need of a Saviour. While one feels able to decide the matter of himself, either to accept the Lord or hold on to false religion which already has him under its power, he will be pleased with Arminian preaching, indeed he does not

want to believe any other way. The world loves its own. But when the Lord stains the pride of man by showing him his vileness then this Arminian preaching becomes as husks to him and he cannot eat it.

Your carnal nature can be worried when you go to hear them preach, yet your quickened conscience forbids your believing or loving what they preach.

What sort of people did Jesus come to save? Is it those who thank God they are better than others, or is it sinners. Paul says this is a faithful saying, and worthy of all acceptation that Christ Jesus came into the world to save sinners of whom I am chief.

Saul was led far away in the meshes of self-righteousness, yet the Lord delivered him and he can deliver you also. When you know there is nothing good in you, and that you are not worthy of the least of all his mercies, then you are a fit subject to be saved by grace. When you are poor, lame, vile, halt, leprous, unclean, ungodly, then you are poor enough to be saved by grace. P. D. 3.

OBITUARIES

THORNTON RIERSON.

Dear Brother Gold—You will please publish the death of my dear brother, Thornton Rierson, who was born May 20, 1856, and departed this life April 17, 1907. He had been married about thirty years, and left to mourn his loss a good and kind wife, and twelve children, eight boys and four girls. He was a kind husband to his companion and a good father to his children, a hard-working man, a good neighbor. God, in his providence saw fit to remove him from this sin-stricken world, and took him we believe to himself, for he expressed a willingness to die, hoping that he would be at rest. So we can only say, "Blessed are the dead which die in the Lord, from henceforth, yea saith the Spirit that they may rest from their labors, and their works do follow them."

So wife and children weep not nor sor-

row as others without hope. We feel that he is at rest in Jesus forever to bask in the ocean of the sunshine of God's eternal love. Follow his good example and precepts, and as much as in you lies put your trust in the God of all grace who we trust will deliver you.

NANNIE E. REDMAN.

Spray, N. C., October 15th, 1907.

MRS. O. E. HINTON.

It is with a feeling of sadness and unworthiness that I make the attempt of writing a tribute to the memory of my beloved mother-in-law, Mrs. O. E. Hinton, of Goldsboro, N. C., who departed this life surrounded by weeping relatives and friends, on the morning of April 18, 1907, aged 58 years.

She was survived by four sons and one daughter. These are, Messrs. Frank, Albert and Sam Clark, and Mrs. J. W. Perkins, of Goldsboro, and Carl Clark, of Pikeville.

In her home life she was the stay and comfort of her children, who by her death are rendered indeed desolate and heart-broken; for they loved her devotedly as their dear mother and she loved them, and in their great bereavement they have the abiding sympathy and mutual sorrow of the entire neighborhood. She was a most devoted mother. I can truly say she was indeed a good, meek, humble, Christian-hearted woman. She was a member of the Primitive Baptist church at Goldsboro and a devoted reader of the Landmark, which she enjoyed and was of much comfort to her in her spare hours. I cannot express to anyone what she was to me, for she seemed doubly dear as a mother-in-law. She was equally faithful, was good and kind to all and especially to the sick. Too much cannot be said of such a good and noble woman and mother. Let me say to her dear children, sorrow not, as others without hope, for we have every reason to believe she is resting from her toil and labor here below. May you, her dear children, remember her good example and advice and try

to live as she did, and may the Lord prepare you to meet her in that glorious home where parting will be no more. Her funeral was held at her home, and conducted by Elder P. D. Gold, of Wilson, N. C. Her mortal remains were laid to rest by her request in Willowdale cemetery, surrounded by friends and relatives who all loved her, paying the last respect. She was laid to rest covering her grave with beautiful flowers, laid to rest in the silent dust to sleep until awakened on the morning of the resurrection by the gentle call.

Call not back the dear departed,
Anchored safe where storms are o'er,
On the border land we left her,
Soon to meet and part no more.
When we leave this world of hanges,
When we leave this world of care,
We shall find our missing loved ones
In our Father's mansion fair.

Written by her daughter-in-law.

LILLIE CLARKE.

Pikeville, N. C.

ELIZABETH FARMER.

Brother Gold—Please publish the obituary notice of my dear aunt, Elizabeth Farmer. She was born the 5th of October, 1828, and passed away the 2d day of November, 1906, making her stay on earth 78 years, one month and three days. She was the daughter of Jacob and Sallie Daniel, and widow of Joseph Farmer. She had been in feeble health for several months, but not confined to her bed. Her death was a great shock to us all.

I believe she was ready and willing to go when the Lord called her home. I have every reason to feel that she is now resting, yes, sweetly resting in the rest that remains to the people of God. She lived a lonely widow something over 14 years. My parents died before I could remember them, and my uncle and aunt raised me, and I can say of a truth they have been a mother and father to me indeed. I feel they have been better to me than I deserved. I think she had the best dis-

position I ever saw anyone have. If anything happened she did not like, or anyone did her a wrong, she would pass it off, and not have a lot to say about anything. If she could not say a good word of anyone she would not say anything.

Oh, if I only could live like she did. I feel so lonely and sad. I miss her, oh, so much. She leaves one brother and one sister and several relatives and friends to mourn her departure, but not as those without hope. She joined the church at Cortentnea April, 1876, and was baptized by Elder A. J. Moore. She always attended her church meetings when she was able to go. Her funeral was preached by her pastor, Elder G. W. Boswell, after which she was laid to rest beside her husband at their home.

May the Lord prepare us all to meet above where all is joy, peace and love.

Written by her niece,

POLLIE A. DANIEL.

Wilson, N. C.

ELIZABETH BARBEE.

Elder P. D. Gold:

Dear Brother—It is with a sad heart that I attempt to write the death of my mother, who was born in Cabarrus county, N. C., October 17th, 1851, and died at her home on January 4th, 1906. She was married to J. T. Barbee Feb. 3d, 1873. Of this happy union were born eight children six are living, three sons and three daughters.

The last few years of her life were spent in much pain, her disease being cancer of the stomach, but she bore her suffering with Christian fortitude.

Saturday before the third Sunday in May 1894, she united with the church at Meadow Creek and was baptized the third Sunday in July by Elder Jesse Brown. She was a faithful member of the church and a loving companion and mother to her children.

I am sure all was done for mother that could be done, but it was her time to die and leave us. Grieve not, dear father and children, as we have a sweet hope that

our mother has been taken from the sorrows of this world to rest forever in the home above. May God bless father in his old days and at last meet mother where parting is no more.

Mother and father always found great pleasure in going to preaching as they both were members of the Primitive Baptist church and in having the brethren at their home. Father joined the church in 1893.

It is hard to give up one we love so well, but we know our loss is her eternal gain.

The dearest friends we have on earth

Must all fade and die;

But love, that holy spark divine,

Can never, never die.

CORA BENTON.

LILLIAN SUE WARE.

Dear Brother Gold—According to promise I will write for publication the death of Lillian Sue Ware. She was born in Caswell county, N. C., December 22d, 1901 and died April 8th, 1907, making her stay on earth six years, three months and sixteen days. Lillian Sue was the baby child of Mr. Henry Ware and wife, Mary Jane. She was taken with whooping cough some time in March. The writer has tended much sickness and witnessed a good many deaths, but this one was remarkable for one so young. Her sufferings were great, but she bore them with patience. She would place her sweet little hands together, then put them to her face and say, "O, me, O, me," calling mamma to stay near her. Her mamma told her sweet little darling that she had done all that was in their power; she must trust in God. The little one smiled and said all is well.

Lillian had a bad spell on Sunday evening and the family could not control themselves at the thought of soon parting with their darling babe. But when their dear babe could speak she said, don't cry, I ain't dying. On Monday she said she was dying and said, good-bye, mamma. Then one by one she kissed the family

good-bye, which consisted of papa, mamma three sisters, grandpa and grandma.

Oh, the sweet smiles she gave her dearest grandparents when they came to bid farewell to their dear, precious little grandbaby. It was a sad, sad time, yet the little flower faded on earth to bloom in heaven.

Just before she died she asked for the lamp to be lighted, saying it was dark, telling her sister to set it on the stair step. The writer said, dark here, but bright over yonder. She seemed to realize my meaning, bowing her little head. Her loving parents and friends did all in their power, but none could stay the hand of death.

The little corpse was carried to Pleasant Grove where a nice service was conducted by Elder B. B. McKinney.

The darling babe was laid to rest in the churchyard, there to await the resurrection.

So weep not, dear parents, your little babe has gone to rest, to reign with Christ forever blest.

Could we but hear her little tongue, so sweetly sing the heavenly song, we could not wish her back again; but say dear babe with God remain.

May God bless the bereaved family and enable them to meet their little darling in heaven, where there is no more sad goodbyes, is the prayer of an unworthy writer.

NANNIE BUTLER.

Reidsville, N. C., R. F. D. box 56.

MAGGIE BULLOCK.

Dear Brother Gold—With a sad heart I will try and write the obituary of my cousin, Maggie Bullock, who died June 3d, 1907. She was born May 11th, 1858, making her stay on earth 49 years and 29 days. She was married to Mr. George Bullock December 17th, 1884, and to this union were given nine children, four are dead and five left to mourn the loss of their mother, besides her husband and a host of friends who have missed her smiles and cheerful voice.

I visited her some time before her death and found her with consumption.

She seemed glad to see me and was calm and resigned to her condition which beokens the life of a Christian.

Grieve not for her, husband and children, for the Lord has called her home where he will place upon her the crown and robe of righteousness that she may rest under His banner of love.

She never expressed her views of religion to me, but she was a strong believer in the Primitive Baptists. She did not tell me she had a hope but we must judge the tree by the fruit it bears. From her childhood I have known her, she has always lived an upright, moral life, doing good whenever she could, and I feel that we should not grieve for one whose walk seemed so perfect.

Let us all pray to the Lord that he will prepare us to meet her in that shining court of heaven where parting will be no more, there to bask in the sunshine of the love of the mighty God.

Your brother in Christ I hope.

H. G. WORSLEY.

A P P O I N T M E N T S .

B. F. EUBANKS.

Haskins' Chapel Saturday and first Sunday in December.

Sand Hill Tuesday.

Muddy Creek, Wednesday.

Cypress Creek, Thursday.

Maple Hill, Friday.

South West Saturday.

North East, second Sunday.

Hadnott's Creek Monday.

J. G. SOUTHERN.

School house near Brother S. M. Martin's November 16 at night.

Mayodan, 17.

Shiloh, 18.

Spray, 19.

Matrimony, 20.

School house near Brother J. H. Curry at night.

Buffalo, 21.

W. W. BARNES.

Washington, Nov. 15.

Little Creek Nov. 16.
 Tarboro, Nov. 17.
 Falls Tar River, Nov. 18.
 Pleasant Hill, Nov. 19.
 Mill Branch, Nov. 20.
 Elm City, Nov. 21.
 Wilson, Nov. 22.
 Black Creek, Nov. 23.
 Aycock's, Nov. 24.
 Nahunta, Nov. 25.
 Mewborns, Nov. 27.
 White Oak, Nov. 28.

E. E. LUNDY.

Sheffield, Tuesday night after 1st
 Sunday, in November.
 Morehead City, Wednesday night.
 North River, Thursday night and Friday.
 Straits, Saturday and second Sunday.
 Davis' Shore, Monday night.
 Hunting Quarters, Tuesday.
 Portsmouth, Wednesday night and
 Thursday.
 Beaulah, Tuesday and Wednesday after
 fourth Sunday.
 Rosebay, Thursday.
 North Lake, Monday after first Sunday
 in December.

J. A. SHAW.

Black Creek Association.
 Wilmington Tuesday night after 4th Sun-
 day in October.
 Mill Branch Thursday.
 Mill Branch Association.
 Pizaway Monday.
 Bethel Tuesday.
 Warsaw Wednesday.
 Pleasant Hill Thursday.
 Pee Dee Friday.
 Feathey Bay Saturday.
 Black Creek second Sunday.

Greensboro, N. C., Oct. 25th.

NOTICE.

To those that compose my club to the
 Landmark I wish to call your attention to
 Brother Gold's statement in October 15th
 issue, and will add and say, that we should
 not expect him to furnish the paper at
 less than cost to him. Each one kindly

take notice when your subscription expires
 and forward \$1.50 direct to him for renew-
 al.

Yours in hope,

C. F. DENNY.

Remarks:

It does not seem to me that one that
 loves to read the Landmark would want me
 to publish it so cheap that it would ruin
 me financially. The greatly increased cost
 of labor and printing material compel me to
 ask a higher price for it.

Sometime back I offered to clubs of ten
 or more sent in together to publish it at
 \$1 each. This I am not able to do any
 longer. The lowest price is \$1.50 per year.

P. D. G.

The text on which there is a com-
 ment is Jer. 19-5, not in Lev.

The next session of the Skewarkey Union
 is appointed to be held with the church
 at Tarboro Friday, Saturday and fifth
 Sunday in December.

The Black Creek Union is appointed to
 be held with the church at Creech's Satur-
 day and fifth Sunday in December. Visitors
 by rail will be met on Friday at Micro.

LLOYD'S HYMN BOOK.

Plain sheep binding, per dozen, \$7.50;
 single copy, 75 cents. Plain Morocco, per
 dozen, \$10.50; single copy, 95c.

Gilt Morocco per dozen, \$12.00; single
 copy, \$1.15.

ALVIN CLARK, Wilson, N. C.

The 139th session of the Contentna
 Union is appointed to be held with the
 church at Town Creek the fifth Sunday in
 December, 1907. Elder J. W. Gardner was
 appointed to preach the introductory ser-
 mon and Elder T. B. Lancaster his alter-
 native.

Yours in Hope,

J. J. EASON.

The postoffice of Brother J. E. Simmons
 is Fitch, N. C., Route 1.

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