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# ZION'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.

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# ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS.

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## JOY AND GLADNESS FOR MOURNING SOULS.

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A Sermon Preached by Mr. Philpot, at  
Oakham, on Lord's Day afternoon, Ap-  
ril 2nd, 1854.

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"To appoint unto them that mourn in  
Zion, to give unto them beauty for ashes,  
the oil of joy for mourning, the garment of  
praise for the spirit of heaviness; that  
they might be called trees of righteous-  
ness, the planting of the Lord, that he  
might be glorified."—Isiah lx., 3.

In speaking this morning upon the tes-  
timony of Jesus Christ, of the way in which  
that testimony is received, and how those  
who received it set to their seal that God  
was true, I might have quoted, had they  
ocurred to my mind, these striking words  
of the Lord Jesus Christ, for it is from his  
lips that they proceed. This is evident,  
not only from the general bearing of the  
chapter, but also from the express declara-  
tion of the Lord Jesus Christ himself.  
You will remember that on one occasion,  
soon after he had entered upon his mini-  
stry, he came to Nazareth and, as his cus-  
tom was, he went into the synagogue on  
the Sabbath day, and stood up to read.  
And there was delivered unto him the  
book at the place where it was written,  
"The Spirit of the Lord God is upon me."  
Then follows the passage which I have  
just read. And then sitting down to ex-  
pound the Scriptures, according to his  
custom, he added, "This day is this Scrip-  
ture fulfilled in your ears," unless he was

the person whose office it was to comfort  
all that mourn, and do the whole of that  
blessed work which is here spoken of?

In looking at these words, I shall, with  
God's blessing, attempt this afternoon to  
show:

"To comfort all that mourn."

Now, as if to guard us from viewing  
these words in too general a sense, the  
Lord has limited their meaning in the  
next verse: "To appoint unto them that  
mourn in Zion." The promise, therefore,  
is not to those who mourn generally, but  
to those who mourn specially; not to those  
who are in heaviness and sorrow from  
mere worldly trouble, but to those charac-  
ters who, as under the teaching of God,  
are mourners in Zion. No one can be a  
mourner in Zion unless he is a partaker of  
grace, regenerated, and quickened into  
divine life by the operation of the blessed  
Spirit on the heart. Whenever, then,  
grace takes possession of a man's heart,  
raising up in him a life that can never  
die, it makes him a spiritual mourner.  
Until this work is wrought in the soul, it  
has no place in the promises, no situation  
marked out for it in the Word of God, nor  
is it in a suitable state to receive the con-  
solations of the Gospel.

But I would not limit the mourners here  
spoken of to spiritual mourners only; for  
if I were to draw that very narrow line,  
how many trials, sufferings and sorrows,  
I should pass by, and thus almost say  
that such troubles needed no divine conso-  
lations. Therefore, though I limit the  
mourners to the mourners in Zion, I do

to see a weaver working at a Jacquard loom, and saw nothing but the threads and cards jumping up in continual motion, you would see nothing but confusion, nor could you form the slightest conception of the pattern which was being worked. But when the whole was completed, and the silk taken off the roller, then you would see a pattern arranged in beautiful order, every thread subservient to form one harmonious design. But all this was known beforehand by the artist who designed the pattern, and every arrangement of the cards was made in strict subserviency to it.

But if this is the case as to God's appointments in providence, how much more is it true of His glorious designs in grace. Every trial and temptation, affliction and sorrow, are but the result of a definite plan in the eternal mind. Yet to us how often all seems confusion! This confusion is not so much in the things themselves, as in our mind. Job surrounded by trouble cried out, "I am full of confusion." Yet we can see in reading his history that all his trials were working toward an appointed end. So every trial, exercise, temptation or affliction, which has ever lain, or ever will lie, in your path if you are a child of God, has been marked out by infinite, unerring wisdom. Is not the commonest road laid out according to a definite plan, and does not the surveyor when he lays it out put every mile-stone in its proper place? So, does not the Lord lay out beforehand the road in which his people should walk? And does he not put a trial here and a sorrow there, an affliction at this turning and a cross at that corner, but each definitely laid in infinite wisdom, to bring the traveler safe home to Zion?

But as the Lord has appointed the mourning and heaviness and ashes, so has he appointed the Lord Jesus Christ, that he may administer consolation to the spiritual mourners. And do you not think that when God in his infinite wisdom chose his own dear Son, he selected one who was fit for the work? Who else was fit for it? For the mourners in Zion have temptations and

sorrows which need a support and consolation which the Son of God only can give; no man, no minister, no, not even an angel from heaven without special commission for that purpose, could comfort them, because they need an Almighty deliverer; and their troubles being chiefly spiritual, they need spiritual relief to reach the root of the case, so as to make the remedy adequate to the malady. When God, then, in his infinite wisdom appointed his dear Son to comfort all that mourn, he appointed one able to do the work; not only one whose heart and affections were engaged in it, not only one willing but strong to do it, having in his glorious person the infinite strength and power of Godhead. Therefore the Lord said, "I have laid help upon One that is mighty; I have exalted one chosen out of the people." He came, then, in God's appointed time, and the Holy Spirit rested on him without measure and anointed him to preach these good tidings; "to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." Both his appointment to the office, and the fulfillment of it, are alike of grace. The creature has no standing here, nor do I read a single word about their merit or their good works. They mourn, it is true; but God sees no merit in tears, no merit in mourning, no merit in suffering—no merit in sorrow. Where their eyes a fountain of tears, it could not wash one sin away. If, then, the Lord look with pity on these mourners, it is all of his grace. His eyes are fixed on their trials, and his heart sympathises with their temptations; for he himself in the days of his flesh was similarly tempted, and he has a fellow-feeling with them in all their afflictions, for he too was "a man of sorrows and acquainted with grief."

But not only does he pity. Pity without help is but cold work. He therefore helps as well as pities. Thus he gives them beauty for ashes. We have seen them sitting in ashes, mourning over their sins and sorrows, writing bitter things against themselves as seeing within and without little

else but misery and death. He comes, then, and by his blessed Spirit speaks a word of pardon or peace home to their heart and conscience. When that word comes with a divine power into their souls, it takes away the ashes; that is, it removes the sense which they have of their ruin and misery, takes away their lamentation and sorrow, and makes their faces to shine. This is giving them beauty. But whose beauty? Not their own, but his. But how can he give them his beauty—is that communicable? Yes, by giving them a view of himself, according to his promise, "Thine eyes shall see the King in his beauty." When, then, their eyes see the King in his beauty, as they catch a glimpse of his beautiful countenance, that beauty is reflected from his face to theirs. So it was with Moses. He went up the steep of Sinai burdened and dejected with the sins of the people over whom God had made him that the people were not able to look upon him. Therefore we read, Moses took a veil and put it over his face. There was such a contrast between the beauty and glory of his face and the darkness and carnality of their minds, that they could not bear the sight. Next to the beauty of the Lord, nothing is so beautiful as grace. It is beautiful as being glory begun, glory in the bud. Indeed, until we can see and feel what a beautiful thing grace is in this time state, we have as yet no conception of what glory will be in an eternal state. To admire beauty is natural to us. We naturally admire human beauty, a beautiful countenance, a graceful figure. In fact, the whole creation of God is full of beauty, from the sun which blazes in the sky to the insect which crawls on the ground. A man can have no eyes who does not see beauty in every formation of God's hand. In fact, in this world there is nothing really misshapened, deformed or ugly, but sin, and what has been produced by sin. But all created beauty falls short of uncreated beauty. I mean thereby, the beauty of grace—the image of Christ in the soul.

This is real beauty, what the Scripture calls "the beauty of holiness." "Thy peo-

ple shall be willing in the day of thy power, in the beauties of holiness, from the womb of the morning." Ps. cx. 3. The people of God are here represented as coming forth from the womb of the morning, bespangled, as it were, with the dew, reflecting in every drop the beauties of holiness from the Sun of Righteousness.

But there is this peculiar feature in spiritual beauty, a person who has it never sees it in himself; nay, he that has most grace sees himself most black, and therefore cannot see the beauty which grace puts upon him. This beauty dwells not outwardly in face or form, but in the inner man of the heart, and consists in the reflection of Christ's suffering image. Of this beauty humility is the most striking feature, so that the more the Lord comes into a man's soul in the manifestations of his love and grace, and the more comeliness and holiness he sees in the Lord, the more he abhors himself in dust and ashes, and loathes himself in his own sight because of his abominations. But every grace of the Spirit combines to one beautiful whole; and yet how imperfect a reflection is it of the consummate beauty of the Lord Jesus Christ, Who, as the bride says, is "white and ruddy, the chiefest among ten thousand."

This, then, is the beauty which he gives for the ashes of humiliation in which the child of God sits; these black ashes, fit emblem of the burning up of creature righteousness. The Lord takes these away, and puts upon him instead his own uncreated beauty, that glorious garment of imputed righteousness, which he has wrought out, and wherewith he clothes the believing soul; and to this he adds his own image, that new man of grace, which after God is created in righteousness and true holiness. Now, is not this a glorious exchange to put off ashes and to put on beauty, to put off self and put on Christ, to put off misery and put on mercy, to put off sackcloth and be girded with gladness?

The second thing which the Lord gives is "the oil of joy." There is something very noteworthy in this expression. The Lord

not only gives his mourning child joy, but the oil of joy. Joy, mere joy, is not enough when not attended with the oil of joy; it seems too light for a mourning soul. There is something in a believer's heart, a holy wisdom and caution, which rejects lightness, a sacred tenderness of godly feeling, which sees through and rejects whatever wears the appearance of natural excitement. Flashes of natural joy are too shallow, too empty, too superficial for him. He rejects them therefore as flattering and delusive, as rather setting the carnal mind on fire and buoying up the natural spirits than watering and bedewing the soul. A believer may well be suspicious as knowing the value of the article. A tradesman who understands his business is not taken with a glossy surface put upon the goods, but he examines how the whole article has been put together, of what original materials it consists, and how they have been worked up. It is only the ignorant who is deceived by a smooth surface and a glittering outside. So a child of God, who has been long weighted down by trials and temptations, and has had to prove his religion over and over again from first to last, is not taken with the outside appearance of things; but what he looks at is reality, something solid and abiding, something heavenly, divine, and spiritual, commended to his conscience as the true gift of God. The joy, therefore, which the Lord gives is "the oil of joy," because it drops with unctuous power into the soul, spreading and communicating its supplying, softening effects to every part, and penetrating down into the very depths of the guilty, burdened conscience. Do not be deceived with a false joy. Recollect there is the joy of the hypocrite; and we read of those, "who received the word with joy." Were those right characters? No! for in time of temptation they fell away: they had joy, but not the oil of joy; the husks, but not the kernel of joy. There was no unction, no power, no depths, no reality, no blessedness in their joy; it was a mere flash in the pan, which came and went in a moment. Not such joy as this oil of

joy, but that carnal excitement which the rants often produce among their people by lively tunes, thundering preaching, and exciting their hearers to burst forth into loud exclamations about grace and glory, deluding them into the belief that they have received the pardon of their sins. A carnal preacher may in this way scatter joy by handfuls amongst a congregation, and persons may be so deluded as to think this is "joy and peace in believing." But all this wildfire is a very different thing from the oil of joy. That comes with softness and stillness into the soul as from the lips of Jesus; those lips into which God has poured his grace, for he has "anointed him with the oil of gladness above his fellows." Thus we read of the precious ointment which was upon his head that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garments. This was the anointing which was given to Christ by the Holy Ghost when he anointed him to preach good tidings unto the meek, and it is the same anointing, called in the text the "oil of joy," which flows out of Christ into the soul of a believer.

Examine, therefore, your joys. If a person give you change for a sovereign, you look over the shillings to see if there are any bad ones or not. Do the same in your spiritual traffic. If, then, you get anything in hearing the Word, in reading the Scriptures, or in secret prayer that looks like joy, examine it well, whether Satan may not try to put upon you some false coin out of his mint, and see whether it bears the King's image and superscription stamped upon it by heaven's own mint. What is real will always bear examination. But when really favoured and blessed, Satan may still work upon your mind to disbelieve its power and reality, and you may be persuaded at times to call all in question. But when the Lord comes again with a few drops of the same Divine unction, you can look back and see from the sweet effects it produces that it was the oil of joy, and not the husks of joy which you enjoyed before. In fact, spiritual mourners

can do with nothing less than the oil of joy; and that they may learn to distinguish and value this is the reason why the Lord puts them into so hot a furnace. If they were not spiritual mourners, with ashes on their heads, they might be deceived by anything and everything, but they are too keen sighted to be deceived now. If a man is lying under half-a-hundredweight it is not the finger of a little child that can take it off. The child may play with the ring, but it cannot lift off the weight. Thus if a soul be really weighted down and burdened by sin and sorrow, temptation and fears, it is not a child playing with the ring that can lift the heavy load; but it is Christ himself coming with a Divine power who takes the burden off a sinner's conscience, and when he does it he gives him "the oil of joy for mourning."

The third blessing Christ is anointed to give is "the garment of praise for the spirit of heaviness." When we consider how many things there are to burden the conscience and distress the mind, we see how often a believer is pressed down with the spirit of heaviness. This surrounds him as with a cloak; but when the Lord comes and takes it from him, he clothes him with a change of raiment; and this, making him praise and bless his holy name, is called "the garment of praise."

But time will not admit of our dwelling further upon his point; I pass on therefore to show—

III. The glory which redounds to God from this work of the blessed Saviour. Believers thus highly favoured are to be called "trees of righteousness, the planting of the Lord, that he might be glorified." God has here compared his people to trees, but trees of a peculiar kind—trees of righteousness. What is there in the figure of a tree that seems to bear upon the experience of a child of God? First, is there anything which seems to carry more life in it than a tree? Look at a tree in spring. How it seems starting into life! How the sap is swelling every bud, and pushing forth every leaf into verdure and beauty! What an emblem of the life of God in the soul

received out of Christ's fulness! Thus a child of God resembles a tree in possessing a flow of divine life in his soul. But again, a tree grows from a small beginning, such as an acorn, a cone, a kernel. But it expands till it grows up into the monarch of the wood. So in a child of God there is a growth in grace, and in the knowledge of the Lord and Saviour Jesus Christ. A child of God does not grow like Jonah's gourd, nor start up and become a giant in a day. An oak requires a century to bring it to maturity. Many storms has that oak endured, many piercing east winds have howled through its boughs, many a thick weight of snow has rested upon its branches, many a hail-drop has smitten its leaves and many rays, too, of the sun have shone upon it. But they have all contributed to its growth, and brought it to its present majesty. So a child of God has many storms and tempests to endure, as well as to enjoy the warm south wind and genial sun; but all combine to strengthen him, and make him grow up into the knowledge of the only true God, and Jesus Christ whom he has sent. Yet how gradual is the growth of a tree! We do not see it grow when always upon the spot, yet if we come back after a few years have run their round, almost our first exclamation is, "How the trees are grown!" So in grace. We cannot usually see whether we grow or not. Nay, in our own feelings we often seem at a standstill; or even, shall I say, we often seem as if we went backwards instead of forwards, were drooping and decaying instead of advancing and flourishing. Yet there is a growth, if we feel more of our deep and desperate sinfulness, and if we see more of the suitability of the Lord Jesus to our every want. If we feel salvation to be wholly of grace, and cast our soul more believingly and unreservedly upon it, there is a growth; and though we may not see it ourselves, others may see it for us and in us.

3. But a tree has buds, leaves, blossoms, and fruit. So has a Christian. When the sap received out of Christ's fulness flows into his soul, he pushes forth the buds of

hope. As these swell and spread, he puts forth the green leaves of a consistent profession. In due time the blossoms of love hang thick upon the branches; and these are followed by the fruits of a consistent, godly life.

But a believer is called in the text, "a tree of righteousness." In three senses is a believer a tree of righteousness. First, by the imputation of the Lord Jesus Christ which is unto him and upon him. Secondly, by the impartation of a holy nature, whereby he is inwardly righteous; thirdly, by the production of those works of righteousness, which through Christ Jesus are to the glory of God.

But he is also said to be, "the planting of the Lord, that he may be glorified." Man has no hand in the work of God; all he can do is to mar it. You might see, perhaps, a clever and skillful gardener planting a tree. Now, suppose some stupid fellow, thoroughly ignorant of gardening, were to come forward and say, "Let me help you, master; I think I can do it better than you"—rudely taking hold of the stem. Would not his fingers be more likely to move the tree from the situation in which the skillful gardener had put it, and altogether spoil the work; than do any real good? A fellow not fit to handle a spade would be very presumptuous were he so to interfere. So in grace. The tree of righteousness is the planting of the Lord. Do not you think the Lord knows how to plant his trees? Does he not know the right soil to put them into, the depth of mould in which to plant them; what sort of fence to put round them to keep off the cattle or other injurious animals? Does not the Lord know how many showers of rain they want, and how many days of bright sunshine, to draw them up to beauty and fruitfulness? Is it not, then, an insult to God to consider the help of man necessary, as if God were not sufficient for his own work? Such interference certainly seems to cast contempt upon the God of all grace.

But why all this? Is it not "that he

might be glorified?" Yes! the whole is for his own declarative glory. Why was the world called into existence? For the glory of God. Why was Adam created? For the glory of God. But you say, "Perhaps I may be damned." Even that would be for the glory of God. For though it is a tremendous thought, yet it is perfectly true, that God's justice is glorified in the damnation of sinners. What were his words to Pharaoh?—"Even for this same purpose have I raised thee up, that I might shew my power in thee, and my name might be declared throughout all the earth." (Rom. ix. 17.) If it were not so, God's glory would not be seen in all things. Therefore, even in those who perish in their sins the glory of God's justice is made manifest. Were it otherwise, how could the righteous acquiesce in the ruin of those near and dear to them? The wife in hell—the husband in heaven! or the contrary. The father in the realms of bliss—the child in the abode of misery! Those once united in the tenderest ties torn asunder, never to meet again. An eternity of joy for one, an eternity of despair for the other. Now, how could the righteous acquiesce in this dispensation, unless they saw in it the manifestive glory of God? It would mar the anthems of bliss if they could look down from the battlements of heaven into the weltering abyss of hell, and there see mother, wife, or child damned, and themselves saved, unless they felt a holy acquiescence in the will of God. These are tremendous depths, I admit, and the soul pauses at the brink with solemn feeling, but nature is dumb when the glory of God is seen. Aaron felt this when his sons were struck dead at the altar, and he held his peace; and David, when Absalom was taken from him in the midst of his rebellion. Job felt the same when he lost his children all at one stroke. His words were, "The Lord gave, and the Lord hath taken away, blessed be the name of the Lord." Until we come here, we are rebellions against God under such afflicting dispensations. It is indeed hard for flesh and blood;

It seems to cut the soul to the very center, and make the flesh quiver as under the sharp knife. Still the soul must submit to all, knowing that God must be glorified.

But the glory of God shines forth especially in the trees of righteousness. This point, certainly, you will admit, if you cannot go with me into the depths I have been speaking of, and are ready to say, "I never can think God can be glorified in the misery of the damned." I do not ask you to think so now. But the time will certainly come, if you are a child of God, when you will be brought to acknowledge it. But this you will certainly admit: That God will be glorified in the salvation of the elect. All their sorrows, temptations and afflictions, that they pass through in providence and grace, with all their consolations, hopes, and enjoyments, are for this end—that God may be glorified.

Now is not this everything the soul can desire? In what do you think consists the bliss of angels? That God may be glorified. When God despatches an angel from his presence to cut off a king, afflict a city with pestilence, send war and sword into the corners of the earth, drown mighty armaments, or perform any of those offices which are the work of angels, does he stop and say, "I cannot do it?" He would cease to be an angel directly he paused to execute the will of God. That pause would change him into a fiend of hell, and destroy his nature as an angelic being. Some of our old divines would not allow a man could have a deliverance until brought to glorify God in his own damnation. So convinced were they that until brought to this point a man did not thoroughly feel his lost condition.

Here, then, we close our subject, ascribing with the suffering saints on earth, and the glorified spirits in heaven, praise, honour, and glory to God and the Lamb.

## LETTER FROM CHINA

My dear Aunt and loved Sister in the hope of Christ:—

It is a soft gray morning this beautiful Sabbath, and everything seems to breathe of quiet and rest. Writau, too, there is the sweet sense of peace. How wonderful it is! The more I think of God's goodness and love, the more marvelous it becomes in my eyes. Sometimes it seems to me that my whole being is borne upward on the invisible wings of love until my soul really worships in very spirit and truth. There is, indeed, no tongue that can express the millionth part of God's grace. But I am glad that the full stream flows out to His children, whether they can tell of it or not. He knoweth our estate. He remembereth our infirmities. Yet in all our poverty He careth for us! Adoration to Him forever.

I must, dear Aunt Bettie, beg your forgiveness for my long silence. It was not caused by forgetfulness, believe me, but my busy, busy life. I think I never knew every day so completely filled as mine were from February until July. And since school closed, I simply have not had the energy to write. You can not imagine how utterly limp this oriental sun makes one feel in summer. I say this that you may know why your letter was seemingly ignored, and not that I may excuse myself. I ought to have written, and so I can not conscientiously excuse myself. But I can, and do ask forgiveness, and may the Father help me henceforth to be more diligent in every duty.

I am not in Shanghai at present, as Janie has probably told you ere this; but am up in North China, not very far from Manchuria.

The summers are so very hot in Shanghai and the heat itself so exceedingly offensive that all who can leave for a few weeks at least. Miss Jewell wouldn't hear of my staying there, and I am grateful to her for it now, for even up here the heat has been great on many days. I am in

Chefoo, but will go back to Shanghai on Aug. 30th, God being willing.

We came up by boat and so had three days on the water. I think the change has done me good, and trust it will prove its good effects in helping me to be strong physically for the year's work. I appreciate all your letters and the letter from brother Sauls also. It was kind in him to write. I think of you and all the church at Middle Creek, and remember you in my prayers. I desire to thank the church for the loving message they sent, and to ask an interest in their prayers.

How is Brother Jones? Does he keep well? My special love to him.

I am glad you were able to attend the Associations you wrote me about, and I trust you can be present, if it is in the Lord's sight, at the Little River Association this year. Where will it be? I send greetings to all the brethren. May the love and power of God be manifest, and may the gospel be truly preached unto the poor and hungry, to the glory of Christ.

Our school opens about the middle of September, so that I shall, if things go smoothly on, be hard at work when this reaches you. The summer has been pleasant and I trust profitable. I shall however, enjoy being back in school, for my work is by no means distasteful to me. I like teaching more and more, and I feel even more keenly the responsibility it involves as I have more experience.

Well, I have been out here almost a year now, and I begin to feel rather at home in the Orient; but when I really consider the magnitude of the Chinese Empire, and the peculiar customs of the people, I feel absolutely ignorant of the real conditions of the country. People who have been out here for sometime tell the new-comers that they have no right to an opinion of anything until they have lived here five years. The new-comers find too, that it is hardly worth while to form an opinion usually, for it is certain to be erroneous in

one way or another. There is great difficulty in getting at the bottom of things Chinese. This last year has been harder, probably, than the others will be, in regard to health, for the first year is said to be the most trying. I am very thankful that I have been so well as I have. God is good and His care is more tender than the tenderest mother's. I often think of the sweet—sweet word, "He careth for you." Why need we worry and fret, when He, the God of the Universe and its Creator, has bidden us call Him "Our Father," and has given His children the privilege to look to Him for all things needful? Ah, He will not fail, and it were sin to doubt Him. If we could only lift our eyes, by the Holy Spirit, from the ugliness and deformity of self, unto His glorious perfection, how much more comely children might we be! I think we can never grow in grace by worrying over the failures we make. Self is a maimed, hideous thing at its best, and there must be despair on every hand, had we not better hope than self. It is in Christ that all fulness dwells, even the fullness of the Godhead bodily, and from the inexhaustible fountain must come our supply. But is that not enough? Verily, yea, verily.

I wish you could see the view from my window now. It has been raining, but now the sun is out and makes everything look so bright and fresh. But the sea surpasses the earth at this moment in beauty. The water is a dark blue, and there are just enough wavelets to give the surface a ruffled appearance. A little way out several hills rise high above the water, which are partially veiled in a haze of mist. Here and there may be seen fishing junks and white sail boats, while one steamer is slowly gliding by as if she were half asleep. In the far distance the sky and the water seemed to meet, and the pearly gray of the one mingles with the rich blue of the other. It is beautiful, and it brings yet more beautiful thoughts, for it speaks of the Divine

Hand that joined them.

With what wondrous beauty has He adorned the earth; and if the earth be so, what must heaven be! Eye hath not seen!

Again wishing you God's blessing that you may rejoice in His service and His love, I close for this time, with much love.

Yours in the Hope of Life,

ADDIE.

### LETTER FROM RICHMOND

Richmond, Va., Oct. 29, 1909.

Elders Gold and Lester:—

I noticed in the Landmark for October 15th, an article written by Bro. L. H. J. Mewborn, he added "Some Observations For the Past Twenty-Seven Years," the first paragraph of which reads as follows: "Twenty-seven years ago last July I went before the church and asked for a home, if they judged me a fit subject, which was granted, and I then and there promised by word and action to live up to and obey the rules and obligations of the church when not Providentially prevented, which obligations I have endeavored to keep to the best of my ability. But my mind has been made sad many, many times since then to see so many vacant seats, and it is generally by the same members every time."

Brother Gold, I have for the past several months felt an impression (of the Lord I trust) to write something along this line; that is, the indifference with which some of the Baptists seem to regard their church meetings. Of course, I have not been in a position to observe as much as our Brother Mewborn, for I am quite a young member, but I feel that even though my observations have not been so many, I have discovered to my deep sorrow that some of the Baptists do not take much interest in their meetings. I have sometimes been made to wonder if the scripture that says "We were glad when they said, let us go unto the House of the Lord" can have any

place in their hearts; if so, what are the fruits thereof? You know we are commanded to put on the whole armor of God and run with patience the race that is set before us, ever looking unto Jesus the author and finisher of our faith. And what does this mean if it does not mean that we must put our light upon the candle stick and let it so shine that those seeing our good works might glorify our Father which is in heaven. When we stay at home and do not attend our meetings, it appears to me that we are putting our light under the bushel, which is contrary to the teachings of the scripture, according to my understanding of them. I heard an aunt of mine say once that she regarded it as our greatest privilege to meet together in the house of the Lord, there to mingle and praise God. I feel that this is my experience, and I am like a brother I heard remark once that he was astonished to see how people professing to be followers of the Lord could remain away from their places of worship on meeting days. I have heard of one case where the members have become so negligent in this respect as to cause traveling preacher brethren to discontinue making appointments to preach to them. This is not right, Brother Gold, and I am convinced, if my convictions count for any thing, that the Lord will not make prosperous the way of such people. We understand that National Israel were promised the land of Canaan according to their obedience, and I believe this is true spiritually today; that is, if we go forth in the performance of our duty to the best of our ability, we will be given the fat of the land and that when we are met together in the banquetting house we will receive a feast of fat things prepared of God for them that love him. This is to the obedient child. What good promise is there for the disobedient child? Again, we are commanded not to forsake the assembling of ourselves together, as the manner of some is, and Christ says if ye love me ye will keep

my commandments. This is very plain language to my mind, and it seems to me if the tree professes to be a good one, then it should bear good, pure fruit.

A short while ago I was conversing with some friends and we were remarking about how rough the Saturday night prior to that was, it having been stormy and rained very hard; it also happened to be the night of our meeting here, and some one asked if I attempted to go to our meeting, whereas another answered and said, yes, he would go if it rained brick, provided he thought he could dodge between them. They could not have said anything to make me feel better, and while I do not mention this as a self-praise—far from it—I hope it will have a tendency to cause those who allow any and every little thing keep them from preaching to arouse themselves and get out of the habit of hunting us excuses for not going to their meetings. Christ says faith without works is dead. Consequently, if we claim to possess that faith and to have known the Lord, whom to know is life eternal, then we are a living people, that is our life is hid with Christ and we should be fruitful branches, working out what the Lord has worked in both to do and to will of His own good pleasure.

Brethren and sisters, consider this matter and make sacrifices if need be to go to your meetings, and I believe you will be blessed in so doing. I know by experience that there are times when we, to use Paul's language, feel to be the least, if one at all, but David says the Lord has not forgotten to be gracious. It may be that some of us do not care specially to hear certain preachers, or feel that we cannot sing or add anything to the service, yet, we must remember that all have not five or ten talents, but that some have only one, and that the Lord has need of the one—talented as well. We would use our talent or talents to the best of our ability, trusting to the Lord to give the increase, which he will do in His own good time if we are obedient children.

Before closing, I would say that I realize and appreciate the fact that there are those who are Providentially kept from their respective places of worship. It is not to this class that I make this appeal. On the other hand, my prayer is that God who is rich in mercy will visit the poor and afflicted in their hour of trial and comfort them with the presence of His holy spirit. Then, dear friends, those that are blessed with strength and health and can go to your meetings, but for some little trifle stay away, it is to you that I wish to commend this letter, and I earnestly hope and pray you will be wrought upon by the Holy Spirit and divine power of God to see your duty and go forth trusting in the Lord to perform the same. Paul says, knowing the terror of the Lord, we persuade men. Persuade them to do what—to do their DUTY. This is what I feel he had in mind. Awake thou that sleepest and bestir yourselves to a living service of the dear Lord and Saviour Jesus Christ.

Brother Gold, I have written this in the spirit of love and for the good of the cause, I hope; however, I leave it to your good judgment as to whether it is needful and proper; if so, you can publish same, otherwise all will be well.

Trusting that you are well and that the mercies of the Lord will attend you the remaining days of your sojourn here, and with greetings to the household of Faith, I am, if not deceived,

Your brother in a precious hope,  
R. LESTER DODSON.

### DANVILLE LETTER.

Elders Gold and Lester:—

I have been requested to write my views on Luke 16:19.

"There was a certain rich man which was clothed in purple and fine linen and fared sumptuously every day, and there was a certain beggar named Lazarus which was laid at his gate full of sores and de-

siring to be fed from the crumbs that fell from the rich man's table."

I understand this to be a parable. The scriptures tell us that our Lord spoke in parables unto the people and without he spoke not unto them. He said, "Unto you is given to know but to them it is not given." Matthew 13:11,13. Many dear people take this to be a literal statement but the scripture tells us that it was a certain rich man and any rich man or any beggar would not do in this instance. And it came to pass that they died. I understand the death to represent a changing in divine favor which was foretold by all the prophets. The rich man represents the Jewish nation at the crucifixion of our Lord, and as our Lord declared your home is left unto you desolate. But this is not a literal death. For thirty-seven years the Jews gradually died to the privileges and wonderful blessings which had been theirs and theirs alone until this time. And their death came in the year 70 when their city was destroyed by Titus' army and never since have they had life as a nation. They have been dead, alienated from God. But at the death of the beggar the gentiles came—three and one-half years after the cross—the end of the seventy weeks of the Jews, spoken of by Daniel, the middle wall or partition between Jews and Gentile was then broken down and the beggar was no longer outside the gate—the companionship of dogs—but had full access to the presence of the Lord and all the gracious promises which before belonged to the rich man, he being aloof from God and a stranger in the commonwealth of Israel, but the appointed time had come and his desiring the crumbs represents under Divine arrangement, all favors belonged to the Jews and that every blessing and promise to the Gentiles was from Israel's fullness.

When the woman asked Jesus for relief for her child, he answered, "It is not meet to take the children's bread and give to

the dogs." The Jews spoke of all Gentiles as dogs. But Cornelius, the first Gentile convert was received at this time which marked the end of special Jewish favors—the breaking down of the wall or partition—and every since all Gentiles who are full of sores and desire salvation have been given a share in these gracious promises through Jesus, for by the fall of the Jews salvation came to the Gentiles and also all Jews that believed on Him He gave to them the power to become the Sons of God. For he is our peace who has made us both one, having abolished in His flesh the enmity even the law of commandments contained in ordinances for to make in himself of twain one new man so making peace, and that he might reconcile both unto God in one body by the cross having slain the enmity thereby. Eph. 2:14-16. And now all the children of God, whether Jews or Gentiles, are alike children of Abraham and children of God through faith in Christ and all are counted members of His body for our Lord is the promised seed of Abraham and we are brethren as Isaac was, the children of the promise. The apostle says, if ye be Christ's then you are Abraham's seed and heirs according to promise.

Brethren I have done the best I could with it and have tried to prove by the bible that the death of both parties was not what we term a natural death, but one as a nation and the other a death to sin and alive to God in the spirit. I trust that none of these things are hid from you and that you know whereof I speak.

Brother Gold, do with this as you see fit. I realize my inability to do the subject justice so I will close.

Yours in hope of eternal life in Christ, with love to you and all the dear Baptists everywhere, I remain your brother in hope,

J. H. DIX.

Danville, Va.

## LETTER FROM BRO. SHORT.

Elders Gold and Lester,

Dear Brethren:—

In preaching we should conform our expressions as much as we can in scripture language, "holding fast the form of sound words." I wish to name several expressions that we are in the habit of using, which I hope will be for my benefit as well as yours.

The first time that I returned thanks at my table, which was more than forty years ago, I said good Lord. My mind soon reflected upon how I addressed the Lord and was turned to the scriptures, and I could not find the expression "good Lord" there, so I left off the word good. Nearly every thing has its opposite, but the name of the Lord implies everything that is desirable. Job said: "With Him is strength and wisdom." In olden times they lifted up their voice with trumpets, symbols and instruments of music, and praised the Lord saying: For he is good, for his mercy endureth forever. It is also said: Those that be planted in the hoops of the Lord, shall flourish in the courts of our God. They shall still bring forth fruit in old age, they shall be fat and flourishing: to show that the Lord is upright."

How desirable it is to have an upright person at our house, that we may bid him welcome to our hospitalities. This is a faint representation of being in company with the Lord. Paul says: No man can say that Jesus is the Christ but by the Holy Ghost.

We will call attention to the word peace. Some times in preaching we say "sweet peace." We cannot amend on the word peace, for it implies every thing that is lovely. Paul tells us Jesus is our peace. Isaiah calls Him the Prince of peace. The salvation of the angels in proclaiming his birth was "Glory to God in the highest," and "On earth peace and good will toward men." This was one of the expressions I uttered when I professed a hope. I did

not then know it was scripture. Not long afterwards I read it, and O how I was comforted. It did not only have reference to the fruit of the new birth, but to Jesus himself. Jesus said, Peace I leave with you, my peace I give unto you. When this peace is given unto us it manifestly seals us unto the time of the redemption of our mortal body.

We also sometimes say: Sweet fellowship. Sweet adds nothing to the idea of fellowship, for it is the product of peace and peace is pinned with love, and these are the foundation of fellowship, for God is love and Jesus is peace, and these are one. Our fellowship is with the Father and with His Son Jesus Christ.

I have become tired of the word absolute. Sometimes we say: It is absolutely true. This weakens the force of our statement. That which is true can be neither more nor less so. In speaking of salvation we sometimes say true salvation. This expression is not in the scripture, neither is absolute there.

I wish to call attention to one thing more and that is the using of other preachers ideas, expressions and illustrations as though they were our own. I am informed that this is a violation of the rules of literary societies. We ought to be at least as honest as they are. Jesus in speaking often referred to the prophets and said: As it is written. For instance: And they shall all be taught of God. These in a wonderful sense were his own words, but having been spoken by the prophets he gives them credit for them. The apostles often said: As it is written, having reference to the sayings of the prophets. In the days of the Prophets the sons of the prophets complained that their dwelling place was too strait, and desired greater liberty or bounds, in which they suffered loss, and on one occasion one cried and said: Alas Master, for it was borrowed.

Elder John R. Martin of Virginia, was one of the most gifted ministers I ever heard preach, and he often quoted other

preachers ideas, but invariably told who said it, and it made his preachings appear so real, and his preaching was with great authority. If our preaching is in borrowed ideas we can not speak with becoming authority, our preaching will be unreal and we will be as sounding brass or a tinkling symbol, because it will readily appear that we have not that unction which is of the Lord, which is first pure and easy to be entreated.

ASA D. SHORTT.

Floyd, Va., Sept. 30, 1909.

Elder P. D. Gold,

Dear Brother:—As my subscription is almost out I will renew before it is too late. It is so much better to pay in advance than to get behind. I love to read the dear old Landmark, it is always laden with good news from the brethren and sisters. I read a piece last night Brother John C. Hall wrote before he died and it certainly was full of grace and truth, that faith was handed down to him from above by our blessed Lord and Master Jesus Christ.

It is a great comfort to myself and wife to read the Landmark. She is so feeble she can't go to hear preaching often. She has not been on a buggy since last October and is very feeble now. I hope the blessed Lord will enable her to fill her seat the first Saturday and Sunday in May as it is our communion season and feet-washing.

Brother Gold, find enclosed money order for \$1.50 to May 15, 1910. My wife joins me in love to you and sister Gold.

THOMAS H. OAKES.

Christ Jesus has bags of mercy that were never yet broken open or unsealed. His love is such that it passeth knowledge. He has nobody knows what for nobody knows whom. He has laid up by him to store for such as seem, in the view of men, to be gone beyond recovery, the biggest sinners.

## 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 XLIII - - - No. 1

Wilson, N. C., NOV. 15, 1909

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### ABIDING STEADFASTLY.

"And they continued steadfast in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers, Acts. 2:42."

This is the declaration made by the Holy Ghost of the church of Christ as it was set up in the beginning—on the day of Pentecost. Jesus had told his disciples to tarry at Jerusalem until they were endowed with power from on high. For when they received the Holy Ghost they would thus be empowered. Understanding, knowledge, wisdom and utterance in the nature and glory of the kingdom of Jesus was then given them. They were baptized with the Holy Ghost, and with fire, and spake as the Spirit gave them utterance. Miraculous power was given to them and the kingdom of heaven was with men. As many as gladly heard the Word preached were baptized, and the same day there were added unto them about three thousand souls. The word was received by the revelation of Jesus, and it fell into good and honest hearts. These were true believers. They abode steadfastly, firmly, fixedly in the apostles' doctrine and fellowship. They were rooted and grounded in the love and fellowship of the truth. They were of one mind and one accord. There was perfect agreement among them, one Lord, one faith and one

baptism, one church, the church of Jesus Christ.

The doctrine was one doctrine—not doctrines—not two doctrines or teachings—some essential and some not essential. It was all essential that was taught, and all of them loved it and fellowshiped it. The apostles were not the authors of that doctrine, but they were empowered to declare it. They received the power or inspiration that day to declare it. For Jesus gave them that power. For the Holy Ghost came in His name and delivered the doctrine which means every thing they preached and held. All things were delivered to Jesus and the Holy Ghost showed these things to the apostles and they declared all the counsel of God as there was occasion for it or as it was needful.

Paul declared in his preaching and writing what was given to him, so did Peter and James and John and Jude. They all agree. Paul says salvation is by grace through faith. James and John say there is none other name under heaven given among men whereby we must be saved, neither is there salvation in any other. James says of God's own will did he beget us by the word of truth. Jude urges that we contend earnestly for the faith once delivered to the saints.

At that time there was but one church. How is it now? Where is that unity now? Where is the people now contending earnestly for the faith once delivered to the saints.

The believers then were of one heart and one mind and abode, dwelt steadfastly in the doctrine taught by the apostles who all preached Jesus Christ and him crucified the way the truth and the life by whom we come to God.

How many are the warnings by these apostles of the danger of departing from the faith. How liable men are to give heed to seducing spirits and doctrines of devils. How that men of corrupt mind they tell us with (will arise) to draw away dis-

ciples after them and that the love of money or gain of a worldly sort will tempt and allure them and that there shall be grievous departures from the faith. They also tell us men shall have a form of Godliness but will deny the power thereof.

Where is such love as was shown then when all things were common and no man called anything he possessed his own. Acts 4:32. What a pure people. What a happy time, how heavenly was that love. With gladness and singleness of heart they broke bread or ate and prayed as the spirit gave them utterance. Nothing hindered their prayers. Great grace rested upon them. Where is that church, who holds that doctrine now and observes that practice. What is the bible for if not to point out and describe the true church of Christ. Be assured there is no change in the doctrine or way of the service of God. What was truth then is truth now.

P. D. G.

#### WHY DO I BELIEVE AS I DO?

What is the reason of my hope? The heavens declare the glory of God, and the firmament showeth his handy work. So that wisdom and power of God are clearly seen by the things that are made, hence man is without excuse when he denies the power and wisdom of God, and falls to trust and serve him. While man has no excuse for his hardness of heart, and his mouth is shut still it requires a revelation of God higher, deeper, and more glorious than what nature displays of divine power and wisdom unfolds to open men's blind eyes, to unstop their deaf ears, and open their dumb mouths to see, feel, believe and utter the praises of God. A new creation, a regeneration is necessary to enable a man to taste, see, feel and love the glory of God. Man must be killed to self, to love of sin, to love of the world, before he knows by the revelation of the Lord Jesus how God is just and the justifier of the ungodly that believes in Jesus. When the Lord

shows man that all flesh is grass, and that he is vile and justly condemned, and is brought in guilty before God, then the greatest humbling and casting down of pride and abasing man in the dust, and exalting the God of justice, power and holiness abases man so that the prayer that expresses his case is, "God be merciful to me a sinner;" and when it pleases God to reveal Jesus, the way, the truth and the life to this guilty, self-condemned, helpless sinner, as the chiefest among ten thousand, and the one altogether lovely, then the heavens truly declare the glory of God, then Providence opens a bountiful, loving hand of smiling plenty, and praise fills our hearts, and the song of Moses the servant of God and the Lamb is sung in this land of Judah and we desire to give to every man that in faith asks us for a reason of our hope to give it with fear and trembling, for we desire to confess that Jesus Christ is the Son of God and is come in the flesh, and is in me the hope of glory.

P. D. G.

#### RESURRECTION.

"If ye then be risen with Christ seek those things which are above, where sitteth on the right hand of God," Col. 3:1.

Paul does not raise the question whether one born of God is risen with Christ. That he often declares to be true. The believer in Jesus is married to him that is risen from the dead. Paul says, I am crucified with Christ; nevertheless I live, yet not I, but Christ liveth in me." &c., as many as are baptized unto Christ are baptized unto his death. We thus judge that if one died for all then were all dead that they that live (are risen with Christ,) should not live unto themselves, but unto him which died for them and rose again. Such scriptures and indeed the whole tenor of the scripture shows the unity of Christ and his body or church.

Now if it is true that we are risen with Christ then we belong to him, and therefore our affection should be on him. He is

above this world. He sits at the right hand of God far above all principality and power and every name that is named. Now if we be dead with Christ and are risen with him should not our affection be where Jesus is? Ye are dead and your life is hid with Christ in God, and when Christ who is our life shall appear then shall ye also appear in glory with him.

Our conversation should be in the Lord Jesus. Our treasure is in heaven then should not our heart be there, and our hope, yea and our all?

What should we do with our old man—the body of this death? We should put off the old man with his deeds, fornication, uncleanness, inordinate affection, evil concupiscence and covetousness which is idolatry. What a dreadful old man is this? Surely he should be mortified or denied. Also the deeds of the old man should be put off. His deeds anger, wrath, malice, blasphemy filthy communication out of your mouth.

But put ye on the Lord Jesus which is revealed to you in his manifestation in the flesh. Christ is come in the flesh, and finished or made an end of sin by the sacrifice of himself. So that those risen with him are free from sin in him, and not debtors to the flesh. Therefore as the elect of God holy and beloved, put on bowels of mercies, kindness, humbleness of mind, meekness, long suffering, forbearing one another and forgiving one another if any man have a quarrel with any.

Is not Jesus in heaven exalted at the right hand of God? He is the same yest' day, today and forever. Then to seek those things which are above where Jesus is requires that the same mind that was in Jesus in the flesh is the same mind that he possessed in glory. When Jesus appeared in the flesh he was holy as he is in heaven. If we have not his spirit we are none of his. If we have his spirit we seek the things of Jesus which are pure, holy, heavenly, just and good.

What manner of persons ought we to be

in all holy conversation sanctifying the Lord God in our hearts. Our conversation should be in heaven from whence we expect the Lord Jesus. He is our life and that life in us quickens us from the dead to seek first the kingdom of God and his righteousness.

We look for him to appear again or the second time without sin unto salvation. The first time he appeared he was bearing our sins meek and lowly, despised and rejected of men, a man of sorrows and acquainted with grief.

While it doth not yet appear what we shall be, but we know when he shall appear we shall bear his image, for we shall see him as he is and be like him.

We are now sealed to the day of redemption, and have the earnest of our inheritance but the fulness does not yet appear but we are saved by hope and walk by faith. Hope is the anchor of the soul both sure and steadfast, and enters into that within the veil whither the forerunner Jesus hath entered for us. So that the christian is looking for the appearance of Jesus. He has not yet received all he hopes for. We do not hope for that we already have. God has given us an understanding or unction of all things, but our hope, our treasure is all laid up in heaven, and we are begotten again unto a lively hope by the resurrection of Jesus Christ from the dead to an inheritance that is incorruptible, undefiled and that fadeth not away, reserved in heaven for you who are kept by the power of God through faith unto salvation, ready to be revealed in the last time.

P. D. 4.

#### COMFORT! COMFORT!

Comfort ye, comfort ye my people, saith your God, Isa. 40:1.

This language, as a song breaking forth in the desert that causes it to blossom as the rose, foretells the coming of the gospel day. Reference is made to John the Baptist. The voice of him that crieth in

the wilderness expressly to John, See Matt. 3:3, Mark 1:3, Luke 3:4 and John 1:23. Here is a square complete witnessing and fulfilling what Isais is moved to foretell. It is the beginning of the gospel, see Mark 1:1. No wonder then it should be heralded with or by such gracious words doubled to assure the certainty of its accomplishment.

Who is referred to by "ye?" "Comfort ye my people." All that hear. Let him that heareth say, come. An open door from heaven in the mouth of every one whose tongue is loosed to speak shall speak aloud. O zion that bringest good tidings get thee up into the high mountains. Lift up thy voice with strength. Lift it up. Be not afraid. Say to the cities of Judah, Behold your God. Your Redeemer is the God of the whole earth, the holy one of Israel, the Lord of the whole earth shall he be called. Thy maker is thy husband. Beside him there is no God.

All the prophets spoke of Jesus and of his coming in the flesh. They earnestly sought to find out what manner it was in them that testified beforehand the sufferings of Christ and the glory that should follow. Unto whom it was revealed that not unto themselves, but unto us they did minister the things that are now reported unto us by them that have preached the gospel unto us with the Holy Ghost which is sent down from heaven.

John disclaimed all thought that he was the Christ. When he began to preach and baptize it was a new thing in the earth, and men wondered if he was not the Christ. No, said John, I am not the Christ. Why he felt he was not worthy to stoop down and loose his shoes. But he declares he was the voice of one crying in the wilderness, "Prepare ye the way of the Lord, make straight in the desert a highway for our Lord." No prophet had ever been so honored as was John the Baptist.

He was the bright star heralding the approach of the Son of righteousness who should come with healing in his wings,

who should shine in the hearts of those that sat in the region and shadow of death. The day spring from on high should shine and make the desert blossom as the rose, and become a fruitful field which the Lord has blest.

Comfort ye, comfort ye my people, saith your God. Then the Lord has a people. His name shall be called Jesus for he shall save his people from their sins. They are an afflicted people mourning because of their sinful condition. But they are the Lord's people. The Lord's portion is his people, Jacob is the lot of his inheritance. Where did he find his people? He found him in a desert land, in a waste, howling wilderness. What a desert place, what a dangerous place, what a comfortless place—a waste where there is no sustenance, no comfort, no joy—a howling wilderness, as if full of wild, vicious destructive beasts all raving and roaring on poor Jacob ready to devour him.

What a song is this that falls from heaven. Behold we bring you glad tidings of great joy which shall be unto all people. For unto you is born this day in the city of David a Saviour which is Christ the Lord, and he shall reign over the house of Jacob forever. He is the child born unto us, but he is the mighty God, the everlasting Father. The eternal God is thy refuge.

Do I feel and know the import of this mighty truth? Have I ever felt the healing saving power of this gracious truth? Have I the faith of the Son of God? Am I comforted with the comforts of the Gospel? Has the Holy Ghost sealed me with this everlasting salvation?

There are no comforts so great as the knowledge of Jesus Christ crucified and risen. The characters to whom this comfort is sent have been in a dreadful warfare and in the desolation of death. Cry unto her that her warfare is accomplished—finished, wrought out, her enemies are slain, her iniquity is pardoned. This is a

most righteous warfare. For Jesus has trodden the winepress of the wrath of God alone, and all his raiment has been stained. Ye are redeemed by the blood of the son of God. Therefore it is the most holy offering of the life of Jesus, and this makes an end of sin, and brings in everlasting righteousness. Then she the church has received double for all her sins—pardon from guilt, and justification in the consciousness of the Lord Jesus who is made of God unto us wisdom and righteousness and sanctification and redemption. For in the Lord shall one say surely I have righteousness and strength.

This is comfortable speaking to Jerusalem, for the Lord creates her a rejoicing and a joy.

Cry unto her that her warfare is accomplished—righteously ended.

Surely all flesh is grass—nothing and perishes—all fails, but the word of the Lord endures forever or shall stand forever, and this is the word which by the gospel is preached unto you. Blessed surely are they that hear this joyful sound. Blessed are your ears that hear this gracious voice of Jesus. The hour is coming and now is when the dead shall hear the voice of the Son of God, and they that hear shall live.

When we read such glorious things uttered in Mt. Zion and cry out whence is this that I have heard his voice. But so often we cry out, I am but dust and ashes. Have I ever heard his voice, and had the comforts of God's people. Have I ever known the joys of his salvation? Has the love of God been shed abroad in my heart by the Holy Ghost?

When I consider this wonderful reading, and look at my poverty, vileness and unprofitable life, how can I hope all this goodness is for poor me? Lord revive thy work, if indeed it has been begun. If it has never been begun may it speedily be felt in poor me.

P. D. G.

## ISRAEL.

"Happy art thou O Israel &c. Deut. 33:29.

Moses loved Israel. His intercessions for them turning away the Lord's anger proved that. His labor for them manifested that. For forty years he bore the burdens of their murmuring, never ceasing to suffer, labor and endure without one day's respite, without an hour's time of relaxation.

At the end of his forty years of active toil and suffering he sings the song setting forth the blessed estate of Israel. Is there language more sublime?

Whoever was favored of the Lord as Israel was? What nation did the Lord love as He loved them? Why was it for their merit, or great numbers, or their obedience, or their good conduct? No. There never has been another nation the Lord has done such great things for. What more could have been done for them? How the gracious and righteous conduct of God is shown in dealing with them. Does he encourage obedience to God? Is it not altogether for Israel's good? Does He not faithfully warn them against sinning? Is not that altogether for Israel's good? When Israel was perverse was not his great folly shown? Surely he that sins wrongs his own soul. How foolish the Lord's people are to rebel against God.

God cast off his people for their transgression as He never has another people. For nearly two thousand years they have been a scattered, peeled people, shorn of all their ancient glory and privileges, without a nation or government or home or tabernacle, or temple, prophet, priest or king, trodden down of the gentiles.

Then it is yet true that Israel is a happy people? Are their enemies still found liars unto them? Do they now tread on the high places of their enemies? Yes. Israel is the peculiar character that has power with God and with men to whom that new name is given. Though afflicted and cast down yea as sheep for the slaugh-

ter, and killed all the day long, yet the shout of a king is among them. The eternal God is their refuge, and underneath are the everlasting arms, and he rides upon the heavens for their help, and in his excellency on the sky. Because this people is saved by the Lord, who loves them with an everlasting love, therefore with loving kindness He has drawn them. P. D. G.

## VOLUME 43.

Time repeats its revolutions. There may be evolution in the upbuilding. Growth is the order of healthy nature. But growth of man or plant is not the production of something entirely new; nor is renewal making a new thing out of an old one. New wine is put in new bottles and that preserves both.

This is the opening of a new volume of Zion's Landmark. No claim is made that this paper shall do different from what its past record has been.

We do not wish to remove any stake nor loosen any cord of its ancient boundary. If we are enabled to declare what is the law in Zion, and contend earnestly for the faith once delivered to the saints, that will be enough.

We bespeak the patronage of our people in enabling me to pay the expenses arising daily from its publication. As is well known all forms of business have increased their expenses. The prices of every article have increased. However Zion's Landmark has not increased its price at all. Now and then a subscriber thinks it is too high, and wants it sent for \$1.00 a year. I reply that would break me up financially, and I do not suppose my friends wish to see me in that condition. If people knew the cost of publishing it they would not ask me to send it out for less than one dollar and fifty cents a year.

If there were twice as many subscribers as it now has the additional cost would not be any more in type setting. It would be more in paper and other work, but there would be a small profit in that increase.

Hence it is desirable to have an increase in subscribers.

We have demands for money to pay for food and raiment, and other things needful, and if our brethren and friends can help us it will be appreciated. Money is needful only in this life and for this life. Soon we shall pass out of time where there will be no need for money nor any thing else of earth, but to have the peace of mind to know that we owe no man any thing but to love each other is a state of mind I have longed to be in.

Willingly and cheerfully I desire to labor and give my time and what service the Lord enables me to perform for the benefit of mankind. May it be a work of faith and a labor of love in the patience of hope. For by grace are ye saved through faith and that not of yourselves. It is the gift of God.

We know not what a day may bring forth. In the morning we are to sow our seed and in the evening withhold not our hand. We are not to slack the driving. The great reward is at the end of the race. Endurance is good proof of the tree being of the Lord's planting. For all that he plants shall endure to the end. So with cheerfulness let us endure and hope to the end, for in due season we shall reap if we faint not.

All the time my desire is that the patrons and readers of this paper may feel that its columns are open to them to conduct their correspondence one with another in the brotherly greetings and communications of love and good will to each other.

P. D. G.

## OBIUARIES

### BROTHER MULLIS.

Of my grief I have a desire to write. My dear husband died March 25, 1903.

God gives and He takes away and to His will we humbly submit.

My precious husband who was near and dear to me has gone to where no earthly eyes will ever see him again, and though

his earthly toll is over my heart will not cease its aching when I realize I have lost my only hope in life—that the only voice to cheer me is stiff and stark in death, and the body I so loved to fondly caress is in the cold silent grave. It is sweet though to know I can meet him sometime where pain and parting will be no more.

One precious to my heart has gone,

The voice I love is stilled;  
A place is vacant in our home,  
That never can be filled.

My husband was ill only seven days. The day before he died, as I was standing by the bedside, he looked up at me, smiled and said I am going to die. From that time it seems I have been heart-broken, and I then thought, if I could only take his place it would be sweet to me. But the Lord knows what we can stand; He blesses us with tender mercies.

The day he died I had two little children very sick in bed. One was unconscious and kept calling for his father not realizing that his father was dead, and its crying and begging was pitiful to hear. He joined Oct. 25, 1904 and to the last loved the doctrine they preached. I have heard him say he loved the brethren and sisters, but he felt very little when with them. Sometimes he said, his little hope was gone but if he was going to die he wouldn't take all the world for it.

We were only married ten years and it seems so short. And oh how I miss him and how all the children miss him. We all think it is so hard to have to go through this cold world without him. But Jesus who died to save sinners can protect and preserve us and at last will take us up to be with him forevermore.

Well I feel to come to close; may God bless one and all.

Pray for me. Your sister as I hope,

MRS. ETHEL R. MULLIS  
Marshville, N. C.

**JACKSON GILES TRULL.**

The subject of this sketch was the son of Jackson and Harriet Trull, and was born in Union County, N. C., August 17th, 1847, and died May 27th, 1909, and was therefore 61 years, 9 months and 10 days old. He was three times married, first to Miss Sarah C. Newson, daughter of Mr. and Mrs. William Newson on December 24th, 1864. From this union six children were born, four boys and two girls, of whom two children together with their mother preceded him to the grave. He was then married to Miss Mary Rushing, daughter of Mr. and Mrs. Elijah Rushing on Sept. 16, 1880. To this union were born seven children, three of whom are still living. Three of this set of children together with their mother again preceded him to the grave.

His third marriage was to Miss Thetua Hinson on December 24th 1891. Six children were born to this union, four of whom are still living. He was therefore the father of 19 children 12 of whom were living at the time of his death. He left behind a wife, 10 sons, (one of whom has since died) and two daughters to mourn the loss of a kind and affectionate husband and father.

He united with the Baptist church at Faulks, Union County, N. C., on November 5th, 1876, and was baptized by Elder D. A. Snider.

As a friend and neighbor he was plain and true, and always kind.

He filled several places of trust and honor. He was Justice of the Peace for perhaps 25 years and filled the office with credit to himself and to those for whom he served. He was twice elected cotton weigher of his town (Marshville, N. C.) over the opposition of several good men, and was filling his second term at the time of his death.

After a short service by Elders A. G. Davis and R. H. James, he was laid in his last resting place in the graveyard at Faulks church. He was born and raised

within a mile of where he was buried, and all of his life was spent within a few miles of that place.

Written by his nephew,

LATTUS C. TRULL.

Wesson, Arkansas, Oct. 22, 1909.

**MRS. J. R. YOUNG.**

By the request of my dear father, I will try and write the obituary of my dear mother, Mrs. J. R. Young.

She was Martha J. Peacock, daughter of William and Nancy Peacock of Johnston County, born July 23, 1838 and departed this life Sept. 16, 1909, making her stay on earth 71 years, 1 month and 21 days. She was married to James R. Young on Feb. 21, 1856 and they lived very happily together until her death which was a very hard blow to her dear companion who loved her as a companion should love. Unto this union were born eleven children, six girls and five boys; three boys died in infancy and one grown daughter preceded her a few years ago. She leaves a grief-stricken husband, five daughters and two sons to mourn their loss. We do not mourn as those without hope for we feel to hope our loss is her eternal gain. All of her children are married and have good companions except myself who am at the old home with my dear father.

Oh how hard it is for us to give up dear mother. She has been afflicted for a long time and of course has been our daily companion. The doctor called her disease chronic catarrhal diarrhea and dropsy. She has been a great sufferer for ten years, and at times they have seemed greater than she could bear. She never united with any church but loved the Primitive Baptist doctrine. Her love for them was so great she would often call them brother or sister. I have heard her say she would love to join and be baptized but it seemed she never could make up her mind to do so. Mother had a hope for years and the life she lived proved to us Jesus had been with her. She

took her bed July 13, and I never saw any one bear their sufferings with more patience than she. At times she would groan as though the pain was unbearable, but she told one of the girls that when the Lord put more on her than she was enabled to bear He would take her out of her sufferings. She said she did not dread death, only the sting.

The Lord can make a dying bed as soft as downy pillows, and I believe He did it for her, for in the last few hours of her life she seemed to be so easy and passed away without a struggle which we all so much desired. Her dear companion and five daughters were at her bedside when the death angel called her home. How sad to think I have no mother to speak to, but the Lord knows best and He doeth all things right.

All was done for her that loving hands and doctors could do, but none could stay the hand of death. When Jesus calls, Child come home we must obey. I believe my mother is at rest, and what a happy exchange. I do not wish her back but we feel so lonely without her. I seldom ever left her only to go to church and I tried to care for her in every way so that her cares and burdens of life would be lighter. We lived twelve miles from Raleigh, our home church, and the last year or so she was not able to ride that far. The last time she was at church was the 3rd Sunday and Saturday before in September 1908. Both Elder T. Y. Monk and W. A. Simpkins preached for us while she was confined to her bed and she seemed to enjoy their sermons very much. Elder Simpkins preached her funeral from the 8th chapter of Romans. He preached a comforting sermon to be present except one son whose home to us, after which she was laid to rest in the family grave-yard to await the resurrection morn. All of her children were able is in Kansas. He loved his mother and it grieved him much because sickness prevented him from being with her at the

last.

Mother leaves three sisters and two brothers to mourn their loss.

Dear Brother Gold, when at a throne of grace please remember us as we feel the need of prayer.

Written by her baby child,

IRENE M. YOUNG.

Cary, N. C.

---

**MRS. ELLEN ETHEREDGE.**

This lady died at the home of her son, Mr. A. W. Etheredge, near Saratoga, N. C., Oct. 30, after an illness of about six weeks. She leaves 8 children to mourn her departure, two sons and 6 daughters. She also leaves 2 sisters who were with her two weeks before she died. She also leaves 1 brother and 20 grand-children with a host of friends.

She was 61 years old, was a member of the Primitive Baptist church at White Oak where her absence will be sorely felt.

She was loved by all that knew her well, and was tenderly laid to rest at her old home by her husband, Sunday p. m. Her funeral was well attended, showing she had many friends.

Although we grieve to lose her, one so near our hearts, we feel that she is at rest, while the last few weeks of her life the feelings I had none but a christian close

on earth was full of suffering. But when death came it was with peace. We all know that death is sure, and we should join in and say sleep on beloved, take thy rest laying thy head on thy Saviour's breast.

Her niece,

MRS. BESSIE HENDRICKS,

Wilson, N. C.

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**HENRY TAYLOR.**

North River—Dec. 1.

Straits—at night.

Hunting Quarter—3.

Hog Island—4 at night.

Cedar Island—5.

Goose Creek Island—7.  
Bethel—8 .  
Sandy Grove—9.  
Galloways—11.  
Red Bank—12.  
Hancocks—13.  
Tysons—14.  
Meadow—15.  
White Oak—16.  
Wilson—18 and 19.  
Lower Black Creek—20.  
Aycock's—21.  
Turners Swamp—23.  
Nahunta—24.  
Memorial—26.  
Upper Black Creek—27.  
Beulah—28.  
Creeches—29.  
Salem—30.  
Clayton—31.  
Conveyance needed when off railroad.

#### ELDERS WYATT AND WELBORN.

Center—Dec. 15.  
Knob—16.  
Town Creek—17.  
Republican—18 and 19.  
Martinsville—20.  
Leatherwood—21.  
North Fork—22.  
Strawberry—23.  
Mt. Arraratt—24.  
Danville—25.

#### ELDER ISAAC JONES.

This dear brother has had two severe spells of sickness, but writes me that he is now improving, and hopes to soon be himself again.

His many friends will be glad to hear this.

P. D. G.

#### E. E. LUNDY.

Beulah—Tuesday and Wednesday after 4th Sunday in Nov.  
Rose Bay—Thursday.  
North Lake—Monday after 1st Sunday

in Dec.

Concord—Monday after 3rd Sunday.  
Elizabeth City—Tuesday night.  
Powells Point—4th Sunday night.  
Pungo—Tuesday after 4th Sunday.  
North Creek—Wednesday.  
Bath—Wednesday night.  
White Plains—Friday.  
White Oak—Saturday and 1st Sunday in January.

Will some of the brethren at Pungo meet him at Pike Road on Monday evening after 4th Sunday in Dec.

#### J. S. WILLIAMS AND B. L. TREECE.

Howard's Chapel—Dec. 6.  
Reuben Deatons—7.  
White Oak Springs—8.  
Suggs Creek—9.  
Callicuts—10.  
Rock Hill—11.  
Pierce Chapel—12.  
Toms Creek—13.  
High Point—14.  
Abbotts Creek—15.  
Pine—16.  
Salisbury—17.  
Flat Creek—18 and 19.  
Mountain Creek—20.  
Conveyance needed.

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and feed my chil-  
dren on them too.  
Look at me and  
observe the hawk.  
Cock a doodle doo!

Died after eating  
a chick of that  
old Rooster, which  
had been fed on  
Macnair's Chick-  
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# ZION'S LANDMARK

Published Semi-Monthly at Wilson, N. C.

PRIMITIVE OR OLD SCHOOL BAPTIST

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P. G. LESTER, Asso.

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.

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# ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS.

## ABOMINATION IN SIGHT OF GOD.

"That which is highly esteemed among men, is abomination in the sight of God." Luke 16:15.  
Elders P. D. Gold and Lester,

Dear Brothers:—

For some cause I feel somewhat stirred up to write something concerning the above text. There is a question in my mind, should we try to live and act so as to be hateful to our fellow man in order that we should be acceptable unto God? I think not, our Lord did not do so, nor did any of the Apostles. Why then should that be our course?

Our Lord asked His persecutors at one time, Which of you convinceth me of sin? He had not sinned that they should hate Him and persecute Him, He had done nothing outside of the will of the Father, yet they hated him. The Apostles preached the gospel and the world hated them and persecuted them and put them to death because the world was not worthy of them. If they had been of the world, the world would have loved them, for the world loveth his own, but because they were not of the world, because Jesus had chosen them out of the world, therefore the world hated them. (See John 15:8.) This proves that for one to be manifested as one of the Lord's elect is enough to make the world hate them, neither can these become popu-

lar with the world. If there was any way by which the Primitive Baptists could become popular with the world they would at once lose their identity as the Bride of Christ. If the head is not acceptable among men, how can the body which is joined to the head be acceptable? If they hated the Green Tree shall they not hate the dry tree also? Why shall the world hate the church, because it hated the Head of the church. The world knoweth us not because it knew Him not. (1st John 3:1.) If the plain preaching and miraculous works of Jesus would not introduce Him to the world as the God of our Salvation, need we to think otherwise but that the believing and preaching and practicing the truth will keep up a permanent separation between us and the world? Therefore all that is necessary to cut us loose from the high opinions and esteem of men is to follow Jesus with our whole heart. The church of God is said to be composed of lively stones. 1st Pet. 2:5. The Greek word "Lithos" is here translated "stones" and means stones of stumbling just as the word, "Living Stones" in the 4th verse. Christ is a stone of stumbling and a rock of offense and He will never be otherwise, even so those who follow Him are the same and can never be otherwise.

An effort to make the name of Jesus popular with the world spread the first beast (Revelation, ch. 13.) over the nations and kingdoms of the

world. Constantine was over much zealous in his new conversion and decreed that for one to be eligible to hold office in his empire he must be a Christian. That was enough for those who aspired to office and they soon professed to be Christians, and soon all who didn't agree with their ideas of Christianity were denounced as heretics and they were persecuted unto death. Thus that form of Christianity which was popular and highly esteemed among men proved to be an abomination unto God and persecuted the truly faithful, (the dry tree) as it had done the Lord Jesus, and put them to death. Thus the power of the world was manifested in that which claimed to be the church.

Today that same religious element is fast growing into power. I am told that they can now rule sixteen States of this union, they are under the dominion of the secret order of the Jesuits, who are bound together by the ties of the most terrible oath that ever cursed any society, to destroy from the earth all religions that oppose the power of "His Holiness, the Pope." Were it not for the length of the thing I would here copy that oath.

The mission system for furthering the cause of churches which today is so highly esteemed among men, was born in the order of Roman Catholic Jesuits, and therefore it is the image which the second beast that is so fast coming up out of the earth, (Rev. 13) shall make to the first beast. Doubtless this second beast is Protestantism and they have made this image to Roman Catholicism, in other words they have resorted to the same methods to spread out and enlarge their borders that were resorted to by the first beast, therefore it is called an image to the first beast. Doing things in the same way; a likeness; all aim at the same end.

Christ which was highly esteem-

ed among men and an abomination to God, in the first beast be otherwise in the second beast? Will it make it right and acceptable to God for it to change from the management of one beast to that of another? Strange if it should. The very words and works of that image is glaring blasphemy, for it is claimed that by this vehicle the word of God is known in many parts of the earth and in many hearts in which it could not have been known otherwise than through this agency. Then the powerful workings of the Holy Ghost, who so effectually did His work on the day of Pentecost, and in the house of Cornelius in sending Paul, Peter and John, Phillip and all his ministers in that early morning of the gospel day, are now set aside for the mission system which is entirely under the influence of boards ordained of men of Roman Catholic and Protestant persuasions. The beasts are of the earth both of them and they are therefore highly esteemed among men. This second one (Protestantism) John saw coming up out of the earth or originating in all his proportions in the brains of men. Therefore he didn't come down from heaven, he lives by his institutions which are of his own production. Like all other earthly things he can never rise above the earth, this is why his ministers preach human works and human agencies, all his glory is here in himself and in his works and like the grass he shall fall and all his glory fade away. God has no use for any of them for He is omnipotent and calls on none to help Him. This beast had two horns like a lamb. What can be more innocent than the horns of a lamb? I feel sure that one of these horns is the auxiliary religious institutions of today, and the other the charitable institutions of today. The first will embrace the Sunday Schools, the Tract Society and all

modern religious societies. Let us see: these institutions are of Protestant origin. True the Protestants have them but they borrowed them from the Catholics and use them for the same purposes, which shows that both of these beasts are of the same spirit and that they both have the same end in view. Whatever institution one originates the other will pick up and handle for the same purpose.

What is the purpose of the Sunday School? It has always been held to be a nursery to the church. What is the purpose of a nursery? To fit young trees for the orchard. Then if the Sunday School is the nursery the church must be the orchard. Now, let us see how this is. What are we taught in the New Testament to be necessary to church membership? First, repentance. "Repent ye for the kingdom of Heaven is at hand." "Bring forth fruits mete for repentance and think not to say within yourselves that we have Abraham to our father" &c. From whence comes repentance? "Jesus is exalted at God's right hand a Prince and a Saviour, for to give repentance unto Israel and the forgiveness of sins." Therefore if God's word be true the nursery of the church is Jesus Christ. He gives faith and repentance and fully prepares the plants for the orchard. Here it is easy to see that the Sunday School is an institution to take the place of Jesus Christ in the preparation of the heart to be accepted by the Father. Many of our people cannot see any thing wrong in this institution and some send and others let their children go to those schools. Why? Oh, "I want my children to have some companions and to be raised up in society." In other words to be highly esteemed among men and to be an abomination unto the Lord. Here, I have pointed out to you that the claim for this institution is that it will help

to fit our children for the church. Is this not plain that such teaching is that the blood and righteousness of Jesus Christ is not fully sufficient and the child must be he'ped into it? Now, what is this? Is it not fire come down from heaven in the sight of men? And men see it and praise it and speak evil of those who in the name of God lift up their voice in warning to God's people. Like the first beast they have a mouth speaking great things and blasphemies. Verse 5.

I have been told that the Catholics said, "Give us the children and you may have the old people." That was the voice of the beast. He knew that the old people would soon be gone and the children trained by him would give their strength to him. Is this not true of Protestant Sunday Schools? Let them train your children and you will find your houses filled with enemies who will dispute with you to your face and he scoffs at the truth of the revelation of Jesus Christ. But they say that they teach children to obey the Bible and to follow the teachings of the Lord. How is that? What is the first commandment with promise? Children obey your parents in the Lord, that you may live long in the land which the Lord thy God giveth thee." Do they teach Primitive Baptist children to observe this text? Not long since at a Protracted meeting one went to a son of Primitive Baptist parents and got down on his knees to him, and when he could not persuade him against his father's word he said, "I am sorry for you." Was that teaching that boy to obey his father? That father had let that boy have the Sunday School ropes put on him. Again, Old Baptist children are taught that, "You won't have any friends and you will be like heathens if you don't join the Sunday school." Teaching them to get into that which

is highly esteemed among men and therefore is an abomination unto the Lord.

This is one of the names which John read on the woman who sat on the scarlet colored beast in the wilderness. "The abominations of the earth." Tract societies claim their part in disseminating religious literature and helping on this mighty cause of filing up heaven with souls and is another part of this horn. So all institutions of like character go to make up this horn-like horn of the beast that John saw coming up out of the earth. The principle thought is to do and say the things which appear the nearest right in ones own eyes.

Andrew Fuller was ashamed of the meekness and lowliness of the church and wanted to take her up out of the dust and set her up on the hill where she could shine and give light to the world. Today his followers are among the strongest of the advocates of the image of the beast and for the full use of both his horns. Nineteen years ago I heard one who was then with us use the very same expression and today he is one of the leaders in the new movement in Georgia.

Whenever the church tries to take matters in her hands and progress the first you know you will see the same kind of Progression that we find in the Garden of Eden, a retrograding to the earth and death.

I will say something of the other horn of this second beast. I said it is the institutions of charity. This embraces the secret orders of the day. While they claim origin in God's word and therefore divine authority are a direct contradiction of the words of the King of the Bible. The Bible is only His testimony.

One to join the Free Masons must have two feet in order to take the upright steps and to be properly shod

and clothed or left naked as the case may be. He must have both his hands or he cannot place himself in position to take the oaths nor can he give the due guides of the order. He must have two eyes in order that he may properly be brought to the light of illumination. He must be of sound mind in order that he may learn the ceremonies by hearing them repeated because none of his brethren may write them for him to read and study.

Is a person who is capable of becoming a Mason a subject of charity? He must have funds to enable him to pay his fees. One may become, or his family may after he is gone become the subjects of charity, but that is keeping one's charity at home. Is there charity in that? A Mason's wife, sister, mother, daughter, are protected by the oath but no other women are. Is that charity? One swears that he will not be present in the initiating, passing nor raising of a young man in his image, an old man in his dotage, a mad man, a woman nor a fool. Any of these might become objects of charity but none of them can get in the lodge. The whole thing was instituted as an order of vengeance which is directly contrary to charity. The work is to avenge the tragic death of one Hiram Abiff or Hiram the widow's son whom they claim to have been killed by Jubahun. First assaulted by Jubalo, then Jubalo, and then killed by Jubahun at the time of the building of the temple of Solomon. The Bible evidence is that the said Hiram was not killed but that he finished the work that Solomon gave him to do. The further evidence is that he did not do any work at all in the temple, but he did the casting for the things of the temple and did them in the clay grounds of Jordan. Further, while I am no scholar, it appears to me that the names of those three ruffians is one

latin word in its conjugations and at the time of the building of the temple it is likely that there was no latin language. Can an institution that teaches falsely be an institution of charity? All the works and teachings of Jesus Christ were done openly and therefore the claim that any secret order is of Him is false. Then if not of Jesus where shall we look for the origin-Of course to men. Therefore it is one of the things which are highly esteemed among men and they are abomination to the Lord.

This institution originated in the month of April (I think) in 1717 and is the oldest of the secret orders here. It is of Protestant origin. The Catholics may not join it for whoever joins swears that "I will ever conceal and never reveal the secrets of Masons in Masonry." The Catholics have to confess all to the priest. Therefore it is Protestant and is a part of the second horn of the beast. All other such "Charitable institutions" come under the same head. They are of the world and therefore the world loves them and all the world wonders after the beast whose name is not written in the book of Life.

Children of God, come out of her that you be not partakers of her plagues and that you receive not of her pleasures. Your God has appointed her overthrow. Like ancient Babylon that fell by the river, on which she depended for water, giving two great gates to the enemy, even so by their every works on which they depend for life and salvation, will the Lord try them, condemn them and overthrow them. Come out that you have nothing to lose in the overthrow of that great, rich and strong city.

Now let us turn for a little while and look another way: What do we see? A woman poor in herself. Too poor to own lands and her husband

has put her upon the moon. She cannot clothe herself but her Husband has covered her with the sun. She has no crown as a queen but He has given her a crown of twelve stars. John saw her as the Holy City coming down from God out of heaven. These beasts are her haters and persecutors but her Husband loves her and delivers her from those who would destroy her. The dragon and the beasts are of one mind as regards this woman and can strike hands across a bloody chasm which had existed between them and make friends. The heathen raged, the kings of the earth set themselves in array, the people imagined a vain thing for our God was able to deliver her and to take her up unto Himself. She came down from heaven, she is the workmanship of God. She lives alone by His grace without the help of man. She is clothed in U' glory which cannot fade away. She is the dwelling place of all His people. Go home to her and tell what the Lord has done for you and that he has had mercy on you, and the God of peace will be with you forever, Amen

Your brother in hope,

L. H. HARDY.

Pearl, Beaufort Co., N. C., June 2nd, 1884.

Elder P. D. Gold—

Dear Brother:—I send you for publication the experience of sister Josephine Dowty, which she has written to me. The reading of it was comforting to me and I hope will be to others. Notwithstanding the opposition of which she speaks, she united with the church at Goose Creek on Saturday before the 2nd Sunday in March, 1883, since which time she has had the pleasure of seeing her husband (who came from the ranks of an Arminian church) and her oldest daughter come and follow their Sav-

ior in the liquid grave. And now she delights to sing,

"I need not go abroad for joys,  
I have a feast at home,  
My sighs are turned into joys,  
The Comforter is come."

Your loving brother,  
JOHN R. ROWE.

Grantsboro, Pamlico Co., N. C.  
Elder J. R. Rowe,

Dear Brother:—Feeling it my duty, as you requested, I will try to give my reason of a hope, if I have any. It seems to me most of the time that my hope is so little that I have scarcely any. When I look back at my past life it is and has been a mystery to me. I think that I was one of the worst unbelievers in the world. I never thought anything about my condition as a sinner until about three years ago, when there came a distressed feeling or a great burden on my mind of which I tried to get clear, but could not. I was so burdened or distressed most of the time that I could not rest. I often thought that I had consumption or some bad disease. I grew worse all the time for a year.

The day that brother Joshua Rowe was baptized I hope the Lord was pleased to show me what was the matter. While you were preaching that day I saw plainly what my trouble was, and it seemed to be more than I could bear. My first thought was of reading where it said "they could not enter in because of unbelief" and would the Lord pardon so great a sinner as I. I saw myself justly condemned. I would try to pray, but did not feel worthy of asking the Lord to forgive me. The next time you preached at Goose Creek I heard you tell your experience and it was a great consolation to me to know that some one had been like

me and had been relieved. But that did not relieve me of my trouble. It went on till Monday after the 2nd Sunday in August. I was at home by myself and tried to work but could not. It seemed that my burden was more than I could bear. I put my work down and said to myself, "I can't work in this condition. I will give up. I went and fell across the bed and went to sleep and when I woke it seemed to me that some one said these words: "If the Son has made thee free, thou shalt be free indeed," and it seemed to be a new day, and was to me the happiest day I ever experienced. I could praise the Lord with all my heart and strength. I felt like that I could say, "It is enough, Lord, do this unto me and even more." I then thought that I wished to be baptized if I knew which was the right church, I had been reading the bible some time and I thought that the Baptist was the true church, if I knew anything about the bible. But the question with me was could I leave my people and go with them. It seemed hard and they were so much against it. But I saw where St. Paul said: "If God be for us who can be against us," and I could not stay away satisfied.

Brother Rowe, I thought it was my duty to do this as you requested it, but I often feel like that I must be deceived, or think it is all imagination of mine. When I see other brethren look so happy, and feel so wretched and so unworthy, I think that if they knew my feelings they would not let me stay with them: but I think that I can say with truth that I have been comforted by your preaching when there was no one else to comfort me.

Your loving sister, in hope,  
JOSEPHINE DOWTY.

Dear Brother Gold:—

At the suggestion of some of the

brethren of our church, I send a letter to you from Brother H. G. Worsley and wife. Brother Worsley is old and feeble, and his wife has not been out of her room in 2 or 3 years. You can see his devotion to his church duties by reading his letter. I am so glad to see a few who esteem their meeting days above worldly matters. I used to think I would get able to go to church more as I had more worldly gain, but alas, it is the other way. Poverty is no excuse to stay away from church. It is in poverty and afflictions that we are made to call on the Lord and thereby have time and a mind to follow him.

There are many of our brethren who we are even surprised to see at church, and if they are absent we are used to it, and there are others like Brother Worsley, that if absent we know without asking they are providentially hindered.

Brother Gold, I feel that we are having some good meetings of late. Our churches are generally in peace with more attendance, and it seems that the preachers preach better than they did while the churches had so much trouble.

With love I close.

HENRY L. BRAKE.

Rocky Mount, N. C., Nov. 27, 1909.

Rocky Mount, N. C., Nov. 23, 1909.  
To the Church at Pleasant Hill:

Dear brothers and sisters, I wish to report to the church for myself and wife, as our condition is such that we cannot be with you.

Dear brothers and sisters composing the church of Pleasant Hill. I feel like it is through the tender mercy of God that this church was founded upon the principles and doctrines of our Lord and Saviour Jesus Christ, therefore I feel that it is the doctrine of the Primitive Baptist's that causes our love and

heart's desire to be centered upon that lovely place where we have met each other with a hearty hand shake and look upon the lovely faces and express our love to each other, and mingle our voices together in the praise of a once crucified Saviour. Oh, how we long to be with you all and drink of that inexhaustible fountain of love that flows to every child of God, and the precious crumbs of the gospel that are strewn around, which falls from the Master's table, that the poor, humble, weak may gather up a few crumbs to give them strength that they may not faint by the way.

Oh, how heavy is the hand of afflictions that seems to be laid upon us for some cause, God knoweth. We know that God makes no mistakes; he does all things right. It may be for our good. Thy will be done, not ours. Oh, how we would love to be with you all and hear the precious word of God declared, the hope and anchor of our souls. My dear brethren and sisters, how we long to be with you all on that sacred occasion, the emblem of the Lord's Supper that should so often in our afflictions carry our minds back to the suffering of our Lord, that he bore our sins in His own body upon the cross and sealed our redemption with his blood.

My wife's condition is no better. I am full of cold. I cannot tell what the result will be, but I trust to God that we may be spared to see your faces again, but if not, God's will be done. I hope to meet you all in that happy place where sickness and death nor sorrow can ever come; there to be with Jesus, forever blest, and sing praises forevermore. As we cannot be with you our hearts desire is that the church offer up their petitions at a throne of grace to the God of all graces who giveth to all according to his own will and purpose in our behalf.

Your brother

H. G. WORSLEY,  
And M. E. WORSLEY.

Smithfield, N. C., Sept. 27, 1909.  
Elders Gold and Lester:—

As I am impressed to write a few lines or so, as the Lord as I hope may direct my mind and enable me to make confession of my sins of omission. For I feel to know the Lord knows all things, and can not look on sin with any degree of allowance. The Lord has blessed me for sixty-five years to live from his bountiful hand and pardon my sins as I hope, and I was forced as I believe and hope to join his peculiar and saved people at Smithfield church in the year 1887, and it has been a sweet home for me ever since and is yet, but I have not been able to attend for the last two months: but if my conduct and short comings will not justify my membership and fellowship then I want to be out, for I love them too well to be a stumbling block in their way.

Brother Jesse Brown on his string of appointments through our section in this month, November, preached at Old Union church on Nov. 19, and his next appointment was Smithfield on the 21, which came on Saturday, and Smithfield church had four sister churches that they had agreed to correspond with that day, and our church has very few members with conveyance to visit. The eight churches that we correspond with, I have not been able to go as a correspondent but once or twice this year. Brother Jesse Brown was conveyed to Smithfield the evening of the 19th, up to Brother L. C. Hamilton's by Brother Rom Jones about six o'clock. They called and sister Hamilton came out and told them that Brother Hamilton was gone to Brother Peacock's and she told them he was going off next day to a corres-

pounding church and others of the brethren were going, and Brother Jones allowed that we would have very few out tomorrow, and they came on to my house in search for Brother Hamilton, but did not find him here. Brother Jones came in and as he did not find Brother Hamilton here he proposed to take Brother Brown to Little Creek church as he said it was their regular meeting there and they had no pastor, and he did not think you will have many out tomorrow any way, and I am on my way to Selma as I have some business over there, and take him to Little Creek tomorrow. He asked me what I thought about it. I said I did not know, it might be for the best. My family joined in with him that there would be but few out tomorrow. As we had just finished supper and had but little left, and to prepare him a lodging would have to move a bed in another room. I was very feeble at the time and had been sick for two months, but went out to the buggy and spoke to Brother Brown and said to them, this will give Smithfield church a black eye and Brother Jones said to Brother Brown, if you have to stay out tonight I will stay out with you, and drove off. I said to them he could stay with me. In a short time Brother Hamilton was here looking for Brother Brown. Brother Jones knew there were several Primitive Baptists in town and about town that would like to have had Brother Brown if he had been anxious for him to fill his appointments here, he could have found them. I am ashamed of my conduct, but the devil had me tied hand and foot.

You remember in Job's case when the Sons of God were assembled together and the Lord gave him over to him, I ask all of the Lord's people that may read this to pray that the Lord may deliver me and I will try to trust in the blessed Saviour's intercession

for me to live a better soldier.

Last night in a vision I saw Elder Gold in this town looking him a home among other denominations for the night.

Oh, how lamentible it is to turn away a good man this way. This is to show me my sins, and what it will do for us and our churches. I write this with tears running down my cheeks.

Brother Gold, this is quite a long letter but if you can find it worthy of a place in the Landmark I hope you will throw a mantle of charity over my imperfections, if not cast it to one side and will think God's will be done.

I am nearly blind in one eye which makes it very difficult to write.

Your loving brother in Christ, I hope,

G. N. PEACOCK.

Remarks:—I publish this for the relief of Brother Peacock if it may work this way. He desires to make a public confession I consider.

P. D. G.

Reldsville, N. C., R. F. D. No. 4.

Elders Gold and Lester:—

Dear brethren, enclosed you will find \$1.50 to pay for the Landmark, which I enjoy reading so much, especially some pieces in it. Sister Azubah Lee's piece on duty I think is excellent. She wrote just what I believe better than I could have done myself. I rejoiced to read it, and felt a desire in my heart to hear her admonition. How much better it would be for us all if we were guided by the same Spirit that it seems this dear sister is, so humble and so obedient. What a sure and safe resting place she must enjoy, saved from the many stripes the disobedient children are subject to.

If not deceived I can truly say as she did in this, I feel so guilty myself that I ought never to mention the faults of others. I often think that it

would be good for me to lay my hand on my mouth and keep silent, for it seems I'm not worthy to be and talk with the Lord's people, and I some times resolve to try to be silent when in their company, for I feel surely if they knew me as I know myself no child of God could have any confidence in me as being a Christian; and sometimes if not deceived, I have seasons of rejoicing and feel to say with David while I was musing the fire burned, and it is good to meet with the people of God when we can see eye to eye and understand. It is heaven below the Redeemer to know and love flows from breast to breast. Here the weary soul finds rest; but God's children can't feast all the time. It is good for them to fast, but they do not enjoy fasting. It is good for them to feel cast down, helpless, poor, dependant and even forsaken, yet they do not enjoy such feelings: but if we be followers of Christ it must needs be that we have trials and troubles in this world, and if we suffer with him we shall also reign with him.

Brother Gold, I must tell you I was blessed to see one of my dear sons received into the fellowship of the church and baptised and you know the joy I felt better than I can tell you. I felt I would praise the Lord if I could. Remember me and mine in your prayers.

Your little sister I hope,

REBECCA SMITH.

Elders Gold and Lester:

Dear brethren, I am so afflicted I seldom get out among the brethren. I am trying to preach here in Avondale twice each month—the 2nd and 4th Sundays, but there is not that interest in the meetings I would like to see. We have no organized church, and owing to associational and factional lines I am afraid we will never be able to or-

ganize a church here.

I am living a very restless and lonely life (religiously,) and "Comforters" and "Physicians of no value."

I spend all my time when off of the shoe bench meditating about the word of God—studying over my own condition and that of my brethren, and most of the time with sorrow instead of joy.

This is Sunday and this morning I picked up the Bible to read and opened at the 58th chapter of Isaiah, which begins "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgressions, and the house of Jacob their sins. I wish every one who reads this, if published, would turn and read this 58th chapter of Isaiah, and see if it does not picture the present condition of things as they now exist among the old Baptists. The question is, do these scriptures have any application to the people of God in the gospel dispensation? I must believe they do, from the fact that Paul says, " whatsoever was written afore time was written for our learning," and "all scripture is given by inspiration of God &c." And no matter what the Bible teaches in reference to predestination and election, or salvation by grace, it also teaches that the Lord holds his people accountable for their sins and transgressions, both as individuals and as churches, and they are under obligations to obey His commandments, with the promise of the rod if they do not. We have abundant proof of this both in the Old and New Testament. The Hebrew writer says "For if they escaped not who refused him that spake on earth, much more shall—not we escape if we turn away from him that speaketh from heaven." Again, "For if the word spoken by angels was steadfast and every transgression and disobedience received a just recompense of reward, how shall

we escape if we neglect so great salvation &c."

Turn and read the messages to the seven different churches of Asia as recorded in Rev. and see what the Lord said to those churches. All these things apply to the people and churches of Christ, and not to the world, and is not obedience better than sacrifice? and to "hearken than the fat of rams."

From my standpoint there it is as much the duty of the heralds of the cross to "cry aloud and spare not" as it is to "comfort ye, comfort ye my people, saith your God." The same inspired teacher that said, "Feed the flock of God," also said, "Reprove, rebuke and exhort with all long suffering and doctrine." The reason assigned is "For the time will come when they will not endure sound doctrine, but shall heap to themselves teachers having itching ears which shall turn away their ears from the truth, and shall be turned unto fables."

As we can only briefly notice some few things recorded in this chapter, we will notice the 4th verse, "Behold ye fast for strife and debate, and to smite with the fist of wickedness. It seems to me that I can plainly see this condition of things existing in the church today. Look at the debating through the papers and from the pulpit, witness the smiting with the "fist of wickedness" in declarations of non-fellowship, and the drawing of associational and factional lines, thereby driving the lambs and sheep of the pasture into dismal swamps and scattering them on the mountains and in the desert, instead of drawing them to the fold by the proclamation of "Peace on earth, good will toward men."

Now the Lord says, "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye brake every yoke."

"Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house?" "Then," not until then, shall thy light break forth as the morning, and thine health shall spring forth speedily," and thy righteousness shall give thee, the glory of the Lord shall be thy reward." Then shalt thou call and the Lord shall answer, thou shalt cry and he shall say, Here I am, if thou take away from the midst of thee the yoke, the putting forth the finger and speaking vanity."

Space will not allow me to quote further, but please read for yourself. Why is it that our brethren cannot, or will not, see the blessed results that would accrue from the withdrawal of all declarations of nonfellowship against their brethren, and the utter demolition of all factional lines that divide and separate the sheep of Christ, and that are necessarily a menace to the peace and prosperity of our churches, as we certainly know that there is no warrant in the scriptures for divisions among the people of God. To my mind there is an unholy, unrighteous and unnecessary war being **cause there is some difference of opinion** in regard to Predestination and some few other things that none of us thoroughly understand.

I want it distinctly understood that I am not willing to yield one iota of the fundamental truth of the gospel, nor am I in favor of holding in fellowship those who have run off after the idolatrous religions of the world. But I do think that our brethren ought to forgive and forget and come together as brethren and let the past be the past. But this happy and looked for day will never come as long as there are preachers among us who are doing all in their power to keep the strife going. Therefore I do, humbly

beseech every gospel minister to lay aside every jealousy and prejudice, and do all in their power to promote peace and union between the various factions of Old School or Primitive Baptists, and cease to agitate questions that gender strife, and cease magnifying the faults of our brethren and let us ask the Lord to pour out His spirit upon us, and to bless us with the meek and humble spirit that characterized our Lord Jesus Christ.

God grant it for Christ's sake.

Amen!

Yours still hoping,

H. J. REDD.

Timmonsville, S. C., Nov. 29, 1909.

R. F. D. No. 6, Box 39.

P. D. Gold,

Dear Brother:—You will find enclosed one dollar and a half to pay for the Landmark one year. I have been taking the dear old Landmark for about 10 years, and don't want to do without it as long as I can pay for it. My parents were believers in the Primitive Baptist doctrine, and that has always been my full belief, though there are no Primitive Baptists near me, I love them just the same. I met with a gentlemen from North Carolina about 10 years ago who told me of the Primitive Baptists and of Zion's Landmark, and told me where to write to get it. So I have been enjoying the good reading ever since. I have been strengthened so much by the good, comforting Christian pieces that I get in the Landmark. Long may it send out its refreshing showers to thirsting souls like me.

I am a member of the Missionary Baptists, but my heart is with the Primitive Baptists.

Dear Brother Gold, I feel like I know and you and all the writers to the Landmark. I would be glad if I could meet with you all in this life,

though if we never meet I hope to meet in a brighter world than this.

Your sister in Christ I hope.

MRS. M. M. LANGSTON.

Dear Brother Gold:—My mind has been exercised very much of late on "Brotherly Love."

The love of the Saints for each other, I can see more beauty in it than I can express. It seems to me that love, in its purity, peace and gentleness, is the fruit of righteousness.

The wisdom obtained from above endows us with gentleness, forbearance, and love for each other. We know we have passed from death unto life because we love the brethren. If we grow cold and nourish it, give vent to our feelings and imaginations, we will imagine all kinds of things which are of the flesh. But if we have the brotherly love dwelling in our hearts, we will not entertain those imaginary thoughts. This earthly wisdom is sensual, devilish. For where envying and strife is there is confusion and every evil work. Humble yourselves in the sight of the Lord and he shall lift you up. Speak not evil one of another. See that ye love one another with a pure heart fervently, being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever. For all flesh is as grass, and all the glory of man as the flower thereof falleth away. But true love holds its own. At times we seem to be in utter darkness, unloved and doubt we ever loved ourselves. But just at this dark crisis we are enabled to say, If I am unable to rejoice in the light of his face, yet in the shadow of his wings will I rejoice.

The parts of thy ways which thou hast revealed to us seem to be more than we can at times comprehend, yet we cry aloud, Though He slay me yet

will I trust in Him. When the soul is made to know God, it does not question His word or His doings any longer. They care not for the scorns of the cultured world, but live on the love, the pure, sweet gentle love of Him who is love Himself. What is more beautiful than to see the dear Saints meet and mingle their tears of joy and sorrow. Show by the assembling of themselves together that love abounds; that we not live only for the comfort of ourselves, but for others too. If we love each other, have the same parents, dwell in the same house, should we not love with an unprejudiced love. If I could only express it as I see it, but the subject is too deep, too great for me. I have been so completely captivated with the scenes of the dear old Saint's meeting and making manifest their love, that all nature seemed glittering with the glory of God. And that God—Himself seemed almost visible in the works of His power, wisdom and goodness. When we are enabled even to glimpse the beauty of it, it's grand—making us feel, oh, that we could abound in such love always.

Dear Brother, I write this from my own experience. I have been in utter darkness from neglect and carelessness on my part. I have been cold and nourished it. Felt unloved and almost felt at times I did not care for the love. But thanks be unto God, I hope and believe that I have been made to care and to crave the love.

I'm not satisfied without it. The time seems long from one meeting to another. I crave for each little meeting privately and publicly, whether they love me or not I feel to hope I love them more and more. I hope to continue in this love, until I'm called home to a place. I hope is prepared by Him who is love and abides in love forever.

Your humble sister,  
ZELPHIA WHITLEY HERNDON,  
Durlam, N. C.

Jubilee, N. C., Nov. 16, 1909.  
Elder P. D. Gold.

Dear brother in hope of a home in heaven, I will send you a copy of a letter I received from sister Bettie G. Williams some time ago. I have her consent to send it to you. If you think it is worthy you can publish it in the Landmark.

I will also send you a receipt to make a liniment that will cure appendicitis. I have never known it to fail, and I have been requested to send it to you for publication in the Landmark. I hope you will give it a place for the benefit of suffering humanity.

Your sister in hope,  
CYNTHIA L. WILLIAMS.

Equal parts of the following:

Kerosene Oil,  
Castor Oil,  
Spirits of Turpentine,  
Spirits of Camphor,  
Apple Vinegar,  
Alcohol,  
Laudanum.

Stir this all together except the laudanum. Wet a flannel cloth with it, and place it on the affected part. Repeat this often and give something to move the bowels every day.

Miss Cynthia L. Williams, My dear sister in hope of Jesus.

Your dear letter came a few days since, and my heart was made glad that an humble child of grace was mindful to take thought of me who am less than the least, if one at all in the great kingdom of God's marvelous love and mercy.

I have thought of you so many times since we were together a short while last summer, and especially of late. My mind has been led to meditate up-

on our meeting, and the great faith you manifested in relating some of your trials and experiences, especially in afflictions; and many times I have resolved to write you and then my imperfections would stare me so defiantly that each time such conclusions would be put to flight.

Now I am truly glad to hear from you, and that your faith in the Lord continues true and unwavering; and after reading and meditating upon your written words I could but shed tears of gratitude and in deep humility feel to wash your feet in love and thankfulness for such a glorious privilege, even though we were far apart in body. In spirit I then felt we were at each others feet. Like you expressed it I want to be a follower of the Lord and honor and adore our Captain Priest and King, who is the only Saviour of sinners; but so often I am in the wilderness and wandering about in solitary places that I know not which way to take, and I begin to search and inquire anew for the good old way where in days past I have felt to hope I rejoiced in the spirit of God's righteousness, yea, some times I am so very confident, my faith so great in realizing this truth that I am led to believe that if this is not the way, the truth and the life I never expect to be found in it. I am glad you related your experience in your afflictions. I too have been in poor health this summer. Only a few days ago I was suffering so intensely and my body in such condition that I was just shaking, could not hold myself still, and I remarked to my daughter who was trying to relieve me, this reminds me of the Prophecy of Ezekiel concerning the dry bones, and sure enough my very soul was being tried, and my faith tested. I was drawn out in prayer almost every breath for endurance and to rid me of my mur-

in my heart to hear her admonition, mission to God's will in all even unto death.

Right here Satan appeared with these words, if this was the Lord would he not give you a few minutes ease. But the Lord was so gracious I was enabled to say, get thee behind me Satan and he fled, my strength returned and I could again rejoice in hope.

But, oh, my dear sister, so often when my corrupt heart is laid bare before me, and my sins and my imperfections so bewilder me that I am made to inquire, am I not mistaken in it all, and that I do not know anything as I should to profess to be a follower of the Lord. The way of holiness is so sacred and so wonderfully mysterious, too great for me so vile as I to behold or claim, and yet I cling to it more earnestly and with more seriousness I trust as the years go by. I think we are living in such perilous times, so many allurements and worldly gods, and in our midst in our own camps new things are springing up to confuse and draw away our people.

I do esteem our old members and I want to live faithful to the cause and be zealous in every way as they, and be satisfied with the plain simple way of worship, and sing the same old hymns that were in the church when they received me into their fellowship. It is good enough for me now as well as then, and far safer I am sure than anything new.

I was unable to attend our meeting in August which is our yearly feet-washing time. It is the first one I have missed since being a member. Some of the members have visited me since and said they thought it one of the best we ever had. Elders Simpkins and Coats were there and preached very able. Our pastor is Elder J. A. T. Jones, and is a most lovely one, gentle, meek and humble, and

a very faithful pastor. I love him dearly for he it was who first gave me the right hand of fellowship and baptized me. Oh, may I be ever faithful to Him.

I cannot answer your letter as I would like, would be so glad we could be together again.

Write me again when you have the mind.

BETTIE G. WILLIAMS.

The Black Creek Union is appointed to meet with the church at Memorial meeting house, Wayne County, N. C., the fifth Saturday and Sunday in January, 1910.

Elder G. W. Boswell was chosen to preach first and Elder J. F. Farmer to be his alternate.

Messengers and visitors will be met at Fremont, N. C., Friday evening and Saturday morning.

#### REQUEST.

Elder E. E. Lundy received money for some subscribers of the Landmark while he was at the White Oak Association—at my request.

He lost his memorandum book with the names, postoffices and amounts they paid him. He does not remember the names. This request, therefore, is that each one that paid him will please inform him how much he paid with postoffice &c., so that he can report it to me, and I can give the proper credits.

Write to Elder E. E. Lundy, 716 1-2 South 2nd street, Wilmington, N. C.

#### ALLAN'S NATURE COMPOUND.

A safe and guaranteed remedy for liver, kidney and blood diseases, Rheumatism, Neuralgia, Dyspepsia, Sick and Nervous Headache, Constipation and Skin Diseases. Your money back if you want it. On receipt a stamp we will send you a generous sample free. Six months treatment for \$1. Sent post paid on receipt of price. Agents wanted. Our positive guarantee inspires confidence and makes sales easy.

W. T. ALLEN MEDICINE COMPANY,  
Greenfield, Indiana.

# 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 XLIII . . . . No 3

Wilson, N. C., DEC. 15, 1909

Entered at the Post Office at Wilson, N. C.,  
as Second-class matter.

Danville, Va., Nov. 29, 1909.

Elder P. D. Gold,

Dear Sir:—Will you please give your views through the Landmark on Matthew 27:51-53.

I love to read the scripture, but don't understand much of it.

What did become of the saints that arose and where was the Holy City. I don't find any further account of them after they appeared to many.

Your little friend.

### Remarks:

In the crucifixion of Jesus when he had cried with a loud voice he yielded up the Ghost, or his spirit. What an offering? It was the fulfilment of the law, the satisfaction to justice. The veil of the temple was rent or opened from top to bottom. The way into the holy of holies or heaven was open. The former or legal dispensation was fulfilled and ended.

The earth did quake and the rocks rent. What witnesses of this solemn scene? Surely the powers of earth were shaken. The graves were opened, and many bodies of the saints which slept arose. Observe it was the bodies of the saints that slept in the graves which arose. Nothing of the saint but his body sleeps in the grave

When soul and body are parted.

They came out of the graves after the resurrection of Jesus, and went into the holy city, and appeared unto many. Jesus is the resurrection. He is the first fruits of them that slept. Their resurrection is proof that death is abolished. These risen saints went after the resurrection of Jesus into the holy city—that is not the corrupt Jerusalem that slew the Son of God and was afterward destroyed. It was and is a holy city. Those risen with Christ are in a holy city. They are wonderful witnesses as they appear unto many of the Lord's people and strengthen their faith in a crucified and risen Jesus.

I have no idea that these bodies of the saints thus coming out of the graves ever went back into death. The resurrection is the glorious fruit and proof that Jesus is the Christ, and blessed and holy is he that has part in the first resurrection—the resurrection of Jesus who is the first born from the dead. For over such the second death has no power. What should these risen saints want to come back to this vale of tears and this valley and shadow of death for? To depart and be with Christ is far better.

Jesus appeared after his resurrection to none but his disciples. No others saw him. These risen saints appeared to many who saw them after the resurrection of Jesus. Where are they now? In the holy city, the Jerusalem above—above the law dispensation or covenant of works, above death, above corruption. Where is Enoch and where is Elijah? They are in rest and peace in glory. Moses and Elijah appeared in glory.

Remember there is no death nor sorrow in Jesus. He is the resurrection and has abolished death, and made an end of sin. Those risen with Jesus should set their affection on things

above where Jesus sits on the right hand of God in heavenly places.

P. D. G.

#### CRUMBS.

Brother J. T. Brown desires my view of Mark, 3:28-30.

Is it God's people that commit the unpardonable sin? I think not, yet perhaps they often fear they have done so, and no one else fears it; yet how could one ever be saved whose sin is never forgiven? The blessed man is the one whose sins are forgiven. The good, comfortable words to Jerusalem is, her iniquity is pardoned. He shall bless every one of you in turning you away from your iniquities. Jesus is exalted to give repentance and the forgiveness of sins to Israel.

Besides, the people of God have not the desire to do that which the characters guilty of this unpardonable sin commit, namely, to accuse Christ of being in league with Beelzebub, the prince of devils. Jesus came to destroy the works of the devil. There is no concord between Christ and Satan, and the Lord's people do not believe there is any fellowship between light and darkness, sin and holiness, God and the devil.

A friend requests my view of the Transfiguration, as recorded in Matt. 17:1-5, and Mark, 9:2-7.

The design of that is to glorify Jesus. The disciples had not understood Jesus to be the one set forth as the only one able to fulfill the law and the prophets, and be crowned Lord of lords and King of kings. The disciples considered Moses or the law and the prophets as equal with Jesus. Hence Peter, when he saw Moses and Elias in glory, said: "It is good for us to be here. Let us make three tabernacles, one for Moses and one for Elias and one for thee." not knowing what he said. His thought was to worship

Moses and Elias as well as Jesus.

The appearance of Moses and Elias talking with Jesus in glory about the manner of the death of Jesus, showed the transcendent importance of that death—that he is the Prophet, Priest and King—the Lord, the Lawgiver and Judge—and he will save us. His glorified appearance revealed to them his divine character as the brightness of God's glory and the Son of God, and only begotten of the Father, full of grace and truth. The voice of God on the excellent mount confirmed all this, as he said unto them, "This is my well beloved Son, Hear ye Him. Worship him."

In the revelation of Jesus, all things are put in their proper heavenly order. Moses and the law and Elias and the prophets are all placed where they belong and all glorify God.

P. D. G.

P. D. G.

Brother Cary A. Cox requests my view of Matt. 15:26-27.

This is the case of the Gentile woman entreating Jesus to heal her daughter who was grievously vexed with a devil.

How did this Gentile heathen woman know that Jesus would consider her case? Her daughter was grievously vexed with a devil. Would Jesus deliver such a one as that? Jesus was a Jew. The Jews considered the Gentiles as dogs. Was not all this in this woman's way? Is it meet to take the children's bread and cast it to dogs? Surely these obstacles were thrust in her way. But faith was in her, the faith of God's elect. What will not that overcome? Every difficulty that carnal reason, unbelief and the devil can thrust in the way will meet the soul that seeks mercy of Jesus.

To the first answer of Christ, "I am not sent but to the lost sheep of the house of Israel," which seems to shut

her out, her conduct is wonderful. "Then came she and worshipped him saying, Lord help me." Christ's answer to this is, "It is not meet to take the children's bread and cast it to dogs." Her answer to this is, Truth, Lord, yet the dogs eat of the crumbs which fall from their masters' table." Then follows the answer of Jesus, "O, woman, great is thy faith. Be it unto thee even as thou wilt." With such faith this woman could not desire what was wrong. Her faith was thirsting for just what Jesus had in store for her. Therefore she obtained all that she desired.

P. D. G.

Brother A. L. Owen requests my view of Matt. 22:2.

This is the case of the kingdom of heaven being compared to a certain king which made a marriage for his son, and sent forth his servants to call them that were bidden to the wedding, and they would not come. Again he sent other servants saying, "Behold, I have prepared my dinner, my oxen and my fatings are killed, and all things are ready: come unto the marriage." But they made light of it, and went their way. The remnant took and slew his servants. He took and slew those people. Then he sent his servants into the highways and gathered together as many as they found. But one was there without the wedding garments, and he was cast out.

The first ones called were the Jews. They were destroyed as a nation. Then he sends his servants to the Gentiles—the gospel is preached to the heathen. But one is found there without the robe the king furnished. He is cast out into utter darkness.

The gospel is free. All things are ready, but naturally man has no heart to come. Men love the world, and if left to their own natural feelings they

will not come to Jesus. Each one that comes must come in the name of the Lord, and be clothed with the robe of divine righteousness.

The gospel is free in the sense that each one brings nothing in his hand on which he can claim salvation, nor can any one render any reward. It is not according to our works; but each one that comes to God must come by faith, for without faith it is impossible to please God. It is of faith that it might be by grace; to the end the promise might be sure to all the seed.

P. D. G.

Brother R. Yeates requests my view of Luke 6:26: "Woe unto you when all men speak well of you; for so did their fathers to the false prophets."

False prophets are very popular, for they flatter men, and preach that which is pleasing unto them; therefore all men speak well of them.

When you hear a man preach and his preaching condemns you, and yet you know he is telling the truth, and you love that truth, and hate yourself as a sinner, and loathe yourself, then that preaching profits you; but if you hate that preacher because he never says any good thing for you, then you are shown to be against the truth.

The gospel never suits a carnal man. Therefore, if carnal men are pleased with what is preached, it is proof that the preacher is a false teacher.

Brother Yeates also desires to know this: If brother A owns a 300 acre farm, and employs brother B to oversee said farm, to what source shall brother B look for his wages? Shall he look to brother A or to the hands?

Remarks: If men hire a preacher, that preacher will look to the men who hire him to pay his salary. If the Lord Jesus sends his laborers into his field or vineyard to labor, these

overseers will receive of the Lord according to their labors. The pay is partly in afflictions, greatly in strength to endure hardships, and often in secret joy of heart. The Lord will put it in the hearts of the flock to give as they are prospered, and the overseers shall not lack.

The overseer whom the Holy Ghost has set over the flock takes the oversight thereof, not for filthy lucre, but of a willing, ready mind, a mind the Lord hath prepared, to feed the flock, of God—not to lord it over the flock but to be an example. He feeds cheerfully. He gives that which the Lord hath given him, and the flock love him, and they desire also of their carnal things to minister unto him.

P. D. G.

#### CHURCH ORGANIZATION.

Elders P. D. Gold and Lester,

Dearly beloved brothers in Christ:

If I am not deceived in myself which I often fear I am, for it does seem to me that if I was born of love of God I would have some gift that I might be profitable to the church. I have heard you preach Brother Gold at Crab Creek, when I could hear preaching without any trouble I did not know how to appreciate it, and now I am placed where we go sometimes 50 miles to meet with the brethren.

We are scattered 12 to 50 miles apart, I get hungry for preaching. I do go preaching I get out of the Landmark and especially the gifts given unto you to feed the poor hungry sheep and lambs, I don't know how I should enjoy myself at all, if I did not have this comfort, so I hope you will be spared a long time to comfort the poor and needy in Christ.

I will now try to come to the point. A few of us here becoming very hungry agreed to organize into a body calling ourselves the Clearfork church, as we had found a highly gifted ordained Elder of the Primitive Baptist church from Mount Olive Church, Mo.

Some seem to think we are not legally organized, as we had only one preacher, we could not get another for there was none on the Western slope. Didn't St. Paul organize churches alone? We want you to write your views in the Landmark on this subject. We also have some here who belong to worldly organizations, who claim we ought to receive such, and we don't think it is according to the word of God or Baptist practice and we want your advice on the same. We feel we are so weak we ought not to try to guide others, while we do feel a duty laid upon us to keep the house clean. We had one member from Mt. Olive Church Mo., four from Cross Roads, Va., one from Rock Creek, Va., and now we have 15 members.

Yours in love,

L. S. GALYEN.

Crawford, Delta Co., Col.

#### REMARKS:

Paul instructs Titus to ordain Elders in every city. Our custom is to have at least two Elders at such work. But in your case I think it is proper to do as you did.

We think we had better keep separated from worldly organizations: when one feels it is enough to be a true member of the church of Jesus Christ then he is dead to worldly orders.

P. D. G.

#### OBITUARIES.

Cedar Grove, N. C.,

Nov. 25, 1909.

Elder P. D. Gold,

Dear Brother:—By request of Mr. Jno. D. and sister Lucy A. Horton, I send you this notice of the death of their precious daughter, Annie Horton, who was born August 31st, 1872, and died August 8th, 1909. She was born and reared in Person county and moved with her parents and one brother, Mr. Elijah G. Horton, to Cedar Grove, N. C., about two years before her death.

Just a short while before coming here a cancer made its appearance on her right breast and as soon as it was fully developed she went to the hospital at Durham, N. C., and had it taken out, and remained there 10 days and returned home. The wound healed up nicely, except one place; but it soon began to spread. All that fond parents, a loving and kind brother and doctor could do, was done for her, but they could not arrest the rapid progress of that fatal disease. She bore her afflictions with patience and fortitude. I visited her many times during her sickness, and I never saw any one more patient in affliction. While her sufferings could not be expressed nor described, she bore it all patiently without a murmur. She was a kind and dutiful daughter, of a cheerful disposition, industrious and such a comfort and solace to her father and mother in their declining years. She will not only be missed by her family but by the community in which she lived. She made many friends during her short stay at Cedar Grove. She never made an open profession, but had a hope that she would be better off after death, and expressed her feelings on this subject many times during her sickness. So dear sisters and friends, when one is prepared for heaven, we should not grieve, but rejoice in the hope that she has crossed over the river, and is now basking in the radiant splendor of eternities highest,

She leaves a father, mother, two sisters and two brothers and a host of friends and relatives to mourn their loss. Her remains were laid to rest at Wheeler's church in Person county.

"Be strong to hope, O hearts of ours,

Look not on life's dark hide;  
Like hope, like summer's rainbows  
For just beyond these gloomy hours  
Rich, radiant days abide;

bright  
Scatter the falling tears,  
And let God's precious promises  
Dispel thy anxious fears.  
For every grief a joy will come,  
For every toil a rest:  
So hope, so love, so patient bear,  
God doeth all things best."

Written by her friend,

S. J. HALL.

#### SARAH C. SMITH.

This estimable lady was the daughter of brother Bennett Fields and wife, sister Lucinda Fields and was born on the 6th of May 1854.

In the year 1873 she was married to Mr. H. C. Smith with whom she lived as a true and faithful wife until his death in April, 1880, after which she lived and raised her children on a farm which she conducted with marked ability, proving herself to be one of the best and foremost farmers in her neighborhood.

She taught her children by both precept and example how to be industrious, economical, honest and upright.

The members of the church at the Meadom had for several years expected her to offer to the Meadow church for membership but she expressed herself as being fearful that she might be some trouble to the church and therefore to remain out. But those who

were well acquainted with her, believe that she had a good hope of eternal happiness through the grace of God. She was very punctual attending preaching and seemed to enjoy and feed on the preached word of God and also seemed to be much interested in the welfare and order of the church and delighted to see the church in prosperity and peace and was glad to have the Baptist at her house.

She died on the 29th of August, 1909, from exhaustion, the effect of a cancer and broken hip, with which she was confined to her bed for eleven weeks.

She was greatly blessed during her last sickness with the spirit of patience and seldom complained of any suffering though she was compelled to be in one position for eleven weeks. She was also greatly blessed in having good and faithful attention in her sickness for I do not see how children could be more attentive to a mother than hers was to her, and her aged parents, her brother and other relatives and friends did all they could to make her afflictions as light as possible.

She leaves a father and mother, a brother, five children, six grandchildren and many other relatives and a host of friends behind, but not to mourn as for one for whom they have no hope, for we believe that all her sufferings are past.

She was a good wife, a loving mother, an affectionate and dutiful daughter and a kind and helpful neighbor, one who was always ready to help the afflicted and needy.

D. A. MEWBORN.

#### MRS. WILL FERGUSON.

It is with a sad heart I attempt to chronicle the death of my dear beloved aunt, Mrs. Will Ferguson, who

was born August 3rd, 1849, and fell asleep in Jesus, as we hope, July 6th, 1909, making her stay in this sinful world 60 years and 24 days. She joined the Primitive Baptist church at Dan River in 1894, and lived a faithful and consistent member until her death. She leaves six children, and a host of friends and relatives to mourn their loss which I truly hope is her eternal gain. She was the greatest sufferer I ever saw. She was taken at first with what the doctors pronounced pneumonia, but near the last they found that it was consumption. She was confined to her bed Monday after the third Sunday in April, and constantly got worse until the end. She would have such bad spells it seemed she would lose her breath, and I think at those times she would have been willing to pass away. She had lots she wanted to say before she died, but she could not talk.

She dreamed a dream one night, and she tried, oh, how hard she tried to tell that dream, but it was all in vain. "That dream, that dream, was all she could say. Oh, what would I give to know what that dream was. Yes she was a great sufferer, but she bore her suffering with patience. She never murmured, nor complained, she seemed to feel it was right. But alas, no doubt she is at last at rest, and asleep in the arms of Jesus blessed sleep, from which none ever wake to weep.

Written by one that loved her.

NANNIE SUE DIX.

Ruffin, N. C., Route 2.

#### MRS. JOSEPHINE DOWTY.

Dear Sister Dowty was born Aug. 1, 1846. Her parents were Mr. C. S. and Mrs. Julia Dixon, of Pamlico County. In early life she was married to brother I. P. Dowty. Their union was blessed with one son and

six daughters which they raised to be grown. Brother Dowty moved from Pamlico county about the year 1890 and they soon moved their membership to Sandy Grove Church and have lived here since. Sister Dowty was well known in the church as a loving, faithful, and influential member whose seat was nearly always filled so that if she was not present we felt sure that sickness was the cause. She did not stay away when no preacher was expected as has been the case some times. Her love for the church and the brethren and sisters who were faithful was such that she loved to meet them, though they were few. I think that she enjoyed good preaching as well as any one I ever saw, and she knew what good preaching was.

As a neighbor and friend, either in health or sickness, and especially in the latter she had few if any superiors. She always went to the sick and the needy and that to administer to their comfort of possible. I have often thought that she was worth more than the doctor in many cases. Her house was always a home for her brethren and sisters and especially did she enjoy the company of the ministering brethren, and loved to serve and make them comfortable in her home.

She was generally healthy and very industrious so that she always had time for her own work and to spare to assist the needy.

She often expressed a desire that when her time came to die that she might die suddenly and not have a long confinement of suffering. On Saturday, November 23, she had company at times during the evening and met and talked to all in her usual lively spirit. Near six o'clock while preparing her supper she had a stroke of paralysis and fell near her stove where she was found probably ten minutes later by dear Brother Dowty when he came in from feeding his stock. He called his son, the alarm was spread and soon her faithful family physician, a loving brother, all her children and several friends were present

to do what they could, but consciousness did not return—the death angel had come and at about 3 o'clock Sunday morning, October 24, 1909, her spirit took its flight from a life of usefulness here, to one of sweet felicity in the great hereafter, there to forever dwell with and praise that blessed Jesus whom it was her chief delight to worship here. She has left an afflicted and grief stricken husband, one son and five daughters, (four of whom are members of the Primitive Baptist Church) two brothers, three sisters, the church of Sandy Grove, and many relatives and friends to mourn for her, but not as those without hope, for we feel that our loss is her great gain. May the Lord comfort all the bereaved.

Your loving brother,  
GEO. M. HARDY.

MARTHA M. HALE, MARY P. MITCHELL.

It is with a sad, aching heart and woe-ful lack of words that I undertake to write a short sketch and pay an humble tribute to the memory of my dear mother and aunt who have passed from this life of shadows to the eternal sunlight of heaven.

Martha M. Hall was born January 28, 1829, passed from earth to heaven December 20 1905. Mother was twice married—first to Robt. L. Phillips who lost his life in the great struggle between the states; again on Dec. 25, 1865 to my father Thomas Hall, who preceded her to the spirit world only ten months before she was called to join him in that home God has prepared for those that love him. She was faithful and true—loved by all who knew her—always the same patient spirit, ready to do good to those about her, never murmuring. bravely she bore the burdens God gave her to bear and the affliction which bore her down where the valley of the shadow of death merged into the vale of perfect peace and all sorrow and suffering ended. She never united with the church, but had a bright hope and loved the church with true christian loyalty. She leaves a son and daughter who will ever love and cherish

her memory.

Mary P. Mitchell, sister of our dear mother, passed away after several months of patient suffering, on Dec. 24, 1907. She was the youngest child of a family of eleven children, and the last of six sisters who had preceded her to the bright beyond, all having left a bright evidence of being cleansed by the blood of the Lamb. She was never married, but always lived at the dear old home with her brothers Wm. and J. G. H. Mitchell, so well known in Stokes county, and to whom she was loyal and devoted. Although not a member of a church she was an earnest believer in the Primitive Baptist doctrine and said she was not afraid to die trusting all to our dear Redeemer whom we believe she is now praising in Glory.

Pray for me.

B. J. MARTIN.

Brother Samuel Snider's Postoffice address is Gold Hill, N. C., Route 1.

## APPOINTMENTS

W. R. WELBORN AND J. W. WYATT.

Spray—Dec. 28.

Matrimony—29.

Shiloh—30.

Pleasantville—31.

Wolf Island—Jan. 1.

Reidsville—2.

Greensboro—3.

The Mill Branch Union is to be held at Bel's Chapel, Saturday and 5th Sunday in January.

HENRY TAYLOR.

Bethany—Jan. 1 and 2.

Cross Roads—3.

Union—4.

Smithfield—5.

Four Oaks—6.

Benson—7.

Hannah's Creek—8.

Dunns—9.

Bethsada—10.

Coats—11.

New Hope—12.

Bethel—13.

Fellowship—14.

Middle Creek—15 and 16.

Willow Springs—17.

Raleigh—19.

Cedar Grove—20.

Dutchville—21.

Camp Creek—23 and 24.

Tar River—25.

Suri—26.

Flat River—27.

Roxboro, at night—28.

Stories Creek—29.

Wheelers—30 and 31.

Conveyance needed when off railroad

M. C. EDWARDS.

(In Mill Branch Association.)

Elack Creek—Dec. 25 and 26.

Feathery Bay—27.

Simpsons Creek—28.

Pee Dee—29.

Pleasant Hill—Jan. 1 and 2.

Bells Chapel—3.

Bethel—4.

Pireway—5.

Mill Branch—6.

E. E. LUNDY.

Sandy Grove, Monday after the 2nd Sunday in Jan. 1910.

Mrs. Abbie Mills—Tuesday night.

Portsmouth—Wednesday night.

Hunting Quarter—Monday night after 3rd Sunday.

Davis Shore—Tuesday night.

Straits—Saturday and 4th Sunday.

North River—Sunday night and Monday.

Newport—Wednesday.

Hadnotts Creek—Thursday.

North East—12 o'clock Monday.

Cowhead—Tuesday.

Elder C. C. Brown arrange for Wednesday.

Yopps—Thursday.

Day—Friday.

South West—Saturday.

Maple Hill—1st Sunday in Feb.

Cypress Creek—Monday.

Muddy Creek—Tuesday.

School house near Mr. Shepherds' (the funeral of sister Shepherd) 2nd Sunday.

Some of the brethren from North East meet him at Kellums Station on Monday morning after 5th Sunday.

Brother A. L. Owens requests my view of Matt., 22:2.

This is the case of the kingdom of Heaven being compared to a certain king which made a marriage for his son, and sent forth his servants to call them that were bidden to the wedding, and they would not come. Again he sent other servants saying, "Behold, I have prepared my dinner, my oxen and my fatlings are killed and all things are ready: come unto the marriage. But they made light of it, and went their way. He then sent his servants into the highways and gathered together as many as they found. But one was there at the wedding garments, and he was cast out.

The first ones called were the Jews. They were destroyed as a nation. Then he sends his servants to the Gentiles—the gospel is preached to the heathen. But one is found there without the robe the king furnished. He is cast out into outer darkness.

The first ones called were the Jews. They were destroyed as a nation. Then he sends his servants to the Gentiles—the gospel is preached to the heathen. But one is found there without the robe the king furnished. He is cast out into outer darkness.

The gospel is free. All things are ready, but naturally man has no heart to come. Men love the world, and if left to their own natural feelings they will not come to Jesus. Each one that comes must come in the name of the Lord, and be clothed with the robe of divine righteousness.

The gospel is free in the sense that each one brings nothing in his hand on which he can claim salvation, nor can any one render any reward. It is not according to our works; but each one that comes to God must come by faith, for without faith

it is impossible to please God. It is of faith that it might be by grace: to the end the promise might be sure to all the seed.

ORDINATION.

On the 2nd Sunday in November last, Elders G. D. Roberson and P. D. Gold set apart brother George W. Adams to the full work of the gospel ministry, at the Falls church, in Nash county, N. C.

CHRISTMAS HOLIDAY RATES

—VIA—

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PRINTING

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I am dependant on the money which you pay me. Many of you are now behind.

May I ask you to send in before Christmas the money due me by you. My expenses are heavy. Every thing needed to publish this paper has increased in price.

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P. D. Gold.

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# ZION'S LANDMARK

Published Semi-Monthly at Wilson, N. C.

PRIMITIVE OR OLD SCHOOL BAPTIST

Vol. XLIII

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P. D. GOLD, Editor

Wilson, N. C.

P. G. LESTER, Asso.

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.

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# ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS.

## FOREIGN MISSIONS, PHILADELPHIA ASSOCIATION.

In reading minutes of the old Philadelphia Baptist Association of 1806, I noticed a circular letter on Missions, written by one William Rogers, who was a very noted preacher and whose name occurs often as the moderator.

The first notice that I find of Modern Missions is in this circular letter of 1806. The positions taken by the writer of that circular letter are so different and foreign from the general principles held by that body of Baptists for so many years that I desire to call attention to some of them.

Under his first head he says, "In inquiring into the principles which have given birth to missionary toils, we are struck with the difference between them and those principles which actuate the world." Here we notice that he acknowledges the late birth of the modern mission movement. And indeed it had just been born under the fatherly work of the noted Andrew Fuller in England, at Kettering, in 1792. Indeed it was a new movement unknown to the scriptures and to the apostles. The advocates of these things are most generally carrying the bag and bear what is put therein. And they lead some devout minds to go with them because of the supposed interest that is expressed for the eternal welfare of others. They claim to be interested for every being in the matter of salva-

tion which is really an interest beyond what the Eternal, who hated Esau, has ever taken.

Mr. Rogers next proceeds to show the need of missions by the fact that man universally is in a lost state. Thus you see he held as most all modern missionaries, that the heathens are lost without the gospel. If this doctrine is true, and men who have hundreds and thousands of dollars are willing to let their fellow man sink down to irretrievable woe, whom they could save by giving of this money, it is clear that the blood of the heathen will be upon them, and that they do not care as they claim they do for their ruined brothers. Here is a greater inconsistency in the so-called christian religion, than can be found in Mahomedan or heathen religions. Why is it that people are so blind to this terrible knock down truth against their modern system of saving dead sinners by men and money which they largely refuse to send?

He says another reason why he would preach Christ to the heathen is that there is no way to be saved on'y in Christ. This is to say, that the preaching of the word to dead sinners is equal to giving Christ to them, and putting His life in them. As though the spoken word of a preacher was equal to and is the omnipotent Holy Spirit of God quickening dead sinners into eternal life.

Finally Mr. Rogers quotes the

following as scripture to prove his doctrine. "Every man shall teach his neighbor and every man his brother until all shall know the Lord." See page 428 of these minutes.

We see how that in order to defend the Modern Mission principle we must make the Bible read just exactly opposite to the way the Lord has given them to us. Just take the NOTS out of the Bible and you can get the mission doctrine and practice. "The natural man receiveth NOT the things of the Spirit." "They shall NOT teach every man his neighbor, &c." "All men have NOT faith." "My word shall NOT return unto me void, but shall accomplish that wherunto I send it."

"He that knoweth God heareth us; he that is NOT of God heareth NOT us."

Finally Mr. Rogers in that early day gave the Roman Catholics credit for leading the way in the matter of Modern Missions.

Hear him:

"It is however, a very remarkable circumstance that in Modern Missions Papal Rome has led the way."

Yes, and this Jesuit Society of Missionaries was one of the blackest clan of murderers, deceivers, betrayers that blackened the pages of history in the dark ages. It went as a hand-maid to that tribunal called the inquisition that burned at the stake and slew over seventy millions of witnesses for Jesus.

Yes, the Catholics have led the way in Modern Missions because she is indeed the ecclesiastical mother of all the false religions of Christianity.

The practice of salaried ministers is the nest' egg, that hatched all the emporium institutions of men.

We know the bible teaches that God's servants are to preach the Gospel to all nations and Jesus is to be with them always even to the end of the world; but it seems that every good thing

which God has given men to hold in their own hands that they have corrupted.

If the redemption of sinners had been in men's hands the matter long ago would have gone to ruin. And so if the Lord had left the matter of preaching the truth simply to His own people it would have long since gone to nothing. But the Lord has not only taken care of the work of redeeming and saving sinners, but also the identity of His church, calling, sending, holding His ministers as tares in His Right Hand. He has never delegated this to men nor organization of men. The church of God itself, does not keep the Lord's people straight nor preserve its ministers, but the Lord cares for both, to serve the end for which they were called and established. Will they fulfill the end? will the negligence of some make the promise of God without effect? Will the Lord fail in the purpose of His ministers or churches? Man is a fallace, and nothing and less than nothing, but God is perfect, without change, and what His soul desireth, that He doeth. His counsel shall stand, and He will do all his pleasure.

For my part I am decidedly in favor of such mission doctrine and practice as is seen in the apostles, and as further identified in the Elders to whom they gave charges to "preach the word, be instant in season, out of season, reprove, rebuke with all long suffering and doctrine."

Now we know that the time did come when they did not endure sound doctrine.

It is right then for those whom God has given evidence of His acceptance of their ministry to go forth, even to distant fields, in humble prayer, and preach such things as it is the Lord's pleasure to give them for the lambs and sheep. Then too, it is the mind of the Spirit and a privilege for those who

receive the spiritual things to give of their carnal things to the Lord's poor self-denying servants.

There is something seriously wrong when the Lord's poor, struggling preachers are not looked after. It is not always a proof that the Lord did not send them, but that through false teaching and going to an opposite extreme, and the influence of covetousness. But God is even able to take care of His servant in His poverty, and to also reprove and chastize His idolatrous people.

In all these things the preacher is not to faint but always pray and give thanks, for God is doing and none of His plans in the least will fail; but he should kindly teach and show the Lord's children how to be strong and bear one another's burdens, and so fulfill the law of Christ. The gospel preached and practised is God's way generally of putting down the wrong way.

But the plan of a salaried ministry and an organized unscriptural society to do things, is especially forbidden in the word of God, is idolatry and can not put down the wrong way. One evil can not overthrow another evil. We would not want rattle snakes in the house to kill the rats; nor lions in the country to kill the wolves.

The church of Jesus is the Lord's institution, and as provided by Him, it is enough. God's provisions for us are always sufficient. It is unbelief to deny it. He said to Paul, "my grace is sufficient."

The Lord gave us the scriptures by His precious grace, and they perfectly and thoroughly furnish every good work.

Modern Missions were originated by Roman Catholics, and all those who have adopted them are headed for Rome. Maybe they are thus the descendants of Rome and are going back

to their mother.

Sad day for the people of God when they hold their final family reunion. Will ye also go away?

We see that the Philadelphia Association became fully enamoured of the Roman Catholic mission work and in 1827 and 32, a heartrending division took place among the Baptists of the United States. It seems to me that "they went out from us, because they were not of us, and they went out that they might be made manifest that they were not all of us."

If we let a desire for worldly attractions lead us, it seems that we are of the world; if we are led to crucify the flesh, the old man, with his deceitful arts and find peace in walking with the mourners of Zion there is some evidence of a Gracious State. I am glad to believe that God has not left his Kingdom on earth to the carriers of dust and a hes to guide and direct. But like a boat going up stream without oars, and against the current of human policy, and like a cloud from the direction that we least expected, God will bring deliverance to Zion, and set up His high name so that no man nor the invention of man shall have the praise, but to His own precious holy and almighty name, which is heard in the chambers of the deaf, a praise, honor and reverence shall be given.

Amen!

J. H. FISHER.

Graham, Texas.

#### REASON OF HOPE.

Elders P. D. Go'd and Lester,

Dear Brethren:—

I am feeling lonely this morning and want to hear from some old Baptist, so I have decided to write you a few lines to let you hear from me, and I truly hope the good Lord will direct my pen, as I cannot do anything only

as I am directed by that Holy Spirit.

My mind is led back to my past life when I was dead in trespasses and in sins, when I did not know God or any thing about His love, though it does seem that I have a ways had a fear of God about me, so much so that when any kind of serious trouble came I would have to go off to some lonely place and try to pray, but as soon as it was gone I would be the same old bad boy again. I thought when I got older I would do better and get religion, so I went on in this worldly way having all the pleasure I could at dancing and playing the fiddle, thinking after awhile I would get tired of it. I was married in 1887, and thought then I had all I could ask for. I am sure no one ever had a more dutiful wife than I. We were very poor as to this world's goods and endured many hardships. As to religious matters I did not study them at all, until something got hold of me, and I could not get clear of it. It was in the year 1889 that I felt condemned for living in a worldly way and I tried to ask the Lord to forgive me and would promise to do better, but it seemed that I got worse all the time. At that time I was farming for a living, and sometimes would plow all day not thinking about what I was doing, many times I came home with tears streaming down my cheeks and my wife would ask what was the matter, and I would tell her some falsehood to keep her from knowing my real feelings. But a time did come when I felt it was the last of me in this world, when a voice seemed to speak to me saying, "Repent ye for the Kingdom of Heaven is at hand." I haven't the language to tell how I felt, but my dear friends the time soon came when I could not do anything but wring my hands and cry "God be merciful to me a sinner;" for I felt that "if my soul was sent to be God's righteous law would approve it

well." So I gave up for lost and felt I had committed the unpardonable sin for which I felt to be lying to God. So I picked up the bible with the full desire that the Lord would give me one word of comfort before I died and the book fell open with the blessed good promise "blessed is he that hungers and thirsts after righteousness for he shall be filled;" and dear readers this is the first promise that was ever sent to me, and I wanted to praise His name so much that I took up the hymn book and it fell open at the 278th hymn. I know there was a change in me that day but whether it was of the Lord or not, the Lord only knows. And it left me with a little hope that I never quite lost, and I do know that was a day I shall never forget for it seemed that even the trees were bowing to the God that had done so much for me, and as I walked about it seemed the birds were singing praises to His name for the wonderful works unto the children of men. So I really thought my troubles were all gone, but it was not long before doubts came and the tempter said that was all nothing—that it was only imagination and that I was mistaken.

So you will see from then up to the present time it has been mixtures of joys and sorrows I daily pass through. Many times has my mind been led to the 380th hymn for it seems that is my experience if I can claim one: "For I I am a stranger here below, and what I am 'tis hard to know; I am so vile so prone to sin, I fear I am not born again."

I think I have had my name with the Baptists for about fifteen years and it has been a sweet home to me. I sometimes think like poor Ruth, "Treat me not to forsake Thee or from following after Thee, for where you live I want to live and where you die I want to die, I want your people to be my

people and your God to be my God."

Brother God, I did not think of writing so much and I hope you will excuse me for doing so as it is the only way I had of relieving my mind. Hoping you will overlook all mistakes and that you will publish this if you think proper and worthy of space in your paper, and desiring an interest in your prayers I am as ever your little brother in hope of eternal life.

JERRY JENKINS.

Sneads Ferry, Onslow County, N. C.

Elder P. D. Gold,

My Dear Brother:—I received your letter a few days ago and now hasten to reply. As to my health I have no room to complain. The Lord is good and I am made often to exclaim like one of old, "Bless the Lord Oh my soul, all that is within me bless His Holy name." As to my feelings in the resurrection whether it will be better with me or not, I do not know for sure, I am sometimes in doubt and am made to wonder if the Lord would bless such a sinner as I feel myself to be. So many things I leave undone and so much I do wrong—I can't even think right less act right. I see so much that is vile in me I often ask the question, How can the brethren and sisters fellowship me? Oh if they just knew me as I know myself I know they would not. I do not deserve their love but how can I live without it. Oh that I may not entirely lose their love and esteem.

I can't itemize my faults, they are so many but the Lord knows, and I can't hide them from Him, and I do not feel that He has forgotten me altogether: I feel His presence at times, and like David can feel that the Lord is my Shepherd, I shall not want and that He has led me and that He still will keep and lead me. I know that

He will do right at all times and I want His will to be done at all times, for I know it is just.

May the Lord give you the spirit to pray for me and that I may be kept in the right way.

Your unworthy sister,

CORNELIUS LOWE.

Buena Vista, Ga.

Elders Gold and Lester,

Dear Brethren:—As it has been sometime since I wrote any for publication in the Landmark, and feeling this morning an impression of some weight to write on a subject of scripture that has been on my mind for some time which has been a source of comfort to me, I will write a few thoughts from same, hoping the Lord will be with me in the attempt and that some poor sinner will be comforted together with me.

The leading thought may be found in Ezekiel 40th chap, and at the beginning of same. Ezekiel was a wonderful character and wrote about wonderful things. He says in the fifth and twentieth year of the captivity he was in the palace and in a vision of the night an angel carried him to the land of Israel and sat him down on an exceeding high mountain on the South of which was there a frame of a city, and a man having the appearance of burnished brass with a line of flax in his hand and a reed. The frame of the city and the man having the appearance of burnished brass, and the line of flax also the exceeding high mountain are four wonderful things to my mind and I would be glad if I could pen the wonderful things that are embraced in them.

The frame of the city he saw represents the church as predestinated by wisdom and power of God and created in Christ Jesus but not complete until Jesus should perform the work which

was for him to do as per the covenant made with the Father. It only appeared in types and shadows. The revelation of Jesus Christ to John while on the Isle of Patmos and recorded in the 21 chapter of Rev. Shows the same city complete, and John was carried to the same exceeding high mountain to see the completed city. And this exceeding high mountain is God's eternal mercy and love that He had for poor lost sinners even when dead in trespasses and sins. And when Jesus bowed his head on the cross and said, "it is finished," the frame of the city as Ezekiel saw it was completed, and the habitation of citizens of that city was made sure. The foundations of the completed city has foundations of God and the streets are of pure gold and it has no need of the lights of the sun or moon for Jesus Himself is the light and there shall be no night there. Therefore the gates shall not be shut at all, neither shall anything enter into that city unclean.

The man having the appearance of burnished brass represents Jesus in the covenant. As brass is a compound Jesus was to be a compound of God and man to be able to comply with all the requirements as demanded in the covenant. Now to the line of flax in his hand. The line of flax represents the inhabitants of that city or the sinner saved by grace.

Flax is a vegetable, and when grown and cured has to be put through several processes of manufacture before it is ready to be woven into cloth. And right here I wish to make this point—that pure linen is made of flax. The relation that flax has to the sinner saved by grace is that it has to go through a break and all the vegetable matter broken up such as bark &c., so that the pure fiber can be gotten out. And then it must go to the hatches and combed and turned and recombined un-

til there is not a particle left but the pure fiber, when it is ready for the spinner.

So it is with the sinner when God's Holy Law is applied to him. He has to be broke and hatchelled and all broken to pieces and combed and recombined until all of his nature is overcome and gotten out of the way just like the vegetable matter in the flax. Then he is ready for the Master's use and he or she can claim citizenship in that beautiful city that John saw. They can come in then without bringing in anything that is unclean or defiled.

This city was represented to John as being the bride the Lamb's wife and unto her it was granted that she should be clothed in linen pure and white which represents the righteousness of the saints. The righteousness of the saints is then the righteousness of Jesus Christ, and as linen is woven of flax the righteousness of Jesus Christ then is the salvation of the sinner. Being broken up and all the natural ability being hatchelled out of him and he appearing as the pure flax and being bleached and made white in the blood of Jesus Christ, he goes forth as a purified sinner saved by grace, pleading the merits of a crucified Savior having no worth or merit of his own then. They have on that pure robe of linen made of the flax and Jesus has put it on.

Your unworthy brother,

C. W. BROWN.

Tabor, N. C.

Elders: Gold and Lester.

Very dear Brethren in Christ, if I may be permitted to claim such dear and sacred relationship:—I have desired ever since my return home to write you; but it seems the longer I live the less I know about writing and how to write.

I know I am the same helpless dependant creature I have ever been, but I realize my helpless, dependant state more and more each day it seems to me, and without the goodness and mercy of the Lord I would sink in utter despair.

I shall ever be glad that I attended your association and was blessed to visit your home, although I left home with a heavy heart, not knowing whether my going was of the Lord or of the flesh. It was a great question with me whether or not it was His will for me to go, and yet it seemed there was something invisible drawing me in a way I could not resist. I had a lot of work before me and I knew if I did not get that off my hands I would not feel free to go, besides I was not feeling very well. But when the time came there seemed to be nothing visible in the way, and yet what a heavy burden rested on my heart. I cannot describe it and no mortal knew but myself. Satan confronted me with many things which I now feel he would have been glad to have me believe, saying, altho' this going of yours is only of the flesh and not of the Lord; you are just going because you can.

But I hope I was blessed and favored of the Lord in many ways—that I was given to realize His presence and made to feel that I was blessed to sit together with the dear children of God in heavenly places in Christ—that I was given a small degree of the hearing ear inasmuch that I could feast upon the gospel's charming sound, and feel to adopt the language of one of old and say "It is good for us to be here."

And to have the pleasure of visiting your home was by no means the least of my joys, and yet how unworthy I felt of such a privilege. I feel I shall not forget the fatherly and motherly kindness of yourself and sister Gold

while memory shall last. How like a little child I felt with you, and yet this was a sweetly, comforting thought that I was given of that spirit to feel as a little child, and that I could sit at your feet and rest in child-like simplicity and contentment.

I returned home feeling much improved in health, and that the mercies and blessings of the dear Lord were still attending me.

This has indeed been another year of great favors and blessings of the Lord bestowed upon me an unworthy creature, who at best am only a vile sinner. I have especially enjoyed the four associations that I have been blessed to attend this year.

Of the twelve sermons I have been blessed to hear I have enjoyed none more than the one you preached at our Association. Your appearance was not as a natural man but as one transfigured, and your face shining with the image of Jesus in your countenance, and love the prevailing theme throughout the entire assembly of the saints. This was to me a lovely sight. Oh that I could continue to praise Him whose mercy endureth for ever the remnant of my days. This would be a pleasant employment—quite the reverse of striving and contending and striving about words to no profit, and back-biting and evil-speaking of our brethren.

I truly hope you are much better in health than when I was there. If you have a moment to spare I will be glad to hear from you and how you are getting along.

May the blessings of heaven continue to rest upon you and yours.

Pray for me that I may be kept by the power of God from falling or bringing reproach upon His sacred cause.

Lovingly and in sweet fellowship,

LOUISA A. EDWARDS.

Polkton, N. C.

A LETTER BY MR. HUNTING-  
TON.

Dear Sir:—I received yours and read it with pleasure, for God has been your Guardian and Banker as well as mine; and I must confess that the children of God's providence and grace are the greatest wonders to me in the whole creation.

It has been my daily and hourly employ for upwards of thirty years to watch the hand and handiworks of the Almighty in directing my steps, supplying my wants, fixing my residence, supporting my soul, instructing my mind, shinning upon my way, and delivering me out of innumerable adversities. He hath caused his goodness daily and hourly, constantly and invariably, to pass before me, while I have followed him believing and hoping, watching and waiting, weeping and wondering, trembling and rejoicing, confessing and acknowledging, blessing and praising; and with astonishment at his undeserved goodness asked him where he would lead me to.

These things in our day are matters of jest and ridicule; but I am at a point yea, more than sure, that all short of God and the fear of him is destruction and misery, vanity and vexation of soul. You may believe me when I say, despicable and despised as I am, God knows that I envy not the angels of God in heaven, nor is there a human being in existence whose felicity I crave, whose state I covet, or with whom I would exchange my hope. My poor prayers have already been, and shall be, that you may share in this blessed portion of God from above, and in this blessed inheritance of the Almighty from on high (Job. xxxi. 2) for such shall rest, and stand in their lot at the end of the days. (Dan. xii. 13.)

The passage you allude to in Isaiah

can by no means be applicable to you; you do not live in pleasure, dwell carelessly, much less deal in sorceries and enchantments. The contents of the whole chapter is leveled at Babyion in Chaldea, and will have its final accomplishment in mystical Babyion or Rome, but is by no means to be understood of any individual person. Nor does the Lord ever threaten poor sensible sinners, who look to his dear Son for pardon and acceptance with evil, mischiefs, and desolations, God dearly loves all poor penitents who come to Christ, and declares there is joy in the presence of the angels of God over one sinner who repents. Repentance leads to life and salvation, not to evil and mischief. Make the Lord thy refuge, and no evil shall befall thee. (Ps. xci. 10.)

Let my unknown friend take the advice of a fool, Give thy mind to reading Divine things, meditate on them, and with all simplicity crave God's help guidance, and assistance through a Redeemer; then watch the displays of his power, and acknowledge his care and the bounties of his hand. Nothing, no no nothing, ennobles the mind, enriches the soul, or fortifies the man like a hope and trust in God through Jesus Christ.

This is the character of the best man in the world: He is a terror to the wicked, a pattern to the youth and a distressed soul's counsellor; he is the envy of the world, the enemy of Satan, the admiration of angels, and the darling of God. Paul was of more value on board the ship that he sailed in than the whole two hundred marines with all their skill; they all worked, but none could promise but Paul, though he was the last that the commander credited. (Acts xxvii. 11.) However, God will own them that honour him. All the crew are given to Paul, and not one hair shall fall from one sailor's head

because a servant of Christ was on board—and Jesus Christ is the same, yesterday, today, and for ever. (Heb. xiii. 8.)

I thank my God, and under God I thank you, for the contents of yours. Should you think proper I should be glad to see you at my house, where you will meet with a cordial reception, good homely fare, an honest heart, and a homely welcome.

From your most obliged and humble servant in Christ Jesus,

W. H.

Geo. R. Minter and W. S. Minter,

Dear Brothers:—I will try and answer your letter which I received a few days ago. I was glad to hear from you and to learn that all were well. This leaves us all well at this writing. Roy has been quite sick but has gotten lots better at this writing though it looks to be a hard matter for him to get entirely well, but the Lord is able to raise him if it is His will. I love dearly to get letters from you but I want you to add a little more of that fireside preaching. I reckon it would take too much paper for that, but I enjoy hearing you talk so much. You have been blessed in that line while it seems I have been shut up in the dark. I can't express my own feelings, but if it is for His glory I shan't fall out with Him, for I am confident I shall receive every blessing the Lord intended for me. I have a great desire to be enlightened on the scripture so I can talk and reason with the brethren and if I could it would be a great comfort to me, but I reckon it is better like it is. If I can just be blessed to keep in the true path, not turn to the right or left, it will be a great blessing for me.

Dear Brothers, I often think of you all over there, and the members of old Leatherwood, my home church. It is a dear place, and while my name is not enrolled with you all now, there is

hardly a fourth Saturday or Sunday that comes that my mind is not drawn back to old Leatherwood and I would wish to be with you all today.

Tell the brethren and sisters that I love them all and to pray for me when it goes well with them, and that I would be glad to see them at preaching over here. We have good preaching and I think they would enjoy it besides the trip.

I wish I could see you and talk with you some. You will never know how much I enjoyed being with you just before Christmas and hearing you all talk: and you were all so kind to me I will not forget it.

If you will not think hard of me I had a dream I want to write you about if you term it a dream, and I want to see if you can interpret it for me. It was one of the most beautiful visions I ever had. I never can express the beautiful sights I saw, and the most enjoyable time I ever witnessed. This was last Friday night. I thought I was carried back over there and I was going down the road by old Leatherwood to see Mama, and then I had to catch a train for some place, I didn't know where, and I didn't have but a few minutes to stay with her. And as I got in sight of the church I saw a large crowd out doors, and as soon as they saw me they all began coming towards the road. I didn't want to stop as I only had a few minutes in which to see Mama; but they all met me and shook hands with me and I seemed to know them all, and I then went on as fast as I could so as to see Mama and Jemima. Annie and Ruth followed me, and we came to one of the roughest roads I ever traveled. But we kept trying to go on when we finally came to one of the most beautiful streams my eyes ever saw. It was as clear as crystal and every thing on the other side was as white as snow. We crossed

over and I can't tell you how *long* soon we were at *Mama's* house and all the beautiful sights seemed to be around there.

I went in and found *Mama* in bed. She said she had a new baby. I went to the bed and she hugged and kissed me. Then she got up, and by that time *William*, you and brother *John* came in and we all seemed to have a feast of enjoyment.

I can't tell what we talked about; all I recollect was that *Mama* and I were looking out of the window at that beautiful stream and she said *Jimmie* they have worn the net most out and haven't caught any fish. She told them if I was there I could catch fish. Then we had to leave and we went off rejoicing.

It didn't seem that we went off on the train that I was to catch, but that in some way we were off the land and every thing under us was white as snow and we beheld the most beautiful scenery I ever saw, and it was the sweetest riding I ever experienced. We went in a different direction from which we came, but we crossed that beautiful stream and I told you all that there ought to be plenty of fish in such beautiful water. And we went over the water very slow, and when we got on the other side I awoke, and felt like shouting.

I do not know whether you will think anything of this or not, but it was a great feast to me, and I could never write on the enjoyment I got out of it.

This is the first time I ever had a vision of *Mama* since she died. As I do not want to weary you I will stop. Write soon and come to see me when you can.

Brothers, if you want to, you may read this letter to the church or tell them that I often think of them and would be with them often if I possibly could. So pray for me when it

goes well with you, I ask in the name of Jesus.

As ever, your loving brother,

JAMES A. MINTER.

Roanoke, Va.

(The above communication should have appeared sooner. It was unfortunately mislaid.

P. D. G.

—  
Mt. Airy, N. C.

Elder P. D. Gold,

Dear Brother:—I have been impressed for some time to write an article for the readers of the *Landmark* and use *Matthew* the 5th chap. and 13 and 14th verses. "Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted?" We will notice the above position of the text, after reviewing the context out of which the text grows. In the 3rd verse *Jesus* tells us, Blessed are the poor in spirit, etc., and in the 4th, 5th, 6th, 7th, 8th, 9th and 10th and 11th each verse sets out with the word blessed. All in the present tense. Doubtless each child of *God* finds in his or her experience themselves described in those verses.

Then in the 12th verse he tells us to rejoice and be exceeding glad; then gives the reason why we should rejoice and follows by saying, for so persecuted they the people's which were before you. He then speaks to them all in the text and tells them, "Ye are the salt of the earth." Some one may say, I wish I knew I was some part of this salt. Well, if you find yourself blessed as described in his description set out in those verses, the testimony is conclusive in your case, that you are a part of this salt. Just examine your self, and not your brother. When a man knows how poor he is, he is blessed. If he is hungry he will not have to ask his brother. If he is meek he will feel humble. If his heart is pure he will love purity. If he is merciful he will feel it when he

sees others in distress. If he is persecuted he will not have to ask others whether he is guilty, he himself knows. If he is guilty then in that case it would not be persecution. If I were to look God's holy word through I could not find a text that proves more clearly that God's dear ones should be separate from the world than this text. There is nothing that we use we want separated from every thing else more than we do salt. Each particle of it has just the same saving quality that all the rest has. If we have a small amount of salt we never get more to save that which we have. We bring together more in order to combine together a greater power of saving. So God brings together the amount of salt or members in order to yield a greater power of influence of saving. We never purchase salt and place it in a vessel just to have it said we have salt. And God does not bring his people or salt out from the world and box them or it up in a church organization just to have it said he has plenty of salt, but he does this in order to combine together a saving power or influence to accomplish his purpose in seasoning or saving to his use and praise.

Doubtless he had a purpose to be accomplished by the salt—his people.

We never apply salt to anything spoiled. We apply salt to keep—to save something for future use, or as a seasoning in use. We never apply salt to change anything into something else. Would our applying salt to pork make beef of it? Certainly not. We never apply salt in order to give life. Jesus gives life, not the salt. Well what is to be saved and seasoned by the salt? I am told if we could take the Jew out of all nations with his money and goods, there is not a nation on earth that would stand financially, and if God was to remove his people (the salt) with their influence from our na-

tion it would go to pieces. Doubtless this is God's way of saving civilization by this salt (his people.)

How can this salt save anything without coming in touch with the thing to be saved? It cannot. Then we ask the question, How is this salt to be applied so the purpose may be accomplished?

The Roman Catholics say, give us the child till he is 12 years old and you may have him the balance of the time; but he will be a Roman Catholic. Thus Solomon instructs us to train up the child as he should go. In so doing this salt is applied and the child is so trained in the ways of unselfishness, honesty and obedience, first to parents and his instructors, later to obey the laws of nature, the laws of his country and of business, and grows up to manhood fitted as the results of this training; for the different stations in life, and in honesty—so trained he goes out into whatever station he may be called as a man daring to do right. If in Congress or a Governor's seat or any station in life, duty comes first with him. The little boys and girls as olive plants at our homes in a few more years will be filling the stations of life we are at this time filling; and if not trained up as they should go then civilization will sink in their hands. So God needs this salt that civilization may progress and with all its institutions be saved to our use and to God's glory.

Mothers, do you reckon Mrs. Washington when she was training little George once thought her work would amount to so much as it did? When little George went to his station we see how well he filled it. So Solomon instructs to all, yes, parents of all ages and nations, that your children may go to their stations in life and fill them though it be ever so small, fill it as well as little George did his. Would you not feel glad? Surely

you would. Yes, but some one says, I do not know how they should go. Let us see whether you do or not. Suppose you see a neighbor training his child to disrespect old age, doing wrong, would you not say he was training that child wrong? Surely you would. Well suppose you see another neighbor training his child to tell the truth, do right in all things. Would you not say he is training his child right?

Then if you do not know how he should go tell me how you know when one is training wrong, the other right, and the other not at all? But if the salt have lost his savor, wherewith shall it be salted? The word: If implies he may lose his saving power or influence as a disciple of Jesus. If we ask how does he lose his influence, become useless to the cause of Christ, or the church as salt or a member? To this question there can be but one answer, and that is by destroying the influence God has blessed him with by living after the flesh and disobeying God's commands as taught in the scriptures, and his evil deeds become the light that doubtless Jesus referred to when he said, If the light in you be darkness, how great is that darkness? It is thence forth good for nothing, but to be cast out and to be trodden under foot of men. When any member of the church has destroyed his usefulness in the church we are not left to wrangle over what to do with him. Jesus in this tells us he is fit for nothing but to be cast out and be trodden under foot of men. To my mind this teaches that men will not respect him. They will feel that if a man will not keep his vow made before the judge of the quick and dead, as this man has done by putting Christ on in a public profession, who can afford to trust him?

In the 14th verse Jesus speaking further to the same party begins with

the same words, Ye are the light of the world. We do not place a lamp in the room to produce a light for itself, but for our benefit that others may see. So the light of God's people, their deeds, is to be to God's glory, and the benefit of others and not selfishness.

The light of a Christian is not like the head light of a steam engine that reflects its light on its own track, saying to all get off or I will run over you. It is a light that shines in front, on either side or both, and in the rear for the benefit of others, and for God's praise. A city that is set on a hill cannot be hid. To my mind this teaches that the church of God as a city is set on a hill. To see it we look up. Jerusalem, her situation is 3000 feet above sea, Jericho 300 below, and only 12 miles from Jerusalem to Jericho. So Jerusalem was noted for health, pleasantness and those that dwelt there were happy and showed that they appreciated their situation, and they spoke of them as God's people and all ranks of men admit they are God's people, and those that want to be with them say they are willing to give up all the world to be like them, and further says, I want them to pray for me. We ask them why do you want these people to pray for you? Why, I am such a poor sinner, it seems God would not hear me; but he surely would hear his friends in my behalf.

Why do you think they are his friends? Because they are doing his commands, and I want to live in that city. (Church.) But when the people of this great city (Church) get selfish and begin wrangling, back-biting, striving over words to no profit, they are still to be seen by the world, and to their shame. If we ask the devil to tell us his opinion of this city (Church) in the first view he would tell us it is no wonder they are so nice and happy, and their company so desirable.

God has done so much for them. Well, tell us what you think in the last views. He would tell us, If God has done as much for them as they claim, they are certainly the most ungrateful people on earth.

J. D. DRAUGHN.

ANXIOUS ENQUIRER.

Pleasant Hill, Kent, Sept. 1857.

To Mrs. Amy Redigo.

Dear Madam:—

With pleasure I use the present opportunity of devoting to you a few lines hoping that they reach you and family enjoying good health. You will perhaps be surprised at the reception of this letter; but from the interest and sympathy you have manifested in my spiritual welfare I am made to believe that, unworthy as I am, you will not disdain my letter. I cannot tell you how often yours of last March has been read by me, and each time I have thought I would give worlds, if I owned them to bestow, if I could feel the witness in my soul that I was born and regenerated by the Holy Spirit of God, and could feel that I was washed white in the blood of the Lamb. Then I could feel as you do. Then I could exclaim as you do and say, Oh Lord, is it possible that I am one of thine own elect beloved before the foundation of the world, but alas I have never felt any such comfortable assurance.

At times I feel wretched indeed, but I know that all human performance is nothing in the sight of God, for the Apostle Paul says, "By the deeds of the law shall no flesh living be justified."

I look back on my past life with horror and detestation and wonder how I ever could believe in the instrumentality of the creature, and think that I must do my part before I could expect the Lord to bless me. O when we live a life of morality what is it? When we

do all of our best deeds what are they? Nothing more than the vilest dust of earth.

O will the time ever come when there will be no false ministers that are urging from the sacred desk continually for sinners to come and get religion—that if they die in their sins it will be their own fault, for Christ died for all, and is not willing that any should perish, but that all should inherit life eternal. Oh how often have I had cold chills of fear when I would hear this doctrine preached, and the awful curse which would befall those who rejected the Saviour's invitations, and would not repent and be saved. Raised up under the hearing of this doctrine, and having no loving parents to direct my mind alone to the bible, it is not strange that the doctrine of predestination was hated by me, for in my wicked and ignorant heart I thought that God could not be just and holy without having a possible salvation for all mankind. Old professors of Missionary churches ridiculed the doctrine. I of course thought it quite right. Oh what a mercy it is that my unworthy life was then spared and is still prolonged, for I feel my dear friend that if God was to deal with me according to my deserts I should be swept away with the besom of destruction as a lumberer of the ground. Oh that God would take away this stony heart, and give me a heart of flesh to praise his holy name for each and every blessing I enjoy. If I am not deceived holiness of heart is what I desire above all things: and yet I know that I merit it not. I have done nothing but sin against God all my life, and yet his goodness and mercy have followed me all the days of my life.

In thinking of our temporal welfare and greatly desiring the completion of a new building last summer, a passage

of scripture was constantly in my mind for days. It was this, "For where a man's treasure is, there will his heart be also." I think I felt thankful for this reproof, for surely it was not the wicked one that caused me to reflect on this scripture.

Since I have written to the church and caused the members to exclude my name I have not suffered so much in mind on account of joining their church in ignorance, for I greatly desire to undeceive both saint and sinner.

The letter that I wrote caused much talk among them. Several of the members have been to talk with me. I do believe that some of them are as ignorant of true grace, rich sovereign grace, as poor unworthy me when I joined them. For because I tell them that I was conscientious in all that I did, and mourned on account of sin, and truly believed that God had pardoned my sins, they tell me that I ought to be a shouting christian and quote many passages of scripture. But oh me it is like the blind leading the blind, both will surely fall into the ditch.

Never will I unite with any church until I feel that witness within in my soul that I am born of God. I feel that my soul is involved in sin and misery, and I know that nothing that I can do will cleanse it from sin and misery. For the apostle tells us the gifts and calling of God are without repentance. If ever my soul is cleansed and made white the blood of the Lamb must do it. Then and not till then can I ever hope to be a child of God.

Notwithstanding my unworthiness I long to hear the word preached, and the despised Old Baptists are the ones I love the best. The more I hear them reviled and abused the better I love them, for was not the blessed Saviour hated by the world? Although he was

a lamb without spot or blemish, and lived up to the law fulfilling it in every particular, was he not reviled, mocked and spit upon, and did not his precious head be encircled with a crown of thorns before his glorious body was nailed to the cross? O if I could but feel that one drop of that precious blood was shed on the cross for poor, guilty me how happy I would be; but alas the case is very different.

I know if it is the will of God I shall be saved; if not I can not tell what will become of me. I can only say, "Lord save, I perish."

Sometimes when I go to preaching I want to be seated in some obscure place where no one would notice me at all. I long to hear every word, but feel so unworthy of the notice of christians that it is at times painful to my mind. At other times I do not feel so desponding. Then again this grieves me all the more. For when contemplating my past life O how humble I ought to feel. But Oh Mr. Pedigo, unless the Lord humbles us and gives us humility our proud and stubborn hearts possess but little.

But I must not weary you, I feel that I could fill another sheet of paper I could then say something of the two interesting sermons I heard Mr. Denton preach on Thursday after the Association, but I can only give the texts of scripture he read for a foundation for his remarks. The first was "Two women shall be grinding at a mill. One shall be taken and the other left." The second was, "And it shall come to pass that whosoever shall call upon the name of the Lord shall be saved." It is not in my power to give his sermons justice though it seems to me I could not hear better preaching from any one; but I love to hear all—Mr. Higdon, Mr. Nowell and Mr. Keith also. And I would feel always like it is a privilege to be prized to entertain

them at our house, and have them hold forth the blessed truths of the gospel.

I learned today that Mr. Higdon and old Mr. Button will be at our house next Friday week. It will be through his kindness that I expect to send this to you: I hope you will devote some of your sabbath moments in writing to me. Be assured madam, that you do not feel like a stranger to me, and I would be glad to receive a long letter from you at any time. The one you have written shall be treasured up by me as a precious memento of the interest you have taken in my spiritual welfare. O my friend, use your intercession for me at the throne of grace. The word tells us that the fervent, effectual prayer of a righteous man availeth much.

LAURA MAY BAIRD.

Remarks:—

This letter was written a long while ago, but it has the good, clear ring of a trumpet of one solid piece—the old time doctrine that is always new in Zion.

I have never known this writer in the flesh, yet in her trials and view of doctrine how familiar as an old friend—as a traveler in the same pilgrimage—as a stranger seeking a city that hath foundations whose builder and maker is God. Will not those that know each other here in spirit know as they are known in the resurrection life?

P. D. G.

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## EDITORIAL

### TOUCHING HIS HEM.

Everything of Jesus is holy. The garments of Him, or that by which he was clothed in flesh, was holy. He put on flesh as a raiment without stain or defilement. Nor was there any seam in his vesture, for it was all holy. To touch even the hem of his garment would instantly heal any disease that afflicted the one thus possessing this wonderful faith. The woman so afflicted that there was no remedy found for her relief, though she had spent all her living. Then death would follow. In this direful extremity she said within herself, If I may touch his garment I shall be made whole of this disease." Faith spoke within her. It was her faith that said thus within herself. How heavenly was this language. Surely a heart must be pure that thus speaks of God and to God. When thou saidst seek ye my face, my heart said Lord, thy face will I seek.

One that has this faith possesses the life that is of heaven and surely leads one there.

Do we always touch the hem of the garment of Jesus? One reads a text for preaching—we say takes a text. But does the text take him? If the Lord has given him the text he may say it

is a text to him. But if the Spirit has not impressed that scripture in his mind it is not a text to him. What is a text to one? Jesus called for the book, and when it was given to him he opened and read, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor," &c. When the Holy Ghost gives one so goodly a message to the poor then he has a text from the Lord, and he touches the hem of the garment of Jesus, and healing always follows. How glorious it is to preach Jesus—to preach the word—to show that this day is this scripture fulfilled in the hearer. Then this hearer is poor that he may be rich.

But how disappointing when one in his speaking or so-called preaching never touches the garment of the Lord.

But if Jesus has not sent him he will not touch the hem of his garment. How wonderful when that garment is rent in twain and the divinity or eternal power of Jesus Christ and him crucified is preached in its purity.

When the gospel is preached the garment of praise clothes the hearer and he walks in the seamless white of the comeliness of the Lord. How beautiful therefore are his feet, and in divine beauty he walks in spotless purity.

P. D. G.

#### THE GREATER INCLUDES THE LESS.

If this be so it is true that the greatest includes all. He that spared not his own Son, but freely delivered him up for us all, how shall he not with him also freely give us all things? We cannot so fully understand the substance from the outline of the shadow as we can comprehend the import of the type if we see and understand the original or substance. We could never so well know the meaning of

Paul's language, "Husbands love your wives, even as Christ also loved the church, and gave himself for it," as when we have felt the love of Christ for us which is the greatest love. Paul was never married, yet by revelation he understood the spiritual nature and import of a literal marriage, because having known what is the love of Christ for his bride, then he could see what the type of Adam and Eve in marriage foreshadowed; for they being one, and she bone of his bone and flesh of his flesh, he should love her as he loved himself, and thus marriage is comprehended.

We cannot in Moses see and receive the amazing fulness and glory of the legal types or shadows of the sacrifice of Jesus, or the nature his spiritual priesthood typified by the Levitical priesthood, as when we see Jesus by the grace of God tasting death for every one, then we can see the fitness and faithfulness of Moses as a servant for a pattern of those things to be spoken after. So when we see Jesus in the transfiguration we see Moses and Elias, or the law and the prophets all exclaiming in rapturous solemnity this is He of whom we spake. So in Jesus revealed we see the significance of every type and behold its glorious fulfillment in Him who was made sin for us that we might be made the righteousness of God in him, and then we know he knew no sin. So in his light we see light and he that believeth hath the witness in himself. The law requires purity and answers to water by which we are cleansed, but when the water fills the six firkins after the manner of the purifying of the Jews, and blishes into pure wine that makes glad the heart of God and man, as it beholds and owns him who is the maker of all things, and seeing Jesus smothering all need in our poverty we behold in him the fulness of grace and truth,

and the key to all knowledge unlocks the mysteries hidden in the ages past, but revealed in his appearing. Then we read the old Testament in him made beautiful and glorious, and the types become musical and full of praise as they proclaim the son of righteousness rising with healing in his wings, and glory in his brightness.

P. D. G.

#### HE PREACHES JESUS.

It was the province of John the Baptist to preach that Jesus is at hand. "Repent ye for the Kingdom of heaven is at hand." John did more than any prophet that preceded him. He was greater than any prophet; for he preached that Jesus is just here, "Behold the Lamb of God" as he pointed him out to the people. John performed no miracle, but all he said of Jesus was true. Since the days of the apostles no gospel preacher works any miracle, but all that each gospel preacher preaches is that Jesus is come in the flesh, and that he will come again and receive all his people to himself that where he is they shall be also.

This is the preaching that the subject of grace hungers to hear. The true believer desires that no other shall come between him and Christ. So blessed and glorious is Jesus that no other can be present as Jesus shows himself. His fulness excludes all else, so that no desire exists for any other. His fulness fills every heaven born desire.

A few days ago a man said God is infinite Spirit—whether he had any personality or not he could not tell, but he did not think much of Jesus Christ.

God is a spirit. A spirit hath no flesh and bones. Jesus is the brightness of God's glory, and the express image of his person, so that he hath seen Jesus has seen the Father.

There is one mediator between God and men, the man Christ Jesus, who

comes between God the Spirit: unsearchable in holiness, and uncomprehensible in perfection, and the guilty sinner who is utterly powerless to remove his sins, or offer holiness to God. But Jesus appears as a man without sin, full of holiness, and bears the sins of those to be ransomed, and approaches for them unto God as a reconciler of the guilty to God, and making atonement for them obtains eternal redemption. So that if we have Jesus we have all. He that spared not his own Son, but delivered him for us all, how shall he not with him also so freely give us all things? Hence no man comes to the Father but by Jesus.

In the resurrection life the redeemed shall be like Jesus. When we awake with his likeness we shall be satisfied.

Then how personal, individual, final, perfect is the preaching such as John preached that Jesus is at the door—is in the flesh, a personal, full, perfect Redeemer dwelling in every believer, and where he dwells the Father also dwells. He that loves Jesus, or keeps his sayings Jesus dwells in him, and the Father makes his abode with him also.

P. D. G.

#### LITTLE FOXES.

"Take us the foxes, the little foxes, that spoil the vines: for our vines have tender grapes," Song, 2:15.

A brother from Georgia requests my view on the question whether a church that stands on the ancient Landmark shall fellowship a church or churches that are aligned with the Progressives using organs, having protracted meetings, &c. Of course this is a perplexing question. When one you have loved and have taken sweet counsel with, in going to the house of God, departs from that course though still claiming to be what he has always been, but you know that he is endorsing things

you do not fellowship, and are afraid of, a perplexing and distressing question is raised. But who has caused and brought about the distress? It is you or the one that has departed from the old way and walks no more in the old paths?

When I was a lad such questions were raised among the Baptists. There were many that wanted Sunday schools and that they offer inducements to encourage the young people to come to preaching by having more polished and better educated preachers, and having protracted meetings, and mourners' benches, &c. But the old brethren thought the best encouragement that could be given to true seekers after righteousness was to abide in the old paths, live right, and that the gospel be preached in its own purity.

Why those who wanted to make greater headway said, what harm is there in this? Let us help in the matter of saving souls. The Lord has committed the salvation of sinners to us. Give us of your money and we will convert the world. Thus with seemingly good words and fair speeches they entrapped the simple. Look where the Missionary Baptists are now. They have adopted the entire Arminian system, and tagged every institution and invention of old Rome, and call them all holy, and the world is converted to them—but it is the world still.

Are not little foxes mighty innocent? There are no harm gates or traps. How cunningly their old mama will plead for them. Get up carnal, natural affection, how artful? But what is a little fox? It is all fox and nothing else. Nurse it in your house, but it is still a fox, and when grown it is full of the cunning of the old one.

Cannot a little fox be caught or taken more easily than an old one? When departures from the strait line

begin they keep diverging. There is no power in them to get back while they are under the power that caused the departure. The true church feels the need of divine help to take the little foxes even. "Take them for us, that is deliver us from their hurtful power. They not only eat the grapes—tender grapes—but they do worse than that, they spoil our vines so that they cease to bear tender grapes. All our fruit is found in Jesus. We must ABIDE in him if we bear good fruit, or much fruit. How good men to be watchful and wakeful, diligent in business, fervent in spirit, serving the Lord.

But the Progressives say what is the harm of organs and protracted meetings arranged by previous appointment, and sermons prepared before hand? An acquaintance of mine of another denomination said to me sometime back, please state in a few words why you Primitive Baptists object to organs and other musical instruments in your church worship? They were used in David's time in Israel, and what objection have you to Sunday schools?

I replied in substance, Yes, musical instruments were used in David's time. They also had altars then in their worship and priests, and they killed sheep and lambs, and sprinkled their blood on the worshippers &c. Now why not do all these things now in our worship? Oh say they, all these things are done away since Jesus has come. That is true, and let them stay done away. The kingdom of God is spiritual and within you, not visible to natural senses. If you will point out where Christ or any of the apostles used or authorized the use of any musical instrument in the worship in the church I will give up this point. Paul speaks of SINGING and making melody in your HEARTS to the Lord.

If any man is in Christ he is a new creature, old things are passed away, the legal worship under the law is ended. Ye are not under law but under grace. We worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh, if we are true worshippers.

Nor said I to this man, is there a single word of the Bible favorable to modern Sunday schools. Parents are to bring up their children in the nurture and admonition of the Lord.

In the worship of God there is denial of the flesh with its pride, and trust in the Lord alone for prosperity in the truth and increase in his kingdom.

It is distressing when good brethren depart and cause confusion, breaking up fellowship in the churches. When fellowship is broken how hard to restore it. How sad to see these divisions. Whence come they? They are not the fruit of faith. God is not the author of confusion. How careful ought each one to be of himself and his own conduct lest he should make a breach. We should contend earnestly for the faith once delivered to the saints. That is complete. Nothing can be added to it, nor taken from it. Behold how good and how pleasant it is for brethren to dwell together in unity. Then the holy anointing of Jesus our glorious High Priest descends to every member of the body even down to the skirts, and gives a goodly smell to all the body. Then peace is in all the dwelling places of Jacob. Faith waits on the Lord to add to the church such as shall be saved. Faith says except these abide in the ship none can be saved. They that have faith serve the Lord according to the spirit and power of his word which always delivers.

P. D. G.

#### DECAY—IMMORTALITY.

Exhaustion is evidence of fineness and failure, and is the result of the wearing away of the agencies of nature. Vegetation springs forth in luxuriance and with promise of long life in its early growth. But towards autumn it bears marks of decay, and fades and perishes before winter.

The soil in its virginity puts forth crops that show its fertility, but soon exhaustion follows unless aids are added to stimulate productiveness. However it may be recuperated by feeding the soil with suitable fertilizers.

Man the noblest creature on earth in his formation and rank is equally as subject to succumb to the wear and tear of labor, and the taxing of his forces to compete with nature's demands. So that emaciation and death follow. His limbs weaken, his nervous system loses its vitalizing sensitiveness, his taste fails to enjoy the youthful zest of food, his energies relax and weaken, and man soon wastes away and ceases to have pleasure in things of earth. Even that mysterious character known as a christian who, at times rises above the dull powers of mortality, and finds pasture in the Carmel heights of heavenly manna at times becomes so benumbed by the corrosions of earth, and the wasting of disease, and the gnawing of worldly care as to faint by the way.

All such things of sorrow, decay and disappointment arrest our expectations of satisfaction in this transitory world of vanities, and furnish a ground of hope and expectation of another and enduring state of perfection—not created out of decay of this perishing state, but a resurrection where former things are done away, and all things become new—not old things made new but out of the old there springs up a new creation in which the desire of immortality dimly felt in the imperfect

state as one is renewed in the spirit: of his mind, as a vitalizing sense of love and divine joy warms the soul, and kindles a flame of sacred love for things that never perish, and there appear the foundation and pillars, the frame and substance of a glorious building—not made with hands, but eternal in the heavens, and its glories so entrance the soul as to persuade it of a better resurrection wherein mortality is swallowed up of life, and hope is perfected in fruition of eternal youth.

P. D. G.

#### PRAYER OF FAITH,

Sister M. A. Hardy requests my view of James 5:14. "Is any sick among you? 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."

The religion of Jesus Christ is the most practical, active, thorough, effectual, complete religion ever known. For there is nothing it comes short in or fails to do.

It digs up by the roots all false systems. The axe is laid at the root of the tree, and every tree that brings not forth good fruit is hewn down and cast into the fire. Those born of God are new creatures. Old things are past away. Behold all things are of God. Make the tree good and the fruit will be good. The whole teaching of Jesus was new to the world, and condemned every false system of mankind. It was not a rehash made of the selection of the tenets of mankind considered the best, but his doctrine came from heaven and is pure and holy. It appealed to the judgment of every one born of God, and the doctrine that is pure and true. For instance it is said, as much as in you is live peaceably with all men. What rule could be better than this? Is not the friendship of a man better than his enmity? Is it not

good to so live as to conciliate men to peaceable living with you? Where is there as good a rule as the rule of reciprocity. As ye would that men should do to you do ye even so to them.

Jesus teaches his love to his people. He taught also that all power in heaven and earth is delivered into his hand. He showed that he could heal all diseases. His mercy was wonderful. Then if one is sick among you what should he do? The sick among members of the body of Jesus are believers. Now what should they do? Call for the elders and let them pray over him. There must be faith in the one that is sick so that he will call for the elders, and they must have faith in Jesus and pray for him, and the prayer of faith shall save the sick. What is there that the doctrine or truth of Jesus does not do? It makes a sober man out of a drunkard, a loving disciple of Jesus out of a persecutor, an honest man out of a rogue, a truthful man out of a liar, a peaceable man of a violent one, an industrious man out of one too lazy for labor, and is willing to burden others to support him.

When the people asked John the Baptist what they should do. He said he that hath two coats let him impart to him that has none. To the tax collectors he said, exact no more than what is appointed you. When the soldiers said, and what shall we do? He said unto them do violence to no man, and be content with your wages. What could be safer and better living than this? A religion that does not make any man better than he naturally is does not reach the case. I do not mean that the truth will cause you to feel better in your nature than you were before, but it will improve your conduct, your ways, your thoughts and your doing. It reaches from your head to your feet, and supplies you with the

principles that control your entire conduct.

James was an apostle, and preached the gospel, and wrote an epistle full of condemnation of errors and faults, and full of exhortations and instructions as to the manner of living of each child of God. He did not flatter silly human nature that it does not matter how you live—that if you are of the chosen of God you will do all things that are right; but he pointed out the faults of the brethren, and told them how to act concerning their general conduct.

Does our preaching set forth the same things? Is it intended that we should prove all things—hold fast to that which is good? How little faith there is among those professing to be God's people? Men ought always to pray and not to faint. God will avenge his own elect—which cry day and night unto him, and will avenge them speedily though he bare long with them. His elect people cry to him day and night. Do we act that way? But shall the Son of man find faith on the earth when he comes?

Did you ever know it to fail to bring a benefit when a sick member sent for the elders and they prayed over him, and anointed him with the oil of joy and love that he was not benefited?

The most practical, real, effectual thing that is shown in a child of God is that he has been with Jesus and has learned of him.

How much better to be healed by the Lord than to take a lot of bitter medicine from doctors, pay a heavy bill, and then perhaps not be benefited.

But our proud nature does not like to be humbled to submit to the Lord.

P. D. G.

### NO PREVALENCE AGAINST GOD.

„There is no wisdom, nor under-

standing against the Lord,” Prov.21:30.

Those taught of God know this is true. That of itself would cause them to desist from fighting against God. What greater folly could there be than to be found an enemy of God who is pure, good, holy, perfect, all of whose ways are pleasantness, and all of whose paths are peace? If we love truth we do not want to be found arrayed against the Lord. How good it is to know that there is wisdom so great as his, no power so perfect, no goodness so complete. How good to know that the Lord is our God, and if he be for us who can be against us? We know nothing of ourselves. Enemies may plot our destruction, but who can overcome the Lord? If God be for me what device or wisdom or scheming of men can be against me?

All that God pleases to do he will do. What could the wicked Haman accomplish against Mordecai? What could the enemies of Daniel accomplish against him? When the wicked seek to overthrow the righteous they dig a pit into which they fall and are destroyed. How wonderfully true is this in many men famous in the Bible, and renowned as God's servants? Forever shall this shine in the Lord Jesus. Men show the most wicked principles of their lives in persecuting Jesus, and crucifying him; yet how gloriously He is delivered by the God of heaven who makes the wrath of man praise him, and then restrains the remainder of wrath. With wicked hands or devices of hate they contrive the death of Jesus; but this is God's way of saving much people alive.

Trust ye in the Lord forever. For no wicked device, nor envy, or hate, nor evil intent can ever prevail against one if God be for him. And we know that all things work together for good to them that love God, to them that are

the called according to his purpose. The most wicked things in themselves as much work for good to them that love God, to them who are the called according to his purpose, as do things that in themselves are good.

P. D. G.

My Dear Brother Gold:—

The Landmark for December 15th has arrived and your letter read and although I am not behind in my subscription I feel that I cannot be satisfied without sending you a little more on it, as my tenant sold a little tobacco Tuesday (the first he has sold since I sent the other), and the Lord is good to me in giving me health and many comforts while many others are sick and in distress in body as well as mind, and I hope I am trying to show my gratitude in my humble way.

Please know that I am grieved that you should have to ask so often for money due you. It is a shame on us as a denomination, that you should have so many cares in publishing a paper that is true and sound in the faith once delivered to the saints. It is about all the preaching I get to hear, as I seldom can go to church.

I hope the brethren and sisters will respond to your call and that you will no longer have your mind harrassed by debts and privations and may you be spared and blessed in all things.

With love to you and sister Gold, believe me one who asks an interest in your prayers. Unworthily your sister,

MRS. N. B. BLACKWELL,  
Pelham, N. C.

Durand and Lesters Hymn and Tune Books—shape note and round note for sale here, at 70 cents per copy, postage paid by me.

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

## OBITUARIES.

### MRS. GEORGE BOAZE.

By request I send you for publication a few lines to the memory of our much esteemed sister, Lucy Boaze who departed this life Aug. 18, 1902, aged 55. Death is the most solemn reality that has ever invaded the human mind through all ages of the past. Yet it has been appointed to all once to die. The tall, the wise, the greatest of mortals must all lie low in death. How sweet that "blessed are the dead that die in the Lord." Upon his precious breast we can sweetly breathe our lives away.

The subject of this notice was much afflicted seven or eight months before she died with what was called gall-stone of the liver. She leaves behind a husband, seven children, three girls and four boys, to mourn her absence. Two of her boys were to far away to visit her during her sickness. She said she could die willingly if she just could see all of her children once more. She was a worthy member of the Primitive Baptist church at Strawberry.

I had the privilege of visiting Sister Boaze several times during her last days. I never heard her murmur at her lot, while she was speechless several days prior to death. She was asked an hour or more before death, if she was willing to trust her Saviour. She nodded she was. Thus has passed away the spirit of a lovely Christian woman, who left a blessed assurance of her faith in her Saviour to carry her through the dark valley of the shadow of death, and we feel that his presence sustained her through the last sad hour, when parting from kind and loving friends, a faithful husband and children.

We know that the ties of nature are near to our hearts, and few exhibit that intense devotion for relatives and friends, as she did. The milk of human kindness seemed to flow from her innocent soul, and we feel that our loss is her eternal gain.

The family will miss her kind and winning ways, her pleasant smiles, her genial affectionate disposition. We have the assurance that she is now with that happy band around the throne praising with her loved ones who preceded her to that land of pure delight, where resting in her Saviour's arms, with a crown of glory upon her brow. Let us with the eye of faith pierce the dark clouds that lower around us and watch her spirit as it joins the host of heaven singing in strains divine, "Farewell oh! earth farewell, ye scenes of sorrow and envious care, farewell."

Dear friends, weep not for me, but rejoice that life's storm cannot sweep over my soul. Elder Hundley and Mr. Moore spoke very comfortably to the bereaved ones after which her remains were laid away at the family burying ground near Swansonville. So dear ones may you say,

Farewell sweet mother, thou art gone,  
To the mystic great beyond

Where none but spirits ever enter  
In the presence of the Lord.  
She was ever sweet and loving,  
Ever ready to console.

How my heart aches for my mother,  
Since her face I see no more.  
Yes, you are free from all sorrow,  
In that Paradise above;  
Where I hope some day to meet you,  
There to sing redeeming love.  
Be still my heart and cease,  
Since the Lord has deemed it best  
To take her from this world of sorrow,  
To a reward of peace and rest.  
Again, farewell, sweet mother darling,  
Until our days on earth are done;  
And we shall gather round the Saviour,  
All thy children one by one.

A friend,  
LAURA FOWELL.

Whitmell, Va.

Elder H. Taylor calls his appointments in from Raleigh, Jan. 19.

#### CHRISTIAN SCIENCE AND THE LAW.

Because of continued information received respecting the injury being done by Christian Science, even among our dear Baptist people, I have tried in my weak way to expose this rank delusion from a new standpoint—from several standpoints, including that of necromancy. Those not aware of recent developments at the headquarters of Christian Science will be astonished almost to the point of doubting well-proven facts. I will mail two copies of this little work for Ten Cents, or one copy, and one copy of "Christian Science and the Bible" for Ten Cents (silver preferred.) This price is not for profit, but to meet the bare cost. Hundreds of the first pamphlet were given away, and others placed where many could read them. If any good results from this unpretending effort, the credit will be due our kind magazines and papers for calling attention to it.

I remain, as I hope, in love of the truth  
S. B. LUCKETT.

Crawfordsville, Indiana.

#### "SONGS IN THE NIGHT."

##### Price Reduced.

This little book has been published for some time, and orders for it have been received from near and far, even to the most distant States. All from whom I have heard have spoken to me very highly of the book. For forty years it has been upon my mind to publish poems and the experience of my brother, together with the account of his last hours, and have wondered why I did not do it. I felt sure it would be for the comfort of many, and the many expressions I have already received assure me that it is so. Elder P. D. Gold writes: "I have read the poems and experience of your brother with much pleasure. How wonderful was the view of divine things given to him. Surely to be absent from the body and present with the Lord is far better."

Elder S. Hassell says: "I shall have a

commendatory editorial notice in April. I hope you may dispose of several thousands for the comfort of the Lord's scattered people."

Elder H. C. Ker writes me: "Your little book, 'Songs in the night,' was duly received, and has given me more comfort than any reading I have done for months. Surely every lover of truth should have it."

The price of the second edition has been reduced to thirty-five cents.

All orders sent to me.

SILAS H. DURAND.

Southampton, Pa.

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The next session of the Dutchville Union is appointed to be held with the church at Helena, Person county, N. C., on Saturday and 5th Sunday in Jan. 1910. Elders, Brethren and Sisters and friends are cordially invited to attend.

G. C. FARTHING,

The next session of the Eastern Union will be held, if the Lord will, with the church at Beulah, Hyde county, N. C., commencing on Friday before the 5th Sunday in Jan. 1910.

A. W. AMBROSE,  
Clerk.

The next Black River Union is appointed to be held with the church at Black River meeting house, in Harnett County, N. C., on Saturday and 5th Sunday in January, 1910. Said church is in Dunn, N. C. We hope to see a goodly number of ministers and those that love the truth.

C. HODGES,  
Clerk.

The next session of the Smithfield Union will be held with the church at Mt. Gilead, Clayton, N. C., on Saturday and 5th Sunday in January, 1910. Brethren and Sisters and Ministers especially are cordially invited to come.

Your brother in hope,  
J. A. BATTEN,  
Union Clerk.

Wilson's Mill, N. C.

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CORRECTION.

Elder L. H. Hardy's appointment at Ashboro should be 7:30 o'clock p. m. for Saturday, Jan. 29th.

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ORDINATION.

On the 2nd Sunday in November last, Elders G. D. Roberson and P. D.—Gold set apart brother George W. Abrams to the full work of the gospel ministry, at the Falls church, in Nash county, N. C.

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P. D. GOLD, Editor

Wilson, N. C.

P. G. LESTER, Asso.

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.

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 post-office.

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

If money sent has not been receipted, please inform us 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 his 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 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.

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

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

# ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS.

## WHAT MONEY CANNOT BUY.

Money, no doubt, is a power; but a power of well defined and narrow limits. It will purchase plenty, but not peace; it will furnish your table with luxuries, but not you with an appetite to enjoy them; it will surround your sick bed with physicians, but not restore health to your sickly frame; it will encompass you with a cloud of flatterers, but never procure you one true friend; it will bribe for you into silence the tongues of accusing men, but not an accusing conscience; it will pay some debt, but not the largest one of all, your debt to the law of God; it will relieve many fears, but not those of guilt—the terrors that crown the brows of death. He stands as grim and terrible by the dying bed of wealth as by the pallet of the poorest beggar whom pitiless riches has thrust from her door.

—GUTHRIE.

Bro. Gold:—I am enclosing the above selection, because it is especially **sweet to me, and thinking perhaps** it would be to others, should it find its way into the Landmark.

LATTUS C. TRULL.

Elder P. D. Gold, Wilson, N. C.

Dear Brother:—

The divine hand who ruleth the universe has spared this frail body one more year but He knoweth my earthly pilgrimage neareth an end; but we feel thankful for each and every blessing

while traveling through afflictions, trials and tears, and feel that I would be most miserable if it were not for the strong arm of Him who is able to make the weak strong and relieve all those burdens which so often beset us and cause us to look with an eye of faith to Him who sacrificed His heavenly home and endured all the privations and persecutions that could be placed upon Him. He who bled and died on Cavalry and was placed in the tomb, but not forever, what a glorious thought is the resurrection when the dead in Christ shall rise from their tabernacle of clay, pure and spotless to dwell with Christ forever, and bask in the light of the New Jerusalem forever. I feel of a truth that it is not of works that we should boast, but the gift of God who is the author of every good and perfect gift, and ere we pass through the valley and the shadow of death let us not be deceived and falter by the way, but ever press onward toward the work of purity which is in Christ Jesus.

Brother Gold, please find subscription. Please keep the Landmark coming to my address: I have been taking it about twenty-five years and it has been a great comfort to me through all these years of trials, and it still contends for the same old truths as in years past.

Pray for me when at a throne of grace.

Your sister in hope,  
SARAH CARTER.  
Chairette, Texas.

## RETROSPECTIVE THOUGHTS.

The old year—the year we called new twelve months ago—has passed from us forever. Thousands entered upon it that did not see it close. To us who now give its flight its scummed so rapid! We are thus reminded that

“Life is but a winter's day,  
A journey to the tomb.”

Many have passed through sorrow's great deep, while few, if any, have escaped the bidows of trouble. How many homes have been darkened, how many hearts have been wrung with anguish, within the past year!

The mistakes we have made have been many and great, for it is as true now as it was in the days of Solomon, that there is not a just man on earth that liveth and sinneth not. This is not recorded to furnish us with an excuse for our sins, but is a statement of universal truth given to teach us that none can attain unto perfection here. In view of the fact that time is thus winging us away, that waves of trouble fill our souls with inexpressible distress, that we are sinful mortals, how can our hearts be uplifted with pride? How astonishing it is that the spirit of mortals is ever really proud!

It would show great ingratitude to God for his mercies and blessings showered upon us if we did not remember his goodness to us. He has constantly preserved our lives and furnished us with a' things needful, both temporal and divine. Even the strokes of the rod have been applied in much love and mercy. Let us bow in sweet submission to him, for he has been our help in every time of need. What the new year, 1910 has in store for us we know not, and do not need to know. Let us set up our “Ebenezer” and say, “Hith-

erto hath the Lord helped us.”

They who believe in him shall never be confounded. Rains and floods and storms may come, but in Jesus we have a sure protection. He being our Shepherd, we shall not want. In him we “have redemption through his blood, the forgiveness of sins, according to the riches of his grace.”

LATUS C. TRULL.

Wesson, Ark., Jan. 1, 1910.

Dear Brother Gold:—

Sometime ago I sent for a copy of the Landmark with the intention of remitting right away for an annual subscription, but circumstances caused my delay.

I appreciate reading the Landmark above a' papers I have ever read.

Reading the Primitive Baptist papers is about all the preaching I hear. I feel like it would be a feast to my soul to be down there and hear you preach.

I am a' alone and am seventy-one years old. I do desire an interest in your prayers and all the readers of Zion's Landmark, and if this should meet with your approval please put it in the Landmark.

Your sister I hope,

MRS. S. CAVINS,

50 N. Davison St., DuQuoin, Ill.

Enclosed find subscription price for Landmark for one year.

Jan. 20, 1910.

Elder P. D. Gold and readers of Zion's Landmark:—

Dear kindred in the Lord, I sometimes feel that I would love to talk a little with you, but feel destitute of any thing that is of interest to the dear people of God. We often hear through our papers and otherwise of trouble among our people in different parts of the country, which I am always sorry to see and I think that a great many of these reports are unnecessary. I feel

that the troubles of churches should be kept at home, or as near there as possible. Why should those not concerned be troubled with the troubles of others? I am glad that I can report peace and fellowship in the churches I serve, and in the Baltimore Association. No one unsound that I know of, and no one wanting any new thing.

It is true we are few, but we feel that a few in peace is better, far better than many in confusion. We have had good meetings. I think, and those who are members show their interest in them, also some who are not whom we would gladly welcome into our fellowship any day. I baptized only three the past year, but had pleasure in the administration of the sacred ordinance. The first was my eldest son, whom we had expected for some time. The second was a young woman, Miss India Rowland, whom we all knew for a long time as one who loved the truth of our God. The third was a young man named Roy Kauffman, (a deaf mute,) who had been attending our meetings for some time, and who had expressed to the church through his brother, Bro. Lloyd O. Kauffman, his desire to be baptized. He came at a time that impressed us all that his coming was of the Lord, and it appeared as an outward proof of what I had preached that day. I spoke from Isaiah 53:1, and made an especial effort to show that those who know the Lord had his truth—have it revealed to them by the Holy Ghost. He comes to the meetings regularly, and we all love him as a dear brother in Christ. I write to him and he to me, and I am learning to talk some to him by means of the deaf and dumb alphabet. "Behold how good and pleasant it is for brethren to dwell together in unity."

Brethren, when this is our state, tell it, but when trouble comes say as little about it as possible, and take it to

the Lord in prayer.

Your brother I trust,

JOSHUA T. ROWE.

Remarks:—Good advice. P. D. G.

Fremont, N. C., Jan. 7, 1910.

Dear Brother Gold:—

It gives me much pleasure to enclose a check to you, while it seems very small considering the great comfort you have been to me but it is not always the amount we give but the spirit in which we give it. The link of love which binds me to the church is greater than money or words that I am able to express, as you know, I have never been able to express much of anything that was right and good but hope and trust that God will direct my steps so that I may be able to walk out more than I can express.

I feel very thankful that the Lord has given you a heart of forgiveness and forbearance that I may still hold a feeling of love in your humble heart.

We hope to have you with us at the Union and if you have no other engagement would be glad to have you to stop with us, and bring as many others as you can. We will have no trouble getting them out to the church.

My health is much improved.

Remarks:—How sweet is this letter of the dear sister. Her walk it seems to me is good and true. P. D. G.

Elder P. D. Gold,

Dear Brother:—But I don't feel worthy to call such a good man as you are brother. As my husband is going to send you some money I thought I would write you a few lines. This leaves us all well as usual and I hope you and your family are well.

Oh, how I enjoyed yours and Brother Jones preaching last summer at Malmaison. I think of you very often and wish I could see and hear you preach the glorious doctrine I once heard you preach. I hope it is the

Lord's will for us to live to meet again next summer. I thought when I saw you at Malmaison I would be able to get to the Association but it happened that I couldn't get there and it grieved me so. Whenever you come through here and I hear you preach the power and salvation by grace to God's people, it makes me feel I would like to be with you always, and whenever it is near enough for me to go something happens that prevents my going, and then I shed tears because I can't go. Sometimes I feel to be such a sinner surely the Lord has never forgiven me of my sins. I feel cast down, and so often feel is there any one like me, and then I think if my sins have never been forgiven what makes me love His glorious doctrine preached.

Oh, how I do enjoy meeting the brethren and sisters and hear them talk of the goodness and mercy of the Lord. There is nothing I enjoy more than to have them come to our home. We had several brethren and sisters to spend the night with us during the Union at Mt. Springs, and I did enjoy them being here so much. Brother Walton and Brother McKinney both spent the night with us during the meeting. Brother McKinney preached an able sermon the night he stayed here.

I shall stop for fear I will worry you with my scribbling. My love to you and sister Gold. I remain your unworthy sister, if one at all.

Remember me and my family in your prayers.

M. T. BRYANT,

Dry Fork, Va.

To W. B. Minter,

Dear Brother:—Your letter just to hand and contents noted. I do not feel worthy of the nice things that you say of me, but I am glad that the Lord gave you comfort in my letter.

I have been very much impressed for twelve years about the rise of the beast and it has caused me much concern and made me read many things that I would not have read and I am satisfied that the little I said in that letter is true, but there is so much more that really is not so much as the letter "a" in the alphabet.

I will tell you my mind about the matter about which you requested me to write in particular.

The exclusion of members from the church is a very grave thing. It should never be done as long as there is any other remedy. Admonitions, exhortations and rebukings in love should all be resorted to and faithfully followed. A whole church or an association of churches may do wrong in this matter and be as guilty as the one excluded.

To say that one preaches false doctrine is a very grave charge.

Such a thing should be fully proven and the preacher warmly exhorted and silenced before he is dealt with to such an extent. I could not give you an idea about that matter unless I knew what the points of doctrine were which were said to be false.

Then to get into a law suit with a Baptist was a very evil thing. Paul strictly condemns such a thing. Of course I do not know what began the lawsuit, but it was an ugly thing for Baptists to engage in against each other even if one was excluded. Then it was an ugly thing for them to use such hard words to or about each other and to call such hard names. Such a thing is giving one's self over to the workings of satan or to the corruption of the flesh and it is to be condemned by all honest Baptists.

Even if one does wrong it is extremely unbecoming for one to call him hard names. That is not the way to heap coals of fire upon his head, nor to bring

him to repentance. Why not pray the Lord to convince him of his sins and give him repentance by Jesus Christ? Would not that be better than looking upon him as an enemy or calling him ugly names or be saying ugly things about him?

I think that if the person who is excluded is of the right spirit he would not be willing to go back in the church knowing that some of the members are opposed to receiving him, and he would not in any wise be willing to see them suffer in order to give himself comfort. Such a spirit is not of the Lord who Himself suffered for His enemies.

Then, again, it is not a christian spirit for some who are on the inside to keep one out whom the Lord has given repentance just to gratify some fleshly vengeance. One may do wrong and yet be a child of God, and when the Lord gives one repentance and he manifests it by bearing the fruit, one in the church would be setting himself above the Lord to say I will not forgive him. If the Lord forgives one, who am I to hold him in bonds? Shall I take my brother by the throat and say Pay me that thou owest! Might I not expect to be cast into prison and required to pay the uttermost farthing?

I feel that no brother or brethren have ever done so much against me as I have against my Lord and Master. If He can forgive my many sins against Him, how can I hold my brethren in bonds who owes me so very little?

It appears to me that if all the brethren would take the matter under consideration and look at it in this spirit it would be an easy matter to settle and the peace of the churches would not be involved.

I send this to you and you can do as you feel best about sending it to the Landmark. The Lord bless you

and all His.

Your brother, I hope.

L. H. HAROV,

Reidsville, N. C.

WRITTEN FOR THE LANDMARK.

I was glad when they said unto me,  
Into the house of the Lord let us go;  
In that house many mansions there be,  
For the healing of sorrows and woe.

Here the lonely, the humble, the poor  
And grief stricken sinner can come;  
The Redeemer ever stands at the door  
To welcome each prodigal home.

But the rich, the proud and the great,  
Who boast of the good they have done,  
May stand knocking in vain at the gate.  
For entrance to them there is none.

For wealth has no offering to bring,  
That the Master will ever approve;  
Nor yet the proud title of king  
Is a key to that mansion of love.

Good deeds are but rags in His sight,  
Filthy as if washed in the mire;  
All our efforts are vanity and light  
As stubbles exposed to the fire.

The heart in contrition must feel  
Its helpless condition and plead;  
Proud limbs must fervently kneel,  
And submit to His sovereign lead.

Then like the poor wandering dove,  
We feel helpless, lonely and cold;  
He'll receive us and warm us with love,

And take us as lambs to His fold.  
Composed by your humble little sister,

MARY C. STEWART.

Lillington, N. C.

Elder P. D. Gold, Dear Brother in Christ:

To you greeting:—It is by and through the divine mercy of God that I am the spared monument of another day, for which I do hope I feel thankful to Him for all His blessings which He has blessed me a poor unworthy receiver. You will learn from these few lines that I have been real sick and confined to my bed for two weeks, but I am on the mend now though not near well, but hope if it can be the Lord's will I will soon be well again for the time seems so lonely to me. It almost makes me feel like I am forgotten.

I would lay and study about all the dear saints I met with last fall at the Association and would think, oh, that I could see some of them and enjoy their pleasant company now what a pleasure it would be to me.

I have thought of you, my dear brother, a good many times since we parted last fall. I would be so glad if you could come to see us and preach here in Lillington one time and let these people hear the truth preached, though if they do not like it I shall not be surprised, but I do know one thing, it would be a feast to your lonely little sister who feels to be as Paul said, if a saint the least of all.

Well as the old year is nearly closed and a new one coming in and we know not which of us will be here when the new one goes out, except the dear Lord, who will keep us here until we serve out our days that He has got numbered, and then He will take us to himself where all is joy, peace and happiness forever more.

My dear brother, as the time is here for me to renew my subscription to the Landmark, I will send it in as I love to get my paper as I do so much enjoy reading it; and your writings, they seem so good and sound. It is so much

like being with you and hearing you talk. Inclosed find check for \$1.50, which pays for 1910. I do hope the Lord will continue to bless you in your labor as long as you live, and when it goes well with you remember me.

I remain as ever your little sister in the bonds of peace,

MARY C. STEWART.

Lillington, N. C.

#### PAUL'S LAW OF THE MIND EXAMINED.

'So then with the mind I myself serve the law of God.' Rom. 5:25. It is known by sad experience, to all that love the Almighty, that the carnal mind is enmity against God. And it is the application of the law first discovers this; for the law worketh wrath in the soul, and ministers nothing but death to it, stirs up this enmity; this Paul calls the reviving of sin at the coming of the commandment.

But God has promised and provided a remedy for this disease. He promises, by his spirit in Noah, that he would persuade Japheth, and he should dwell in the tents of Shem, Gen. 9:27. This is a promise made to the Gentiles. And this work of persuading seems to be the working faith in the minds of men by the power of the Holy Ghost; hence God is said to send the word of the gospel to the souls of men with power in the Holy Ghost, and with much assurance, 1 Thess. 1:5. And the operation of this divine power put forth is said to produce faith: "God fulfill all the good power of His goodness, and the work of faith with power." 2 Thes. 1:11. The whole of the work is called a persuasion in the mind: "Let every man be fully persuaded in his own mind." Rom. 14:5; and this persuasion Paul asserts to be the faith of Abraham: "And being fully persuaded that what he (God) had promised, he was able also to perform, therefore

it was imputed to him for righteousness," Rom. 4:21, 22. This matter is more fully set forth in the proclamation of God in the promises of the covenant, where it is expressly said that God would put his laws into their hearts, and in their minds he would write them, Heb. 10:16. Some folks may be ready to say that there is no call for a divine power displayed in persuading the minds of men to believe in Christ. But let such try their skill upon a sinner convinced of the sin of unbelief, and of the enmity of his mind, the hardness of his heart, and the rebellion of his will, and who has all his crimes before his eyes, and nothing but guilt and wrath in his heart. Tell such that all their afflictions are in love; that, although they are enemies to God, they are reconciled by Christ; and that, though they are ungodly, yet they shall be justified; and, although they are filled with wrath, yet they are loved with an everlasting love; and, though exercised with the snares of death and pains of hell, yet they are the adopted sons of God, and heirs of the kingdom of heaven; and they will tell you that all men are liars. None but God can persuade Japheth.

In allusion to the impression that the Holy Ghost made, called the finger of God, upon the two tables of stone in the hand of Moses, is this law of faith said to be written on the mind; and I believe it is the same in substance as the contents as Habakkuk's vision, which he was bade to write and make plain on tables, Hab. 2:2; for this law and the spirit of life come together, and the contents amount to this, "The just shall live by his faith." Paul calls it a writing by the spirit on the fleshly tables of the heart. 2 Cor. 3:3. The writing the law of faith is called a persuading of the mind; and every child of God know

that when he is fully persuaded of his interest in Christ, and that the righteousness of Christ is imputed, and the sentence of justification passed, the sentence of death is abolished, the witness of our sonship and justification is received into the court of conscience; and the peace of God, as the fruit and effect of righteousness, reigns and rules in the heart. These are the fleshly tables of the heart which Paul speaks of, alluding to God's promise of giving us a new heart and a new spirit. When this most glorious work is done, the troubled and disquieted mind confides in the power of God, so sweetly displayed or put forth in the soul at its happy and blessed deliverance. And, conscious of its own weakness, and of the deceit of its own heart, by breaking all its resolutions, vows and promises, it cleaves to the power it feels and enjoys both rest and peace in God its Savior. Righteousness goes forth as brightness to the understanding, and as a lamp that burneth to the affections; it brings pardon to the conscience like the rays of the sun, and peace to the heart like a river. To this power displayed the soul cleaves, in this power it rests, and dreads everythings that disturbs, disquiets or removes; and finds the promise fulfilled; "Thou wilt keep him in perfect peace, whose mind is stayed on Thee," Isaiah 26:3.

Having touched on God's promise to persuade the mind, by sending the Word with power and much assurance, and of the fleshly tables of the heart feeling the impression, the apostle tells us of the change made in this mind; "Be not conformed to this world; but be ye transformed by the renewing of your mind," Rom. 12:2. This renewing is making something new that was once new before; having its filth purged, its enmity subdued, and furnished with something from above, that it

may be taken off from its apostacy, and be replaced, refixed and reestablished upon the same object, as it was when it was first made. This is what I understand by renewing.

The apostle says of himself and of all such, "We have the mind of Christ," 1 Cor. 2:16; which many good men understand of our having a knowledge of the mind and the will of God in Jesus Christ as revealed in the word of the gospel. But I do not believe that this is the apostle's meaning, because man may have all knowledge and understand all mysteries and yet be nothing. The apostle seems to me to mean the Holy Spirit; that we have the Spirit of Christ which He calls the spirit of love, of power and of a sound mind, 2 Tim. 1:7. Thus we see that faith is first called a persuasion in the mind. 2. A full assurance, attended with a divine power.

3. The law of faith written on the mind, and put in the heart, and in the fleshy tables of the heart.

4. It is called the mind of Christ; and

5. The Holy Ghost which we receive is called a spirit of a sound mind. And I am fully persuaded that the Holy Ghost is a spirit of light and revelation in our understanding; the spirit of judgment in the judgment of them that sit in judgment; the spirit of peace in our conscience; the spirit of love in our affections; the spirit of power in our will; and the spirit of faith, truth and life and soundness in the believer's mind. This most certainly is the mind of Christ or the same spirit that was in Him; and, "If any man have not the Spirit of Christ he is none of His," for, in the Spirit, Christ and the believer are one, "He that is joined to the Lord is one spirit." Such sons have the mind of Christ by the spirit's influence; they mind the same things as He did; they

are engaged in the same labor and warfare; they meet with the same oppositions; they pursue the same end; they aim at the same joy set before them; they are joint heirs of the same inheritance; and they share in the honor, glory and majesty of the same kingdom. This is what I understand by the mind of Christ; and this appears to me to be confirmed by the following texts; "Let this mind be in you which was also in Christ Jesus," Phil. 2:5, one mind in both. We know not what we should pray for as we ought; but the spirit itself maketh intercession for us with groanings that cannot be uttered. And he that searcheth corrupt affections find no pasture, no delight in these things; all that these affect, and suck their sweetness from, are the imaginary lusts of the flesh; which being against God, and a corruption of the ways of God, they are in love with sin, and at enmity with God. These are not to be pressed into God's service, nor to be expected to embark in it; for, if they did, it would amount to no more than voluntary humility and idol-worship. "Put off the old man which is corrupt, according to the deceitful lusts," Ephes. 4:22. Observe also that corrupt affections are the life of sin in men; for what men love they are alive to, and delight in. But the love of God in Jesus Christ, dethroning the idols of corrupt love, subduing our corruptions, ravishing the soul and making it alive to God; this is called the death of corrupt affections, and of the things those affections crave after and feed on: "They that are Christ's have crucified the flesh, with the affections and lusts," Gal. 5:24; and this crucifixion is a dying daily, 1 Cor. 15:31. Beloved farewell.

(Selected.) HUNTINGTON.

Elder J. F. Farmer.

My dear Brother in Christ:—

Your few lines were received with pleasure, and I will try and comply with your request if the Lord will be my helper.

I feel somewhat glad that you asked me to write the dream to you for I have felt a little impressed to do so, but fearing it was not of the Lord I would not write; but I feel now, surely the Lord must be in it.

Brother Farmer, I feel that you are so far my superior that I don't feel worthy to write to you or worthy of your notice. I feel that if I am one of the Lord's little ones that surely I am the least, and as Paul said less than the least, but still I have a little hope that I am one, if the least, which is more precious to me than all things else, and it seems to be brighter since I had that dream that I mentioned to you last Saturday. I will tell it to you and then I would like to know what you think of it.

I was feeling very low spirited last Saturday and even when I went to sleep that night; and I dreamed that you came and spent the night with me. You came a little unexpectedly but I thought I was very glad to see you. I do not remember much about the night but the next morning was Sunday morning, but I could not go to church and I was feeling very badly about it and was very low down too in my feelings. I thought I had some of the finest peaches I ever saw, and after we ate the fruit you said you wanted some of the seed to plant, I said you might have all you wanted for I had plenty of them. I gave you a hand full and you said you would like to have a few more. I began to look for more of them but could not find any in the house, so I went out doors. I at first thought peach seed were scattered all

around the door, and I began picking them up for you when I noticed that some of them were a lot smaller than others and you noticed it too and said, Sister Luper, if these seed come up it will be quite a mixture as some of the seed are smaller than the others. I said no, Brother Farmer, they are all of one kind, they are all white presses and the very best kind, and you said, yes, the white presses are the best—you wanted them to plant and then give the plants out to the people.

We went into the house and you began to tell about the wonderful work of Jesus and it seemed that my soul was filled, and when you finished I said, Brother Farmer, I cannot go to preaching today but the Lord has sent me a comforter, and you said He will ever do that. I began to sing, "How firm a foundation, ye saints of the Lord," and you began to help me, and there was another lady in the room and she sang too, and I awoke while singing that good old hymn. And it is impossible for me to tell you my feelings. All day last Saturday at our Association, and especially when I saw you and when Brother To'd said sing two stanzas of hymn 411, my dream bore on my mind all the while, and I told it to several but whether there is any good in it or no I cannot tell. I know I felt much better when I awoke, and felt that the Lord did send a comforter even in my sleep, for I was very miserable all the day before and felt so cast down.

I live that way a good portion of my time and I guess it is best that I do, because there is no harm in one when they feel so poor and humble and at the feet of the brethren.

Brother Farmer, if you have the mind, I would be glad if you would write me what you think of my dream

and excuse this very poor scribble and pray for me.

Your sister I hope,  
MATTIE LUPER.  
Sharp-burg, N. C.

Dear Bro. Gold:—

Referring to the above letter of Sis-Luper I wish to write some reflections which I have had. Some time before receiving this letter this scripture came into my mind "We have felt all and followed Thee what shall we have therefore?" I did not remember it all that this question had been answered by our Saviour. This question was more or less in my mind for two or three weeks. I felt all along that it was a temptation of the devil for I knew from my own experience and observation that there was nothing of a worldly character to be gained by a Primitive Baptist preacher. I had recently resolved to try to worship and serve the Lord more faithfully than I had in the past and in furtherance of that determination I had gone along and done the best I could and received a good many tokens and evidences from the brethren that my "labor was not in vain," and in the midst of my exercises and favorable assurances from the brethren came this letter from Sister Luper and added considerably to my comfort and joy. I was led to think of her as possessing the same faith which I believed dwelt in her parents and grandparents, 2nd. Timothy 1:5, whom I esteemed highly in love. One singular fact was that about this time I had literally planted some peach seeds, some of which were small and some large, Sister Luper not knowing anything at all about it, and I hope also that the Lord has blessed me to plant spiritually. I remember that the word of the Lord to Jeremiah was that he "build and plant." The Apostle Paul says "I have planted," etc.

After receiving this letter I was led to remember that Christ answered that question, "There is no man that hath left house or parents, or brethren, or wife or children, for the Kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting."

Now here was both time and eternal salvation for me. I could now review my experiences of the past month or two—in some measure I had forsaken the things of the world and endeavored to follow "Him whom my soul loveth" and here is His word which has gone forth out of His mouth, and shall not return to Him void, but shall accomplish that which He pleases" Isaiah 55:11, being fulfilled in me and with it came the blessed and comforting assurance that "God had called me by His grace and revealed His Son in me that I might preach Him" Galations 1:15 and 16, there fore I must be a child of God and if I am His, surely Sister Luper is also, and for a while I was enabled to rejoice in the Lord, Philipian 3:1, and I believe that I spiritually sat down in the Kingdom with Abraham, Isaac and Jacob, and Sister Luper also, and felt

Blest be the tie that binds  
Our hearts in Christian love  
The fellowship of kindred minds  
Is like to that above,  
Our fears, our hopes, our aims are one  
Our comforts and our cares," etc.  
Hymn 196.

I am glad that I was connected with that dream.

Those peaches, which she and I ate, the "finest she ever saw" represent fruit and spiritually may well represent the Lord Jesus Christ for He says "I am the living bread which came down from heaven, if any man eat of this bread he shall live forever,"

and again "he that eateth my flesh, and drinketh my blood, dwelleth in me and I in him." John 6:50-55.

"My flesh is meat indeed, and my blood is drink indeed." This is indeed and in truth the finest and best eating and drinking for sinners—

"Poor hungry, thirsty, fainting souls  
Are freely welcomed here,  
Salvation like a river rolls  
Abundant, free and clear."

What a glorious thought that "Christ Jesus came into the world to save sinners," 1st Timothy 1:15.

While the Scribes and Pharisees murmured at it, Luke 15:2, yet God's people, who are so often cast down and disquieted and feel unworthy even to the extent of "abhorring themselves" rejoice and are comforted in the truth that "this man receiveth sinners, and eateth with them."

Again the Lord tells us by the prophet, Hosea 14:8, "From me is thy fruit found." And again the Apostle says, Galatians 5:22, "The fruit of the spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance."

Now as Sister Luper in the dream had "a plenty" of the natural fruit so I am persuaded that as a child of God she possesses in a remarkable degree this blessed spiritual fruit, which is the gift of God. As the peaches were white and the best, so the righteousness of God's people is pure and white and exceeds that of the Scribes and Pharisees and is Christ himself, the "chiefest among ten thousand and altogether lovely," and therefore the best. Some things about this dream remind me of the miracles of the loaves and fishes.

Sister Luper received some comfort in it and so have I and as she felt impressed to write it, so I feel im-

pressed to write as I have, and if the Lord, who alone is able, will bless it, that the "fragments may be gathered up" and that others also may receive some comfort and "That nothing be lost."

Your brother in Christ, I hope,  
J. F. FARMER.

Mr. P. D. Gold, Kind friend:

It has been on my mind some time to write to you and ask you something about my case. I don't know how it is, but it seems to me that when I am reading the Landmark that I find so many pieces that suit my case, and why should I feel this way?

I feel so lonely and sad. I feel like there is no one like me, but when I go to hear the Primitive Baptists they preach by feelings better than I can tell them; and it seems to me that I love them better than any other people in the world; but I don't feel fit to be with them, still I want to be in their company, and to shake hands with them; and how glad I would be to tell them my feelings, but it seems that I cannot. I feel like that I am too sinful and unworthy to even be in their company, but it don't keep me from wanting to be with them.

It seems like my mind leads me to go to the church, and then it appears to me that they won't have me in the church because I have not got anything to tell them that the Lord has done for me, though I hope he will spare me and lead and guide me to do his will—not mine; for I want to do my duty as near as I can if I know how.

Now Mr. Gold, I would be glad if you would answer this through the Landmark, if you see fit, but if you don't it is all right with me. I have only told a part of my feelings. I dearly love to read the Landmark, so much it seems I can hardly wait for them to come.

I had rather not give my name. A lover of the truth.

#### REMARKS.

Our friend whose name I do not know, yet whose character and spirit I hope I know something of, expresses the feelings of one born of God it seems to me. You ask me why? He that loveth is born of God for God is love. John 4:7. Again, we know that we have passed from death unto life because we love the brethren, John 3:14. Again, we love him because he first loved us, John 4:19. The wonderful theme that John the beloved disciple wrote upon is love. Out of the abundance of the heart the mouth speaketh. John dwelt in such glorious love of Jesus that he wrote out of that blessed fulness.

Then do not you think you have a good hope through grace, and that it is proven to you from the fact that you love those born of God?

But you say I am too unworthy, too unfit for membership with that people. Not if you love them. All God's people are sensible of their vileness. By this we know that we love the children of God, when we love God and keep his commandments, John 5:2 and 3. This is the proof to the brethren and to you that you love God. When you go and tell the brethren the reason of your hope you make proof to them that you love them; and when you are baptized you receive the answer of a good conscience towards God, and go on your way rejoicing. How easy and light you will find the yoke of Jesus, and how sweet the rest to your soul.

P. D. G.

Jubilee, N. C., R. F. D., 1.  
Elder P. D. Gold, Dear brother in the Lord, I hope:

I am seated again to write you and renew my subscription to the Land-

mark that was due the first of December, 1909. I hope you will pardon my delay, as I have been, and am now in poor health and almost blind, yet I don't feel willing to do without the dear old Landmark. It has been a source of comfort to me all along the journey of my pilgrimage in this low ground of sorrow, as I was a subscriber before I had a hope. When I first ordered it, I sent the order to Elder Bodenheimer, but the first No. I received you were its editor. By this you may know the length of time I have read it.

You can continue to send it to me at Jubilee, N. C., R. R. No. 1, A. M. Williams.

Dear Brother Gold, it is with fear and trembling that I attempt to write a few lines upon the much talked of subject of heavenly recognition of friends and relatives that have gone before to the peaceful habitation of the Spirit of the just men made perfect by the Almighty power of the Great King of Saints.

By the help of the Holy One I will give you a bit of my experience upon this to me a wonderful revelation.

In about one month after my dear companion and I were separated by her death my daughter Cynthia and I were seated together one Sunday evening conversing about our lonely condition by reason of our bereavement in this great loss of a wife and mother. Our conversation in part was of her eternal happiness, as the evidence she gave while on her death bed was sufficient not to leave a shadow of a doubt. I said Cynthia, if I cannot know your Ma. in Glory it will not be a heaven to me. I was somewhat troubled about the expression, but kept it to myself.

At night when I retired to my bed for rest I was earnestly engaged in prayer to the Lord to show me if I

would know her in that glorified state, should I be blessed with the privilege of reaching that sinless state. I closed my eyes as if going to sleep though not asleep. I saw in a vision at the foot of my bed the most beautiful person my eyes ever beheld. It was clothed in a garment from head to foot all glorious to behold. I was so perfectly delighted that I gazed with wonder and admiration on the figure before me when this thought entered my mind. It is the Saviour, or Polly one, but I thought the other one would appear, but as no other appeared it was made manifest to me she is like him and satisfied with Him and that was sufficient. Brother Gold, this is as near correct as I am able to give the statement after a lapse of nearly ten years, and I have been satisfied since that time that the glory of the terrestrial is one, and the glory of the celestial is another.

I am your aged and afflicted brother in hope,

A. M. WILLIAMS.

P. S.—Brother Gold if you see proper to publish any writings or any part of it, please give me your views on the same subject and oblige your unworthy brother, if one at all, the very least. This I feel will be my last. May the blessings of a once crucified but now a risen and exalted Saviour be your guide even to and through death.

A. M. W.

#### REMARKS.

Brother Williams is among the oldest readers of Zion's Landmark. For about forty years he has been reading it. In 1871, thirty-nine years ago, my connection with it actively began, but some of my writing was forty years ago published.

Our dear brother Williams received a most marvelous answer to his de-

sire. As we see Jesus in glory we shall be satisfied.

Every member of his body will be there, and shall be like him, and that will be enough. They shall all be satisfied. What a word, what a mystery of grace and glory to be satisfied. We shall be like him, for we shall see him as he is.

We shall know as we are known. Well may it be said it doth not yet appear what we shall be. Our great desire is to attain unto resurrection in Jesus.

P. D. G.

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The next session of the Eastern Union will be held, if the Lord will, with the church at Beulah, Hyde county, N. C., commencing on Friday before the 5th Sunday in Jan. 1910.

A. W. AMBROSE,

Clerk.

## ZION'S MLANDARK

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

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

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

Volume XLIII . . . . . No 6

Wilson, N. C., 1FEB, 1910

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### EDITORIAL

#### ALL LANDS.

See Jer. 33:20-21.

In the prophecy of Jeremiah as well as in other prophecies, much is said concerning the sending of Israel into Babylonish captivity for their sins, and also that God will restore Israel unto their own land and that they shall occupy that land forever; and that God will raise up the seed of David to rule over that people forever, and they shall never be without a king to rule in righteousness, and without priests to minister; and that as the covenant that God has made with the ordinances of heaven cannot be annulled, neither shall the covenant that He has made with the house of Judah ever be annulled, but shall continue forever.

Now it appears that nearly ever since the crucifixion of Jesus the Son of God that the literal seed or descendants of Jacob have been deprived of their land and country, and have been without any government of their own, and without a king or a priest. How is this explained?

1st. The captivity of Israel in Babylon is figurative of the sufferings of the Lord's people in the flesh in consequence of their sins. God brought

his people out of Egypt to show his power in separating them from their oppressors, and redeeming them from their power.

2nd. He brought them into a goodly land and fenced them with great blessings which waled them in with much favor, but they worshiped idols, and did nothing as he commanded, and did everything which he forbade, this showing that man is carnal and will not continue in a covenant of works, and hence proves by his own conduct his proneness to depart from the living God, and destroy himself.

3rd. The fact that God sent his people to Babylon, but preserved them in that corrupt land, and delivered them from the most forceful earthly kingdom in the world, and restored them to their own land—represented by the valley of dry bones that he gave life unto, and they did live, or were restored to their own land answering typically to the resurrection from the dead, and should forever dwell in that land, and David should be their King, and should rule them forever, and he should be called the Lord our righteousness, and she, answering to the church of God, should be called the Lord our righteousness, and that all nations should flow unto it or to that people, and all nations should be blessed in that people, proves that spiritual house, nation or kingdom is represented, and that the Gentiles are brought into the kingdom of Israel, and sit down with Abraham and Isaac and Jacob in the kingdom of God, or the middle wall of partition is broken down or removed, and Gentiles are no longer strangers, but fellow citizens of the household of faith wherein there is neither Jew nor Gentile, but all are one in Christ Jesus, one Lord, one faith and one baptism, even as we are called in one hope of our calling, and our King or Governor is of ourselves

a brother born for this adversity even Jesus, the Son of Man, made righteousness and sanctification and redemption that our glorying might be in the Lord. We are begotten again unto a lively hope by the resurrection of Jesus Christ from the dead unto an inheritance that is incorruptible and undefiled and that fadeth not away, reserved in heaven for us who are kept by the power of God through faith unto salvation ready to be revealed in the last time.

4th. Hence the land of Judah means the land of praise, and Mt. Zion is the city of the living God who dwells in them. For it shall come to pass in the last days saith God, I will make a new covenant with the house of Israel and the house of Judah, not according to the covenant that I made with their fathers; for they continued not in my covenant and I regarded them not. But in the new covenant I will put my laws in their mind, and write them in their heart, (not upon tables of stone.) I will be to them a God and they shall be to me a people. For I will be merciful to their unrighteousness, and their sins and their iniquities I will remember no more. And they shall not teach every man his neighbor saying know the Lord, for all shall know me from the least to the greatest of them. They shall be all taught of the Lord. This is a holy nation, a royal priesthood, a chosen generation, lively stones built up a spiritual house in which God dwells, for they are God's temple.

It matters not what literal or natural kingdom of earth they dwell in God is every where. Jesus is their king, and they are not of this world, but they are born in Zion. God is a Spirit and they that worship Him must worship in Spirit and in truth. We are the true circumcision that worship God in spirit and in truth, rejoice in Christ

Jesus, and have no confidence in the flesh. Such are true Jews, and Jesus is their lawgiver their Lord and their King, and he will save them.

5th. No power of earth, no enemy, nothing can annul this covenant, as no power can change the ordinances of the heavens—sun and moon and stars—so no power can alter, change, annul that covenant God has made with his chosen people in Christ Jesus who is the head of the heathen, head of his church, head over all things to his church, the first born from the dead, that he should have preeminence over all things.

God is not the God of the dead, but the God of the living, for all his people live unto him. In truth Abraham, Isaac and Jacob are not dead, and all the spiritual children are alive to God, for they all live unto him.

Jesus the covenant head shall be a light to the Gentiles also, and Israel shall wonder at her offspring. (See Isa 49:19-22,) such an increase, and when the question is asked, "How shall I put thee among the children, and give thee a pleasant land, a goodly heritage of the host of nations? And I said, thou shalt call me my father, and shalt not turn away from me."

Then Israel is the people of God in all countries, and in every nation he that feareth God and worketh righteousness is accepted with him, and all the blessings of the new covenant are freely given us in Christ Jesus forever.

P. D. G.

#### A PERFECT RULE.

"And as ye would that men should do to you, do ye even so to them." Luke 6:31. There has never been a more perfect practical thorough exposition of the law of right and equity than the one given by Jesus, who spoke as never man spake, and whose words are always final, or end

all contentions.

We find the substance of this rule of life expressed in the sermon of Jesus on the Mount as it is called. He always spoke on the Mount, or with greater purity than man.

The law of God says thou shalt love the Lord thy God with all thy soul, mind and strength, and thy neighbor as thyself. This is no less right because selfish man cannot and will not practice it. Because a man's selfish, corrupt disposition forbids his doing right gives him no excuse, nor does it render the rule of right less perfect. Let God be true but every man a liar. God's holy law shall be fulfilled, and man shall confess to its justice, so that repentance toward God and faith toward the Lord Jesus shall be found in all true comers to God.

Man was made in the image of His Creator. Shall we say that we love God but fail to prove it by not loving man? We are man, come in contact with him daily, have constant occasions and opportunities to deal with him, and we have dealings with him. Now on what principle is our dealings with him? Do we always speak the truth every man to every other man? Do we ever fail to tell the truth? Have we a true desire to know what the truth is, what right is, what honesty is, what fair dealing is? It would be hard for me to defraud one if I truly love him. I should know that I do not love one if I would wrong him, or cheat him, or defraud or deceive him.

It is not a hard matter for me to lie to another, or deceive him, or defraud him if I love money, or worldly gain more than I love man.

So many handy, specious and plausible are the excuses a man has for his crooked dealings that he can easily deceive himself, that he is right in his corrupt dealings with others.

But suppose we turn the matter around, and place another in our place. Let another wrong, defraud, or cheat us by sharp dealings or trickery, then how is it? Can we excuse him for that as easily as we excuse ourselves? If we say if I had the same opportunity as he had to defraud me I would also defraud him, that would not be the meaning of the Lord's rule. As you would that men should do to you do ye also to them.

It is what you ought to do or should do to men, what you would do if you are right that must guide you. As ye ought, or would if you were right, desire that men should do to you, even so you should do to them. And that is the rule that applies not only to one you love, but to all men. Honesty and faithfulness has no partiality, makes no exception.

You may do a favor to one provided you do not wrong another thereby. But there is no room to warrant one in wronging another. Suppose he should say I do not love him but hate him. That is no excuse for wronging him. If you were right you would not hate him. You should love your enemies, and do good to them that hate you.

But who can do this? It is not the real desire of a corrupt man to do this, and the less one wants to do this the more corrupt he is.

Jesus came in the likeness of sinful flesh to fulfill the spiritual, holy law of God in every jot and tittle. When we see and feel the holiness of that law, and also see our own polluted nature, and mourn and grieve because we are carnal and under the power of sin, and truly desire that we could live right, and esteem right to be right and wrong to be wrong, then we feel the need of Jesus, and hunger and thirst after righteousness and are manifest as the characters that are al-

ready lest. The law is fulfilled in, not by all such characters. They would rather suffer wrong than do wrong. They do not want revenge. They do not wrong the poor and needy, the widow or the orphan. They fear God and do good as they have opportunity to all men. These are trees of the Lord's planting that he might be glorified in them. Make the tree good and the fruit will be good. Such souls are saved according to the principles of eternal righteousness. They are the elect of God, and have their fruit unto holiness and the end everlasting righteousness. But they do not depend on what they do. They walk by faith of Jesus, for the just shall live by faith, and not by the works of man.

How humble such souls are, depending only on the Lord Jesus, and in no sense on any thing they do.

P. D. G.

#### HOW CAN HE WALK?

"Israel is a scattered sheep; the lions have driven him away; first the King of Assyria hath devoured him; and last this Nebuchrezzer King of Babylon hath broken his bones," Jer. 50:17.

One reading the histories that men write concerning the nations of earth finds no such narrations as God's servants record. There is what men call chance, accidents, or the natural order of events without any discernment of the Lord's hand—as for instance when Saul and Jonathan fell in battle a man came to David announcing the event and said, "As I happened by chance upon Mount Gilboa," etc., but when God's servants write or speak they own and confess the hand of the Lord ordering the sword or other judgments on the wicked, as well as chastening for correction on his people—that is

God rules among the inhabitants of earth, whether they own and worship him or not.

When Israel transgressed and violated God's law by serving false gods, though God sent prophets rising early and speaking late, line upon line and precept upon precept, in order for their correction; that the land might enjoy her Sabbaths God commanded Nebuchadnezer King of Babylon to come into the land of Judah, and remove its inhabitants into Babylon, and burn Jerusalem and other cities, and make their land desolate. "O thou sword of the Lord, how long wilt it be ere thou be quiet? put up thyself into thy scabbard rest, and be quiet.

How can it be quiet, seeing the Lord hath given it a charge against Askelon and against the seashore? there hath he appointed it," Jer. 47:6-7.

Here is a command from the Lord of lords and King of Kings to the sword to slay and kill. How then can the sword cease its destruction until the Lord commands it? For God only can make wars to cease.

Taking the view of carnal nature blind unbelief we say as David said, when he was under lustful sway, "For the sword devoureth one as well as another," thus ascribing all to human effort and pluck. "Make thy battle more strong against the city, and overthrow it."

But when David awoke to the consciousness of his sin how deeply he loathed himself, and owned the dominion of the Lord.

One spirit common all over the world fails to perceive and confess that the Lord raises up one and puts down another, and does his pleasure in the army of heaven, and among the inhabitants of earth.

For the more one is under the blessed Spirit of God the more he owns the righteous judgment of God in all

things, and that He brings every thing into judgment whether it be evil or good. "Acknowledge him in all thy way and He shall direct thy steps." "The steps of a good man are ordered by the Lord." For the man of faith worships God and cleaves unto him, and has nowhere else to go.

The history of Israel in their idolatry illustrates the proneness of man to have gods that are false or no gods at all, can make nothing, have no power or knowledge, are like man. There is no greater sin than this. It is the root, parent cause of all sin. The man that knows the Lord God will cleave to him. The fear of the Lord is the beginning of wisdom, and a good understanding have all they that keep his commandments.

God delivered Israel into the hands of idolatrous worshippers who had no pity on them, and greatly oppressed them, and were thus encouraged by their own evil hearts to transcend, go beyond, and adjudge themselves to be warranted to oppress Israel. But God will deliver his own people. Although false shepherds had caused them to err, although the lions had driven them away; first the King of Assyria had devoured him, and then the King of Babylon had broken his bones, so that pitiable and helpless he was as a scattered sheep; yet in that time when the Lord shall raise up the Mede to destroy Babylon, and the children of Israel and the children of Judah shall come together going and weeping, they shall go and seek the Lord their God. They shall ask the way to Zion with their faces thitherward saying, come, and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten, Jer. 50:4-5.

Babylon was destroyed forever as a nation, while Israel and Judah were brought back to their own land.

The history of God's dealings with

the nations of the world which surrounded Israel is full of interest as detailed in the Old Testament as showing how God governs and rules, though men boast of their free agency and that they are left to do all as they please.

P. D. G.

Tar River, N. C., Nov. 27th, 1909.

Elder P. D. Gold, Dear Brother.

Will you please give your views through the Landmark on 2nd Cor. 5:11, also on 2:2.

Your Brother in Hope,

L. G. PERRY.

#### KNOWING THE TERROR OF THE LORD.

The first Scripture brother Perry refers to reads as follows, "Knowing therefore the terror of the Lord, we persuade men: but we are made manifest unto God, and I trust also are made manifest in your consciences."

The judgment seat of Christ is gracious, holy, perfect, from which no appeal can be desired by those who love righteousness. For His judgment is perfect and final.

Justice and judgment are the habitation of His throne where mercy and truth dwell together. For we must all appear there as such as have received of him and belong to him as his redeemed. To such goods or talents are committed and an account must be rendered. We must all appear before this judgment seat, for all judgment is committed unto him of his Father, and to him all shall confess that he is Lord to the glory of God the Father. He that knows the Son honors the Father.

Paul says we are confident and willing rather to be absent from the body, and to be present with the Lord. Wherefore we labor, that whether present or absent, we may be accepted of him. Surely it becomes those that

are new creatures in Christ to labor to please or serve him. Because 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 hath done, whether it be good or bad.

Those quickened from the dead are purged from an evil conscience, and have unction from the Lord teaching them. While there is in the flesh no good thing, yet there is a renewed mind and a knowledge of good and evil given to this new creature. Now if he sows to the flesh he shall of the flesh reap corruption; but if he sows to the Spirit he shall of the Spirit reap the joys of the Lord. To him that overcomes good is given. Each one then must receive the things done in his body. He will not receive what is done in another, but the things done in his own body. We should then be careful of our own doings. There is a witness in us that when we shall appear before Jesus shall testify for or against us according to what we ourselves have done from which there can be no appeal. Each one will know that the judgment is righteous.

Now there being in us this high calling and this conflict, there is the solemnity or terror of the righteous Lord. Paul says we persuade or entreat men. By the mercies of God we beseech you to do what? To present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. Paul fulfilled his ministry. He knew the holy service of God, the blessings of having a conscience void of offence toward God and man, and he knew the evil consequences of walking in the flesh. He loved the household of faith, and he labored to present every man perfect in the Lord. He persuaded men. As an ambassador for Christ, as though God did beseech you by us: we pray you in Christ's stead be ye reconciled to

God who was in Christ reconciling the world unto himself, not imputing their trespasses unto them. Then these characters or this world that God has reconciled unto himself—not imputing their trespasses unto them—is saved: and God has committed unto us the word of reconciliation. Hence we are sent as ambassadors for Christ from the high court of heaven.

We persuade you. We pray you in Christ's stead be ye reconciled to God. For God has made Christ Jesus to be sin for us who knew no sin, that we might be made the righteousness of God in him. Then we must all appear before the judgment seat of Christ that every one may receive the things done in his own body.\*

How wonderfully such ambassadors setting forth the glory of this divine Kingdom are fitted to preach. We are unto God a sweet savor of Christ in them that are saved, and in them that perish.

Then we are made manifest unto God, living epistles known and read of all men. Our conduct and preaching savor of heaven. God commands us. Though we have this treasure in earthen vessels the excellency of the power is not of us but of God. It is in an earthen vessel that it might be made manifest that it is all of God and not of us.

I trust also we are made manifest in your consciences. I trust you have fellowship with us, for truly our fellowship is with the Father and with his Son Jesus Christ.

P. D. G.

The second text brother Perry refers to is 2nd. Cor. 6:6, "For he saith I have heard thee in time accepted, and in the day of salvation have I accepted thee: behold, now is the accepted time, behold, now is the day of salvation."

Paul says in 2nd Cor. 6:1, "We

then as workers together, (the words with him are not in the text, but are supplied by man. They are very convenient and suitable for those that hold that God and the preacher are co-partners; but Paul does not so hold. He is answerable to God for every thing. It is not a co-partnership.

We then, all God's true preachers, are workers or laborers together—not against or contrary to God—but with him as serving him. Each one is waiting on or serving in his proper gift which he has received of the Lord, and one is not working against another, or pulling down what another is building up. So that God is glorified or served in their labor, for God works mightily in his servants.

We then beseech you that ye receive not the grace of God in vain. For God saith I have heard thee in a time accepted, and in the day of salvation have I succored thee.

Now this is that day of salvation. Now is the accepted time. This is the gospel day. There will never be any fuller, greater gospel day or day of salvation than this. The word of faith we preach is nigh thee. Jesus has finished the work God gave him to do. All things are ready, and God has sent his servants out to proclaim that the great feast is ready—all things are ready. This day is salvation come to all who hunger and thirst after righteousness.

We give no offence in anything that the ministry be not blamed, but in all things are approving ourselves as the ministers or servants of God.

What a high and glorious service as a star in the right hand of him that sits upon the throne shining in the strength of the light of the Lord Jesus.

P. D. G.

Huntington's view of Adam before his transgression, and the renewing of the mind as it was in his creation before the transgression, if I understand him, is not the Arminian view that Jesus came to place man where he was before the transgression, and thus restore him to Paradise, and thus place him on trial again.

But from what I have read of the view I think he means that the standing of the elect of God is in Jesus Christ. Created in Christ Jesus unto good works which God hath before ordained that they should walk in them. By Adam's disobedience we (all his offspring still unborn) sinned, and so death passed upon all.

So in and by the obedience of Jesus, unto which the chosen of God are elect, all of them shall be made righteous. It is just as certain that all that in Jesus shall be made righteous by the obedience of Jesus, as it is certain that all in Adam were made sinners by his disobedience.

When one is born again or born of incorruptible seed by the word of God he is translated into this kingdom of grace and transformed by the renewing of his mind to prove what is that good and acceptable and perfect will of God in Christ Jesus.

Then the standing of all such is in Christ Jesus, the second Adam, the quickening Spirit, the Lord from heaven. In no sense placed where Adam was under the law by which is the knowledge of sin and death, but under law to Christ. For the law of the Spirit of life in Christ Jesus has made me free from the law of Sin and death. Christ is become the end of the law for righteousness to every one that believeth. If any man be in Christ Jesus he is a new creature. Old things are passed away, and behold all things are become new, and all things are of God.

Adam is the figure of him that was to come. The figure draws all its value from the substance. In Jesus we see Adam as vanity but saved, and where sin abounded grace did much more abound.

P. D. G.

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## OBITUARIES.

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### ELLIE FLEMMING.

Dear Brother Gold:

It is with a sad heart that I attempt to write the obituary notice of my dear and well beloved niece, Ellie Smith Fleming. She was the daughter of Francis M. and Amanda Smith; was born Jan. 13, 1874 and died Jan. 5, 1910, making her stay on earth 36 years lacking eight days.

She was a loving dutiful child, ever thoughtful of the pleasure and comfort of others.

In March 1906 she was married to Mr. J. E. Fleming. Three children were the fruits of this union. Three weeks before she died she gave birth to twins, one preceded her to the grave two weeks.

For months before she died she was a great sufferer, but was never heard to murmur or complain. As I entered her sick-room, she said, O, Antie I had rather see your face than anyone's on this earth. As I looked upon her and noted her patient resignation, my mind was taken to the suffering Saviour—so patient, so uncomplaining. Humble, patient, kind and considerate, these were her daily characteristics.

She never united with the church, but was a strong believer in the Primitive Baptists, and I believe when her spirit took its flight, she heard the welcome, "Child thy Father call, come home." She was a dutiful child to her parents, with whom she always lived, ever striving to add to their comfort and pleasure.

Her mother, two brothers and two sisters, two children and a husband survive her—her father preceding her nearly two years ago. Side by side their bodies lie peace-

fully sleeping awaiting the resurrection morn. I would say sleep on loved one, we would not call thee back; auntie loved you dearly, but God loved you best I would say to her sorrowing relatives and friends and heart-broken mother, weep not for her, she is not dead but sleepeth. We deplore her but

Hope looks beyond the bounds of time;

When what we now deplore,  
Shall rise in full immortal prime,  
And bloom or fade no more.  
Her Sorrowing Auntie,

JANE E. HARDIE.

### THE BEAUTIFUL SABBATH MORN.

This is a beautiful Sabbath morn, the sun shines uninterruptedly, and there is no dark cloud on the horizon to mar its beauty. It carries my mind back to the time, if not deceived, when the Son of righteousness arose in this benighted heart of mine with healing in His wings. Twenty-six years have passed since then and I am still spared, a monument of God's love and mercy. I have now entered my sixty-seventh year, and all these years He has clothed fed and warmed me, blessed me with a reasonable portion of health and strength, and caused me, I hope, to look unto Him and trust Him for all the blessings which He has so lavishly bestowed upon me from the earliest dawn of my existence to the present time.

When I retrospect I can but exclaim, Oh, Lord give me a thankful heart, a heart to love Thee more and serve Thee better.

Brother Gold, I feel that my span of life will soon be done, soon the toilsome strife of sublunary care will be over, and I hope I shall reach that goal where life's dull vanities will no more ensnare this anxious breast. This is my hope to which I fondly cling while journeying through this vale of tears. In this world of a lotions, troubles and sorrows are our portion; but we will say courage my soul, thy trials and sorrows will soon be over, they will not enter heaven:

"The sighing ones that humbly seek

In sorrowing paths below,  
 Shall in eternity rejoice  
 Where endless comforts flow."

May the Lord ever bless you and yours,  
 Is the wish of a little sister I hope in  
 Christ,

JANE C. HARDEE.

Greenville, N. C.

#### EDMUND CORNELIUS TRULL

Edmund Cornelius (Dock, as he was familiarly called by his friends) was the son of J. G. and Mary Trull, and was born in Union county, N. C., (near Marshville,) November 23, 1881, and died in ElDorado, Ark., September 23, 1909. He was therefore 27 years and 10 months old at the time of his death. His remains were interred at Parker's Chapel graveyard, a few miles South of El Dorado on the following day, Sept. 24, 1909.

Doc had never married, but left behind him nine brothers, and two sisters, together with numerous other relatives and friends to mourn his taking away. He had never united with the church, but we have a hope that all things are well with him. Doc was a noble specimen of young manhood, physically, mentally, and morally. He left the paternal home some years ago and came West to El Dorado, Ark. Being very intelligent and bright minded, he settled down to business, and had before him the prospect of a bright and useful future in this life. but the Lord had a better, brighter one for him, and called him to it. By his manly ways and genial disposition he won many friends in his adopted home. His death was a terrible shock to his relatives and many friends, as he only lived about twelve hours after leaving his place of business to retire to his boarding place.

Elder J. R. Dickerson officiated on the occasion, assisted by Elder Vantrease to an interesting congregation, after which his body was laid in the quiet grave, to await the coming of the Lord "Blessed are the

dead which die in the Lord."

Written by his Cousin,

LATTUS C. TRULL.

Wesson, Ark., Jan 10th. 1910.

#### LELAND LESTER OLIVER.

With a sad and lonely heart I will try and write of the death of my little loving brother, Leland Lester Oliver. Leland was born May 7th, 1909 and died Jan. 2nd, 1910, making his stay on earth seven months, three weeks and six days. He never was in good health, but always had a sweet look on his little face, and was loved by all who knew him. All was done for him that could be done by father, mother, grand-mother, brothers, sisters and friends, but the Lord knew best and called the little one home to rest.

He was taken with pneumonia and suffered greatly through his spell of sickness. It is very hard to part from the little one, but I hope our loss is his gain. A vacant place is in our home which never can be filled.

Gone to rest our little darling,  
 Here no more we'll see his face;  
 But we'll meet again in heaven  
 When we've run life's rugged race.  
 Gone to rest asleep in Jesus.  
 Blessed hope we'll meet again;  
 And in heaven there'll be no parting,  
 We'll be free from care and pain.

Short his stay, but how we miss him,  
 Stricken hearts alone can say,  
 When we miss the little garments,  
 Miss the child's face day by day;  
 Gone to rest he's free from sorrow,  
 With the angel's around God's throne,  
 And we soon again shall see him  
 But our hearts are sad and lone.

When we reach the pearly portals  
 Of that City bright and fair,  
 There we'll meet our little darling,  
 He will bid us welcome there;  
 And with Jesus and the angels

We will dwell forevermore;  
And we'll know our little darling,  
When we meet him on that bright shore.

Written by his ever loving sister,  
SALLIE OLIVER.

---

W. B. WILLIAMS.

Four Oaks, Saturday and first Sunday in  
March.  
Hannah's Creek, Monday.  
Oak Forest Tuesday.  
Hickory Grove, Wednesday.  
Black River Friday,  
Mt. Zion Saturday and 2nd Sunday.

---

R. E. ADAMS.

Willow Springs Saturday and 4th Sun-  
day in February.  
Middle Creek, Monday.  
Fellowship, Tuesday.  
Rehobeth, Wednesday.  
Slemont, Thursday,  
Hannah's Creek, Friday.  
Four Oaks Saturday and 1st Sunday in  
March.  
Conveyance needed.

---

Jubilee, N. C.

A receipt for appendicitis was published  
in the Landmark of December 9, 1909.  
Where it said stir this altogether except the  
Laudnum, it should have read stew it al-  
together except the Laundanum. The Laun-  
anum is to be added after it cools. I have  
received several inquiries as to how to use  
it.

Yours in hope,

CYNTHIA L. WILLIAMS.

---

Brother Geo. B. Hite has located at Buf-  
falo Junction, Va.

---

Elder P. D. Gold,

Dear brother, I desire to inform the read-  
ers of Zion's Landmark that I purchased  
at public auction the remainder of the His-  
tories of the Fishers River Primitive Bap-  
tist Association compiled by Elder J. A.  
Ashburn. The price is reduced to 50 cents.

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by sending 50 cents in stamps, check, or  
Postoffice order to James L. Ayers, Stuart,  
Va.

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I have enjoyed your book very much, and have heard no one express dissatisfaction with it.—*J. H. Oliphant.*

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# ZION'S LANDMARK

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# ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

## PAUL'S LAW IN HIS MEMBERS CONSIDERED.

"But I see another law in my members warring against the law of mind."  
—Rom. 5-23.

My dearly beloved and faithful brother in the Lord Jesus Christ, who maineth in him," I John, 3-9. This my beloved friend, is that charity that never is the Son of the Father in truth and love:

I have of late come to some little degree of certainty, and satisfaction to myself, about this law in Paul's members, and the nature of its warrings. The contents of my private thoughts in hints, scraps, and fragments, I here send to my venerable and dearly beloved friend and fellow-laborer.

It was true in the days of old, and it is a present truth, that "Love is of God?" I John, 4-7; and he that loveth is a partaker of the incorruptible seed, which liveth and abideth forever, I Pet. 1.23 "Whosoever is born of God doth not commit sin for his seed re-falleth, I Cor. 13.8; it passeth into heaven with every child of God, and is expressly called the love of God, in contradistinction from all other love, and "is shed abroad in our hearts by the Holy Ghost which is given unto us," Rom., 5.5. This is that holy seed which the law of God respects and commands,

as our Lord declares, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," Matt. 22:37; "and thy neighbor as thyself. On these two commandments hang all the law."

This law was in brief made with Adam and the love that this law required was put into Adam, and under this law God placed him. And we are informed by Paul that this law is spiritual in him, or he never could stand upon a level with this spiritual law. "For we know that the law is spiritual; but I am carnal, sold unto sin," says Paul. Here is the disparity that now subsists between the law and the natural man. But this was not the case with Adam in his state of innocense, for he had the image of God in him; and John tells us that God is love," and God's image in Adam was love and nothing else. "God," says John, "is light," and this is the same as love; for, "He that loveth his brother abideth in the light."

God's image is said to be righteousness; and love is the fulfillment of the law," which to fulfill is our roughness, Deut. 6-25. God's image is said to be true holiness, Ephes. 4-24; and the saints are to be "holy and without blame before him in love," Ephes. 1-4. Now the man was created in the image of God, yet God's image was something

distinct from man, for Adam remained a man after the loss of God's image. When God breathed the breath of life into Adam, the Holy Spirit entered into him, created his soul, quickened his body, and gave him life: "The Spirit of God hath made me, and the breath of the Almighty hath given me life," Job 33-4. The most holy Spirit entering into Adam, and forming his soul within him, adorned every power of that soul with his divine love: this the law of Adam still calls for every one that is under it. The Spirit not only adorned every faculty of Adam's soul with love, but he put it on him as his righteousness, his robe and diadem; and when this was lost, he is said to be naked; not in his body, for so he was before, but in his soul; and this is the case with all Adam's children to this day, for Christ declares they are blind and naked, Rev. 3:17.

When Adam undeceived, I. Tim., 2:14, broke through the bounds of the law, contrary to his own judgment, his better knowledge and conscience, the Holy Ghost and his divine love left him; God gathered unto Himself and Adam died, Job, 34:14. And having sinned, enmity and hatred to God took place in him, and he was left in full possession of it. The love of God makes this divine love to be three things to men.

1. It is called the bond of all perfectness, Coloss. 3:14. It was the bond of union between God and Adam, and all their communion was founded on it; but when enmity was conceived in Adam's heart this union was dissolved, God was displeased with man, and man's mind was enmity against God. And God himself asks, "Can two walk together, except they be agreed?" Amos. 3:3. And Adam immediately made this disagreement manifest; for, as soon as he heard the voice of God in the garden, he fled from him and hid himself: he loved darkness, and hated the light of God's countenance, desiring no more

union nor communion with him, and therefore fled to shun and escape it.

2. I have before observed that God's love in Adam was the image of God in Adam's soul, and his robe of righteousness: hence it is that Adam felt himself naked when he lost it, and immediately began to substitute something instead of it, which was a dress made of leaves, setting a sad example to all his children, which to this day tread in the same steps, by clothing themselves with a covering, but not of God's Spirit, Isaiah 30:1.

3. Love according to scripture is the way of God, and a way that excels all others: hence Paul calls charity the more excellent way, I Cor., 12:31; and declares that all gifts, knowledge, language and miraculous faith are nothing without it but noise and show. In complete happiness, and perfect freedom were our first parents turned adrift on this most excellent way at the beginning. And I have often observed that way, in the singular, not ways in the plural, is to be met with the complaints of God upon this head. "The earth also was corrupt before God, and the earth was filled with violence. And God looked upon the earth, and beheld it was corrupt; for all flesh had corrupted his way upon earth," Gen., 6:11, 12.

I come now to show what this corruption is. Adam's transgression of God's law brought the sentence of law, which is death into his conscience; at the entrance of which Satan took occasion to fill Adam's mind with his own infernal enmity against God, which was not difficult work for satanic wisdom to perform, seeing the Holy Spirit and his divine love was gone, and Adam's mind was carnalized by sin, a proper soil for Satan to sow his desperate enmity in.

The image of God in Adam is expressly called the glory of God; "Man is the image and glory of God; but the woman is the glory of the man, I. Cor.,

11:7. This glory of God being lost by sin, we are all said to fail, or come short of it; "All have sinned and come short of the glory of God," Rom., 3:23.

Instead of God's glory being on us we are become most inglorious by sin; and instead of being in God's image which was spiritual, and which the law of God being spiritual requires the apostle says we are carnal, sold under sin, Rom., 7:14; and this disparity is manifest enough between a spiritual law and a carnal man sold under sin. God's love by the Spirit in Adam set him on a level with this spiritual law of God; but, when this image or love of God was lost, then the disparity between the law and man took place; nor could all the purest natural affections in the world, if they met and centered in one soul, amount to a single act of obedience to the first and great command of the moral law; for the law being spiritual, natural affections can not attain unto it. The Holy Ghos in Adam, adorning and enrobing his soul with divine love, set him on a level with God's law; and the authority of an apostle may be depended upon, nothing less can fulfill the law than "the love of God shed abroad in our hearts by the Holy Ghost given unto us," Romans, 5:15; for so he said: "That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit," Rom., 8:4. By this fulfilling principle he means the love of God in the heart. "Love is," he says, "the fulfilling of the law," Rom. 13:10; and this is not done by us, but God does it in us. This love is the image of God in His saints; and every discovery of God's love to us is inflaming the soul with fresh love to God, which Paul calls changing us 'into the same image from glory to glory, as by the Spirit of the Lord," 2 Cor. 3:18.

Nor does the Apostle Paul, when contrasting Christ with Adam as the two covenant heads, and heads of two dif-

ferent families, contradict what I have said of Adam. It is highly necessary to distinguish the Creator from the creature, and between Adam and the law, from heaven, between Adam dead and the quickening Spirit. Paul in that whole chapter 15th of First Corinthians never once mentions the image of God in Adam, nor Adam as standing in God's image. He begins with Adam as fallen; "Since by man came death, by man came also the resurrection of the dead; for, as in Adam all die, even so in Christ all shall be made alive." Then Paul goes on to the creation of Adam; "And so it is written the first man Adam was made a living soul, the last Adam a quickening Spirit." Here is no mention of God's image in Adam, but of his being made a living soul; and his soul Adam had after the fall, for the soul is the life of the body, the body without the Spirit being dead. And the soul of Paul was alive without the law until the commandment came; for, although the sentence was passed upon Adam, and entered into his conscience by sin, yet that sentence was not then, nor is it yet fully executed; for God says, "The soul that sinneth, it shall die," which shows that the execution of death's sentence is yet to come. Moreover, Paul contrasting Adam as a living soul, with the last Adam a quickening Spirit shows that Paul's contrast was between Adam, as dead, and the quickening Spirit, as giving life; for all the time that Spirit of God, the love of God and the life of God, abode in Adam, there was no room for the quickening Spirit to give newness of life, because the old life was not lost; but, when death entered, and man became condemned and alienated from the life of God, through the ignorance that was in him, Eph., 6:18, then, but not till then, was life and immortality by Christ needed. Furthermore, Paul calling Adam a natural head, can mean no more than that he is the one common

father of all flesh; such fathers are no more than the fathers of our flesh. Heb. 12:9; but one soul is not generated of another, for God is the father of Spirits, Heb. 12:9. "God hath made of one blood all nations of men, for to dwell on all the face of the earth," Acts 17:26. Here is one blood made and from that in Adam all flesh sprang; but ever since they are called the souls which God has made. Isaiah 57:16. Here is one blood made and made at once; and from that all flesh springs, being born of blood, and of the will of the flesh, and of the will of man, John 1:13. But our souls are not made of one nor at once, but in succession, and are God's workmanship; and everyone requires a creative power displayed; and God is the maker of them, and the father of them and not man; for Paul calls God the father of Spirits and not men; and Isaiah calls God the maker of souls, which shows that men are not the propagator: of them. In all these things Paul never once mentions the image of God in Adam, but the image obtained after his fall, and that only, which he brings into the comfort of the Saints; "And, as we have borne the image of the earthy, we shall also bear the image of the heavenly." In all this it plainly appears that God's image is something distinct from man; and God always claims it as his own, and it always bears His name, let it be what it may, or in whom it will. It is called God's image, Gen. 1:27; God's likeness, Gen. 1:26. It is called the similitude of God, James 3:9. It is called the glory of God, I Cor. 11:7; Rom. 3:23. And love which is this image, is said to be of God, I John 4:7. It is the seed of God in man. I John 3:9. This love is indeed called nature by the Apostle Peter; and then infinite Divinity claims it, and hence it is called Divine nature, 2 Peter 1:4.

Furthermore, it is called charity that never fails, having the incorruptible,

living and eternal God for its parent, and abideth forever." I Peter 1:23. Paul says that Adam was the figure of him that was to come, Rom. 5:14; but, if the image of God in Adam was not divine or spiritual, he was no more a figure of the quickening Spirit, the Lord from heaven than I am.

I shall now resume my subject. Adam was made in God's image, which was his inward glory and his righteous robe: this he lost, and became naked. His was God's glory in Adam, of which by sin, he came short. It was in Adam the bond of all perfectness, which bond of union was dissolved by sin, and sin separated between him and his God. Love is, and ever was the most excellent way; but man becoming corrupt, all flesh corrupted his way. The devil now carnalized man's mind, and filled it with his infernal enmity against God, and this enmity being the devil's own seed in man, man is called from hence the seed of the serpent, which is at enmity with the church and her seed. They are called serpents, a generation of vipers, and children of the devil, from this principle of enmity which the devil infused into man. This enmity is the image of Satan which God despises. Psal. 73:50. In this image Adam begat a son. Gen. 5:3; yea all his sons; for all the elect, as well as others have borne the image of the earthly Adam, I Cor. 15:49.

Hence I conclude that the image of God in man when created, was love; and the image of Satan in men, when fallen, is enmity against God, and hatred to him. And the law itself confirms this: for lovers of God and haters of God are the only characters which the moral law describes and rewards. "Showing mercy unto thousands of the fathers upon the children unto the third and fourth generation of them that hate me." Exod. 20: 5, 6. The moral law knows of no other characters than these two; it describes no

other, and it rewards no others; hence it is plain what the two images are: the saints shall bear the image of the heavenly Adam, and sinners of the earthly, which in the great day God will despise, as such souls despise Him; and He will show mercy on them that love Him, and display his eternal love in Christ Jesus to them. These are the true principles that Moses pursues through all his writings: "Know therefore that the Lord thy God, He is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments, to a thousand generations; and repayeth them that hate him to their face, to destroy them, "he will not be slack to him that hateth him, he will repay him to his face," Deut. 7:9, 10. This was the character of the Jews in Christ's time; they saw and hated both Christ and his Father, and wrath came upon them to the uttermost. This enmity or hatred of God was originally in Satan, and by this was he influenced to murder Adam and all his race. When Adam conceived this in his mind, he fled from God; and the same being communicated to Cain, it wrought in him to slay his brother. The principle of itself is no less than murder in the end whether it work in the saint or in the sinner, as may be seen not only in Cain and Lamech, Gen. 4:23, but even in Solomon, who, in a case of and by so doing to counteract the design and promise of God, made known to Jeroboam, I Kings 11:40. Hence it is plain that this enmity is the seed of the devil in man, and man is called the seed of the serpent from hence; and it is Satan's own image, which he infused whence it is called the image of the earthly Adam in all mankind.

The Holy Spirit with his life and love, being separated from Adam and this carnal enmity succeeding, there was nothing left in Adam but natural affections, and these the devil corrupt-

ed and turned into a thousand channels of iniquity; but never can they run in a right channel, as appears plain in the words of Jesus Christ. "Blessed is the man that heareth me, watching daily at my gates, waiting at the post of my doors. For whoso findeth me findeth life, and shall obtain favor of the Lord. But he that sinneth against me wrongeth his own soul: all they that hate me love death," Prov. 8:34-36. Here we have man's hatred described, and the object of it, which is God, we have also his love set forth, and the object of that which is death. And this witness is true of every natural man in the world: for, whether he be a pharisee or openly profane, he loves the world in which sin and death reign, he loves sin, which is the sting of death; he loves a form of godliness performed by them that are dead in trespasses and sin; nor can he glory but in dead works. And, if he be a professor of the gospel, even one of the first magnitude, it alters not the case; for, if he be in a state of nature, he loves death, and nothing else; for man is alienated from the life of God, Epres. 4:18. He bates divine life, he shuns it, it is a strange thing to him, and he is averse to it: If this be the love of fallen man, and death the object of it, where is that morality to be found which is so much cried up in the present day?

Adam by his fall lost the Holy Spirit that formed his soul and quickened him; he lost the love of God which is God's image; and he lost the life of God again which always goes with love; nor shall man find the life of God again until the heart be circumcised to love God with all the heart and all the soul, Deut. 30:6. It was when the Spirit left him that he became carnal, sold under sin: when love left him his carnal mind became enmity to God, and could no more be subject to the law because it requires love; and when divine life departed

from him death seized him, and everything that he loves has death in it; "All they that hate me love death." This is our morality; this is our obedience to the spiritual law of God; and this is all the obedience our corrupt body has to boast of enmity and hatred to God, "They have seen and hated both me and my Father," says Christ; and they are hateful and hating one another, says Paul, Titus, 3:3.

From the fall of Adam our corruption takes its title, the old man being derived to us from the first man, and to distinguish it from the grace of Christ, which we receive from the fullness of the last Adam, the Lord from heaven. His incarnation being called a new thing, and his covenant a new covenant; so his grace is called the new man; though in one sense the new man is much older than the old one, for the mercy of God is displayed in our generation, is from everlasting upon them that fear him, Psalm 103:17. But in order of time sin is the old man, for we were the servants of sin before we were partakers of grace.

Corrupt affections and nothing else compose this law in Paul's members, which warred against the law of his mind. "Put off the old man, which is corrupt, according to the deceitful lusts," Ephes. 4:22. Here is this corrupt love, affecting, craving, desiring, lusting; filling the carnal mind with imaginary entertainment, much pleasure and satisfaction in sin, and promising and the utmost security and secrecy, and all as deceitful as the devil himself, exposing souls to God's sore displeasure, to nakedness, shame, disgrace and contempt.

These corrupt affections led some of Paul's friends to covet wealth, promising much happiness and honor therein, till they erred from the faith, and pierced themselves through with many sorrows, 1 Tim. 6:10. These deceitful lusts

prompted David to imagine that sending for Uriah and making him drunk would be an inducement to him to go and sleep with his wife, and that would cover both the sin and shame of David; but these deceitful lusts deceived him. The devil is the artful fowler, and our corrupt affections are his snares, traps, nets and lines: "But they that are Christ's, have crucified the flesh with the affections and lusts," Gal. 5:24. This is the law in the members—fleshly affections, affecting, loving, admiring and being charmed and enamored with fleshly gratifications; and then lusting, craving, the enjoyment of them; which are what Paul calls the affections and lusts of the flesh. Various and innumerable are the objects of man's corrupt affections; but this I know, they seldom run in the right channel; but when kept within bounds they are called natural affections, which is the best name they bear. And, if God was to manifest even these to men, they might see that they themselves are beasts, Eccl. 3:18, for the same appears in the brute creation. And even natural affections often prove a snare, as in Lot's wife, who looked after her children behind until she lost herself; and this was the case of one man invited to the gospel feast, who had married a wife and could not come, and so failed of the marriage supper.

Sometimes these corrupt affections exceed the bounds of all the brute creation, as was the case of many inhabiting cities of the plain, and many others as Paul relates: "For this cause God gave them up to vile affections for even the women did change the natural use into that which is against nature; and likewise also the men," Rom. 1:26-27.

Many are the objects on which corrupt affections dote, but death is sure to be in every object they admire. "All that hate me love death," says God,

and we know that the world loves its own.

Sometimes they affect imaginary pleasure; "lovers of pleasure more than lovers of God," 2 Tim. 3:4. Sometimes they turn a sinner to self-admiration; self is the grand idol; and so we read: "men shall be lovers of their own selves," 2 Tim. 3:12. In others they are set upon money, which such will use the basest means to accumulate: "The love of money is the root of all evil." The Jewish Pharisees doted on human applause; and these men were led to act against light, knowledge, judgment and the fullest conviction; for, although in their conscience they believe Christ to be the Messiah, they acted quite contrarily; "Among the chief rulers also many believe on him; but, because of the Pharisees they did not confess him, lest they should be put out of the synagogue; for they loved the praise of men more than the praise of God." John 12:42, 43. Whosoever shall confess me before men, says Christ, him will I confess also before the angels of God; and the faith of such confessors shall be found unto praise, and honor, and glory at the appearing of Jesus Christ, 1 Pet. 1:7. But these things have no weight with corrupt affections; they savor not of the things that be of Christ, but love the praise of men more than the praise of God; yea, such love for the devil himself more than God, for, "God is light," and the devil is darkness: "And this the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil," John 3:19. Here we see the object on which corrupt affections dote; they love death, the praise of men more than the praise of God and darkness more than light. They love to be called of men Rabbi, Rabbi. This was the law they cleaved to and obeyed, for they had no other in them, as Christ declares: "But I know you, that ye have not the love of God in

you," John 5:42.

Now death is in all the objects above described, on which corrupt affections dote, which affirms what the Saviour asserts: "All that hate me love death." This law in the members or these corrupt affections, cannot be subject to the divine law of God; they cannot savor of the things of God; they are at enmity with God, His Spirit and His grace; and never can affect, delight in, or call for, or crave any one thing but the obedience or the compliance of fleshly lusts. All the motions of this law work in evil, and in nothing else, and how can it be otherwise, when it is not the moral law, nor the law of faith, but the law of sin? and sinful flesh will serve this law and no other. "So then with the mind I myself serve this law of God, but with the flesh the law of sin," Rom. 7:25.

The apostle intimates that these corrupt affections are the heart and the life of the old man; for sin of itself has no life but in the corrupt love of the sinner: hence he styles the old man corrupt according to the deceitful lusts. Craving, desiring and imagining evil things is the light and labor of this law; and to crucify the flesh with these affections and lusts, is the labor which God has given us to be exercised with under the sun. Disobedience to this law of sin is what our Lord calls denying self daily, and taking up the cross and following him. Making provision for the flesh, in laying up treasures on the earth, pampering the body, adorning and setting it off to be admired, vain imaginations about creature charms, charming and wantonness, fornication, uncleanness, and (as Paul calls it within himself) all manner of concupiscence, Rom. 8:8; by these vain imaginings does the flesh serve the law of sin, which works even in good men. Paul says he saw this law in his members warring against the law of his mind. It works in the eyes, Peter says, and fills them with adultery, 2 Peter, 2:14; and

it works in the ears at the hearing of foolish conversation; in the hands by unwarrantable liberty, and in the feet by running to mischief; but evil concupiscence is its natural element, making all the members servants to uncleanness, and to iniquity, Rom. :19.

(To be continued.)

HUNTINGTON.

#### COMMUNICATED.

"Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord forever," Psalms 23rd, 6th.

As I lay this morning and thought over the mercies of the Lord for the year 1909, the above scripture was given to me and I was made to rejoice to feel that the Lord had come to me in it and blessed me. How good it is to find companionship with the saints of so long ago. Thus the Lord gives us here a little and there a little; line upon line, precept upon precept.

As I thought over the many mercies of the year I was made to think of the great number who had been destroyed both by land and by sea in wrecks and sometimes of the very trains on which I travel and yet the dear Lord has kept me, a poor unworthy sinner.

My services in the ministry have been continuous and heavy, but the Lord was with me in it all and I fell not by the way. I was from home in active service 204 days, traveled 9885 miles and spoke in 188 sermons.

One said to me, "You ought to carry an accident policy as much as you travel." I said, yes, we do not know how soon we may need it but it would feel a little strange to me to do that for I have been traveling pretty regularly for thirty years and have never gotten a toe nor a finger mashed nor have I been otherwise hurt. How good to feel that the Mighty hand of sovereign mercy reigns for us! and thus I feel and am willing to continue to trust

Him.

I will here copy what I felt to append to my last year's diary, as follows:

I feel that I want to return thanks to the Lord for His great goodness to me.

I am a poor and vile sinner but He has shown Himself to be a great and sufficient Saviour. Surely He is not the god that the religionists of the world teaches, for one of that kind could not save a sinner like me.

Our God is the Lord Almighty. Though sin and satan rise up against us they cannot prevail because of the greatness of our God. His arm hath gone out into all the world where His people dwell and He will save them. He needs not that we send any Missionaries nor that we should have schools in which to teach religion for He is our Teacher. There is never any mistake in the lessons taught by Him for He is infallible. We sometimes make mistakes in what we claim to be the teaching of the Lord for we are but poor sinners. How good to feel that His mercy endureth forever.

To feel this is to be sensible of the faith that we are continual sinners. Just where we cease to see ourselves sinners is where we will cease to know the mercy of God in our behalf, and without His mercy we must be lost without hope.

Jesus Christ is the only channel of mercy. No one can be merciful but one to whom we are in debt. He became our security and our debts of sins were imputed to Him. Therefore divine Justice didn't look to the sinner but to the Surety. Our debt was ten thousand talents or a sun beyond our counting but we were so destitute that we had not one farthing with which to pay any part of that great debt. Unless it is all paid we cannot be saved for not one jot nor tittle can pass from the law till all be fulfilled. The law must be satisfied and we cannot do it. There-

fore the law is weak through the flesh to do us any good. By it we learn the exceeding sinfulness of sin, for it is a wise physician who has power and wisdom to thoroughly diagnose our case and tell us of every ache and pain, and the cause for these things, but who has not the balm for the wounds.

When Jesus came He came fulfilling the law for us. When He had made a full work of it He ascended up to the Father leading our captivity captive and giving gifts unto men.

These gifts are today being revealed by the Spirit of Christ in our hearts. Thus we are given to see the hand of mercy by the spirit teaching in our hearts. All that He does is to teach us to honor the Son as our true and only Saviour.

The Justice is pleased and mercy reigns, and the victory is ours by Jesus Christ our Lord, and all our desires are unto Him, and He rules over us.

I am made to believe that all that does or ever can befall us is entirely under His Almighty hand and can do no more than He please. Just where he will He causes the sea to rage and where He will he stills the tempest. He has said to those mighty waves of no further, and here shall thy proud trouble, thus far shalt thou come and waves be stayed.

I have experienced much of this during the past year and there have been times that everything was so dark to me that I was made to remember poor Hezekiah when the word of the Lord came to him saying, set thine house in order for thou shalt die and not live. He turned his face to the wall and prayed to the Lord. The wall was as far as he could see then and there was no way of escape through it.

Thus it has been in my own case for there have been times that the darkness was so thick that it was a wall as solid as stone, and I had no power to penetrate it, but our Jesus has taken down

the wall, therefore it was His to deliver me and give me length of days as it has pleased Him.

All I desire for this year, (1910), is to be blessings of Him and with His holy presence to serve Him better and love Him more than ever before. I desire to serve Him all the days of my life and to dwell in His courts forever.

The preaching of the gospel is to me sweeter than honey and the honey comb, and I had rather have this blessed gift than to possess the gold of Ophir, and I pray God that I may never trample it under my unhalloed feet. To live unto the Lord and to serve Him is all my desire for this world.

My brethren have been kind to me in holding up my hands to be able financially to care for my family while I ministered in the fear of God. For this I desire to praise the Lord because it was He who put it in their minds and hearts so to do.

I feel that His blessings have rested on them and that they will continue to do so for He has said that he that giveth to a prophet in the name of a prophet shall receive a prophet's reward. Whether I be a prophet or not they have given unto me in that name and believing it to be so, I trust in the Lord that they are not deceived.

We had not much increase in the churches and it was my lot to baptize only three, yet we had peace in all of our churches. The Lord said, my peace I leave with you, my peace I give unto you; not as the world giveth give I unto you. No, the world does not have it to give and therefore when we feel this peace it is a sure evidence that the Lord is there as one risen from the dead. Thus He has power to give us His peace even in the midst of our confusion. The very thing in which we expect to be swallowed up in our sorrow and trouble is solid ground to the feet of our Lord, and He walks upon it in perfect safety. Then He says to

us, Be not afraid, it is I, and we experience the deliverance of His holy presence as He comes in the boat with us. Just now we thought the boat would be destroyed and that we would be lost with it, but now we find ourselves safe on the land and Jesus with us.

How sweet it is when we come to experience the power of His words, Lo I am with you always, even to the end of the world. Can anything hurt us? Why not? Because the Father is nigh and He will come and save us.

Brethren, this is the God that brought us out of the land of Egypt and it is He who will deliver us out of Babylon, and keep us from the abominable thing.

May He keep us forever.

Such is my record for the past and my hope for the future and I rejoice that the Lord has given me peace with all men, and I pray that He may make my brethren and all men to be at peace with me if it be His pleasure.

The God of peace be with us and save us from all our troubles for Jesus sake. Amen.

Yours in a good hope,

L. H. HARDY.

Reidsville, N. C.

Reidsville, N. C., Jan. 28, 1910.

Dear Brother Gold:

I must write a little and tell you some sad, sweet news. I have just gotten home from attending the funeral of our brother and Deacon, Dr. J. R. Hester.

On Tuesday night about eleven o'clock he called his son-in-law, Mr. Featherstone, and said, "Press, have you got everything ready?" Mr. F. answered, "Yes, Doctor, everything is ready."

The dear brother said, "I am dying." Mr. F. said, "You do not dread to die, do you, Doctor?"

He said, "No. I see the angels now."

No one who knew brother Hester doubted the genuineness of his profes-

sion, but how good it is to have such glorious evidence in the last moment.

Several years ago my sister-in-law, sister Maggie Hardy, was dying with double pneumonia. She called her husband, "Parrot, do you hear that pretty singing?" He said, "No, Maggie, I do not hear anything." She said, "It is the sweetest music I ever heard." He said, "Maggie, you are in the spirit, but we are yet in the flesh, and cannot hear it as you can." She said, "There, they are coming now." He said, "Who is coming?" She said the angels there on the other shore. They are getting in that pretty white boat; they are coming after me and I am going with them."

Then she lay still a few moments and appeared to be listening and watching. Then she said, "They have landed." Those, I think, were her last words.

What becomes of infidelity before such evidence? Is there not a reality in the religion of our Lord Jesus?

Can we not take courage by the way and press forward?

Who can get tired of traveling on this blessed road that has the eyes of faith to see the Star at the head of the way?

Brother Gold, those moorings are safe. Sailing may appear dangerous, the winds may be howling, the typhoon may be all around us, this earth may shake with violence, but the salvation given us in Jesus Christ by our Father is as sure as His throne. It is our in-are kept by the power of God through time.

I had rather have this blessed promise that God has given to me than to have a diamond as big as the universe. Let me live in poverty, serve the Lord and rejoice in hope.

My eyes are full of tears and my heart full of joy.

Your brother in this blessing,

L. H. HARDY.

## Zion's Landmark.

P. D. GOLD.....Wilson, N. C.  
E. G. LESTER.....Floyd, Va.

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

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WILSON, N. C., February 15, 1910

### EDITORIAL.

#### A PERFECT RULE.

Brother M. P. Smith requests my view of Luke 10:27, A lawyer answering said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and thy neighbor as thyself."

This lawyer had tempted Jesus, or it was his purpose to entangle Jesus in his words, saying, Master what shall I do to inherit eternal life? This man was a lawyer. The question he asks is what must I do to inherit eternal life, or to make myself an heir of God.

As the question relates to doing and what one may earn or attain under the law, Jesus said to him, "What is written in the law, how readest thou?" The lawyer could quote the law correctly. Is that any evidence that he loved it or obeyed it? Because one can repeat the prayers Jesus taught his disciples to pray is that evidence that he truly prays that prayer? It is good to love their teaching. How good it is to love the Lord God with all thy heart, soul, strength and mind, and thy neighbor as you love yourself. It is not every one that can tell what the law requires that fulfills or observes it. What natural, selfish man can do this or desires to do it? There is nothing better than

this. The law is holy and what it requires is most reasonable. How happy one would be that loves the Lord with all his heart. Surely nothing would harm him. No enemy could come nigh his dwelling.

Then if one loves his neighbor as he loves himself surely he would never wrong him, for love works no ill to his neighbor, and love is the fulfilling of the law. Then there would be no sin in that man. For there is no sin in true love.

When Jesus said, "Thou has answered right, this do and thou shalt live," it was as much as saying that while his answer was correct he was not a doer of the word. When he said, Thou do and thou shalt live, it was as much as plainly saying thou hast not done this. What advantage is there in knowing and yet not doing? To draw nigh to God with the lip when the heart is far off in vain worship. Men can talk so much better than they perform. This is no honor to them.

Jesus said to him, This do and thou shalt live. But the man willing to justify himself said, and who is my neighbor? Where is the man that is neighbor to me that I can love as I love myself. I do not know where he is.

Jesus shows there is nothing in legalism to help in this matter. The priest whose profession it was to show mercy passes by suffering, wretched, helpless, robbed and wounded man without any effort to relieve him. Likewise the Levite, who was required to show mercy, passed by this robbed and wounded, helpless sufferer, yet offered not a word even of pity.

Is not the law helpless to afford relief to the suffering, guilty one? There is no mercy in the law, no power to relieve such as have left Jerusalem going down to the accursed city of Jericho.

One needs a neighbor that so pities, helps, relieves, saves him by doing all the law requires so that he loves that

neighbor who has done everything required of him. Jesus himself is set forth by the certain good Samaritan who does not come by chance as the priest and Levite. What a broken stick—what a sorry matter is chance. What good could it be to hope that the lions would not find Daniel when he was cast into their den. How much safer for God to send his angel to shut the lions' mouths so that they could not hurt him. What a sorry, broken stick for Jonah to have trusted to chance that it may be a whale would be there and swallow him. Even if he should be there and it was left to chance what assurance was there that the whale would vomit him up on dry land? No. We take no chances, we want none. We want the predestination of the Holy One who declares from the beginning what the end is. A certain good Samaritan took a journey and came where this helpless sufferer was and relieved him, and took him to an inn—a place of rest—and tarried with him and arranged to pay all future expenses when he should come again. How could this poor, helpless sufferer help from loving that neighbor who had shown so much mercy to him? We love Jesus because he first loved us. When he comes to us, pours in oil and wine into our wounds, takes us to his home, the church, carries with us, pays all our debts, and assures us he will still pay all, has he not conquered us by love? Is it hard to love such a neighbor?

It is mercy that reaches and overcomes us. His love shed abroad in our hearts by the Holy Ghost makes us love him.

Do we love him as we love ourselves? Is not the law fulfilled in us? 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.

Brother Smith also requests my view of Matt. 7:12, "Therefore all things whatsoever ye would that men should do to you do ye even so to them."

Can you think of a more perfect rule than this? If one loves such a holy rule, and has the desire in his heart to live according to this rule—that his life may be squared according to this rule who could find fault of such an one? Would it not be easy to love him? If this rule squares my life how could I take from one aught that is his if I do no to him as I would have him do to me, I do not want one to wrong me, or to defraud me, or take aught that is mine wrongfully; then this rule would keep me from wronging him and cause me to do all the good to him that I would that he should do to me. What other law would I need to guide me aright if this perfect rule is working in me? Then who would condemn me?

Observe, that I do not feel that I thus live. But how good would it be to thus live? If one has the desire of mind to thus live what think you of him?

The good I would I do not; the evil I would not that do I. Then with the mind I myself serve the law of God, and with the flesh I myself serve the law of sin in my members.

The law is made for the old man. The law is not made for a good man, or a righteous man. He needs no law. It is the wicked man, the transgressor that the law is made for. The new man is under law to Christ, this perfect rule of love that works no ill to his neighbor.

P. D. G.

#### MILLENNIUM.

Brother A. J. Tillman requests my view of the Millennium—as recorded in Rev. 20th Chapt.

The word Millennium is not in the

Bible. Its literal meaning is one thousand years as in this chapter. How long is meant by one thousand years may as well be explained one day with the Lord is as a thousand years, and a thousand years as one day.

No man has ever lived naturally a thousand years.

There is a great stir made by the nations of the earth to hasten on the Millennium as they call it. The layman's movement is now on to raise enough money to convert the world and bind Satan. We notice that there is a great effort to raise money for this purpose, and that the preachers are very active in promoting this movement. The love of money is the root of all evil. Hardly could the movement be of heavenly origin when such base means are used to bring about this great end.

Shall men bind Satan, the old serpent who deceives the whole world?

John saw an angel come down from heaven (not a class of men), and this angel had the key of the bottomless pit, and he laid hold on the dragon, that old serpent called the devil, and bound him a thousand years. It was not difficult for the angel thus to bind him, and shut him up. He needed no help of man. Until the angel laid hold of him and bound him he was deceiving the nations of the world.

During that thousand years the devil should deceive the nations of earth no more. We should know from this that Satan is not bound in the bottomless pit now. For perhaps there never was a time when he has more complete control of the world than now. He is king of all the children of pride. When was there ever more pride, fashion, style, love of money, fraud, deception, hate, lying, deceiving and, being deceived, spiritual wickedness in high places, rulers of kingdoms and governments claiming to set a the seat of God, children heady high minded, un-

thankful, unholy, disobedient to parents, men claiming that they can do all things, conquer nature, abolish diseases, work wonders, having communication with occult, hidden spirits, pry into the mysteries of nature, and put darkness for light.

What shall be some of the things occurrent when that thousand years comes?

One effect shall be that nations shall learn war no more. How near are they to that now? What vast sums of money are now spent for war preparations. How great are the taxes paid to keep up standing armies, for land battles and for sea fights. Have men beaten their spears into pruning hooks and their swords into plough shares? Not a word of it. What effect have schools, day or Sunday schools, colleges, universities, and all the appliances of men, all their combinations, trusts, powers consultations, public meetings, speeches, books, newspapers, and all their machinery, and the millions of money spent to hasten on the thousand years of the reign of peace, when Satan shall be bound and cast into the bottomless pit, and a seal set upon him that he shall deceive the nations no more till the thousand years be fulfilled. During that thousand years he shall not deceive any one—not only Christian but not any one of the nations of earth any more. Have you seen such a time? Has any man seen bowed the knee to this idolatry, but had been beheaded for the witness of Jesus. But the rest of the dead lived not again until the thousand years were finished. What dead is this, "But the rest of the dead lived not again until the thousand years were finished? I see such a state

Thrones were set, holy dominion ruled, the souls of them that were beheaded and had not worshipped the devil, nor received the mark of false religion, or the image of the beast, lived

and rejoiced with Christ a thousand years.

Who knows anything of this glorious day and he is risen with Jesus, risen from the dead? To be priests of God and of Christ, and reign with him a thousand years is so holy an estate and condition that one must be in the Spirit to know and enter into it.

We can tell better what is not that blessed estate than what it is. The saints must first know vilence, corruption, sin, destitution, opposition, darkness, death, before they know the light of day, the glory of the reign and perfect dominion of Jesus. We know that the devil is loose and walking, going about as a raging lion, seeking whom he may devour, and he is deceiving nations of earth, and we know that nations that are deceived by him, and that he rules will never bind him, and cast him into the bottomless pit. It requires an angel from heaven to bind him and imprison him in hell.

Where are we and what are we?

John was shown things that should come to pass, and was in the Spirit, and it was the Lord's day. How peculiar the thousand years. None seem to live in that state but such as had not suppose they are among the dead that die in the Lord. But special honor is given to the martyrs, such as those that count not their lives dear unto death for Jesus' sake. They are priests unto God and his Christ, and reign with him a thousand years. Does the world know any thing about this holy state?

Is this the end of time? No. Satan shall be loosed out of his prison, and shall go out to deceive the nations. Gog and Magog, or the nations, of earth that are in the four quarters of the earth, and when Satan is loosed he shall gather these nations of earth to battle, and their number is so great it is as the sand of the sea for multi-

tude. They shall go up on the breadth of the earth and compass the camp of the saints and the beloved city.

Now according to this where is the proof that the whole world is to be converted to God?

Fire came from God out of heaven and devoured them. Then John saw the great white throne—eternal power of purity—before which heaven and earth fled away, and there was found no place for them. Then John saw the dead, small and great, stand before God, and the books were opened. All secrets were manifested, and the dead were judged out of those things written in the books according to their works.

And whosoever was not found written in the book of life was cast into the lake of fire, and death and hell were cast into this lake, and the devil was cast into this lake.

Jesus says it is a place prepared for the devil and his angels. P. D. G.

#### QUESTIONS AND ANSWERS.

Is the devil a fallen angel? A. The origin of the devil has always been a question in the consideration of which he has often succeeded in demonstrating his character but never his origin by putting good brethren at variance in feelings towards each other as well as in opinions as to whence he came.

I am unable to find in the scriptures where he is spoken of as having been anything but the devil. We read of him as having been in different places, and going to and fro, walking up and down, and of his doing this and that and the other thing; and that he was a murderer from the beginning, and that he sinneth from the beginning, and that he is a liar and the father of it, and he was seen once as lightning fall from heaven, and that he and his angels once waged war in heaven, fought against Michael and his angels;

but at all times, in all places and under all circumstances he shows up to be the same old serpent, the devil and satan, the dragon, the deceiver of nations and an everlasting enemy to God and His people.

In the word of God we are fully warned of him and commanded to resist him.

To claim that the devil was once an angel of light in the upper and most glorious presence of God would locate the very conception and birth of sin in heaven by an angel rather than in earth by man, which would be a dangerous precedent of faith, or doctrine.

Are the terms Jewish, or legal heavens scripture terms? A. These terms are frequently used by our brethren, but they are not scripture terms. The word legal does not seem to be in the scriptures and the word Jewish is only used with reference to the language and fables of the Jews. If considered in connection with the subject at hand, terms in the scriptures might be used without doing violence to the truth, but it is better and more agreeable to the ear and mind of those who are exercised by the spirit according to the faith given unto them to use as much as possible the form of sound words as furnished us by inspiration. The scriptures fully explain themselves.

Who are the rest of the dead that lived not again until the thousand years were finished? A. This is the first resurrection, the scriptures go on to say He is the resurrection and the immediate affects constitute the first resurrection. He is the first born of the dead, and the first fruits, and afterward they that are His at His coming. It is said that when Christ died the graves were opened; and many bodies of the saints (not all) arose, and came out of the graves after His resurrection. As He lived that day, the resurrection day, so they, these many bodies that rose, lived with him,

in Him and by Him as a blessed first fruits, and thereby was demonstrated the fact of His resurrection and its blessed efficacy, guaranteeing the same blessed estate to all the blessed and Holy Ones who have part in the resurrection of Jesus, but all did not come forth in that day, that one day which is a thousand years in the sight of our God. Those that sleep in Jesus and did not rise and thus live with Him that day are the rest of the dead that lived not again it seems to me. As those are blessed and Holy who have part in the first resurrection, and this resurrection is here considered, none but the dead in Christ are considered, therefore it seems to me the rest of the dead are of the dead in Christ.

Which one of the Old or New Testament writers referred to Eve as figure of the church? A. Neither one of them. It is not so declared in the scriptures. It is said that Adam (in certain respects) was a figure of Him that was to come, that is of Christ. In several respects Eve sustains a similar relation to Adam to that which the church sustains to Christ. Eve was created in and together with Adam, considering that of which she was made, but in another sense she was created as distinctly a female as Adam was created a male.

Male and female created He them and called their name Adam. They must be considered together, as either without the other would amount to nothing. So with Christ and the church. In a wonderful incomprehensible sense the church was created in Christ and is one with Him, and neither without the other could be at all considered. A bride-groom without a bride is meaningless. So there is sustained in some sense the idea of a figure in Eve, as she is in Adam to the church as it is in Christ.

Where may I read in the scriptures that Eve received the law in Adam? A.

It is nowhere so declared. While the law was given to Adam the transgression of which brought death upon them both, before Eve was formed, yet as she was bone of his bone and flesh of his flesh inseparably one in him and with him and was in him just as you and I are in him, Adam of the earth, it would seem that nothing could affect him without in some vital sense affecting her, therefore as they were one flesh she must have received the law in the relation she sustained to him just like he did, and when he did.

Are absolute predestination, time or temporal salvation scripture terms? A. they are not. While good brethren use these terms and no doubt mean well in the use of them, yet it is unfortunate that such is the case. It is not good to feel to employ words and phrases not used by inspiration, especially when such use tends to disturb the minds and mar the peace of brethren whose call to the work of the ministry is unquestionable, and of churches holding fast the general principles of salvation by grace through faith, and that which is according to the election of grace and the predestination and purpose of Him who worketh all things after the council of His own will.

Is writing teaching? If it is what about women writing on scripture subjects for publication? A. One of the qualifications for the work of the ministry is, "A bishop must be apt to teach." The apostles taught by their written epistles, and when the minister today is exercised in the substance of those epistles his aptness to teach might as readily show forth in writings as in speaking it seems to me. Therefore I am of the opinion that writing might be teaching, that in the sense that preaching is teaching one might preach by writing. When one preaches the gospel he preaches according as his mind is exercised in spirit-

ual with spiritual.

To write to the spiritual instruction and edification of the spiritually minded reader the same spiritual exercise must be in the mind and heart of the writer. Any one, man or woman, may speak or write his or her experience and exercises therein to the edification of all of like precious faith and exercise, but to designate a subject and to enter into elucidation, or to define the principles of the doctrine and the revelation of divine truth, he or she may only orderly do so in an exhibition satisfactory to the church, of a call to the work of the ministry.

A brother claiming an exercise of mind to preach in public should not be allowed to announce a particular text or subject for consideration until he shall have in a general way given the church satisfactory evidence of a call to th work. A sister would have the same authority to preach and pray in public that she would to discuss questions of doctrine, discipline and order in our papers. We have a number of sisters whose writings are experimental and of much spiritual interest.

Baptists demand "a thus saith the Lord" for what others teach, should they not be able to give it for what they teach? A. Of all people professing to believe the truth according to the revelation of Christ, we should most assuredly be able to cite to the book, chapter and verse for the scripture declaration of the faith and hope within us. Most especially should this be the case in what we claim to be the doctrine, ordinances and discipline of the church. One article of faith commonly endorsed by the Primitive Baptists is that: "We believe the scriptures of the Old and New Testaments to be the written Word of God and the only rule of faith and practice." That is we have right or authority for believing and doing or observing this and that from what we believe the scriptures to

commend, authorize and sanction. Again we claim the lack of scripture authority and sanction for certain things which we do not believe and observe, which are held and done by others. We are only happy in that which we follow when we ourselves are not condemned thereby. "To the law and to the testimony, if they speak not according to this word it is because there is no light in them." "They" means us, if we speak according to the revealed and written Word of God.

P. G. L.

### BABYLON.

"And Babylon shall become heaps, a dwelling place for dragons, an astonishment, and a hissing without an inhabitant." Jer. 51:37.

The first account we have of Babylon is recorded in Gen. 10:10. Nimrod, son of Cush, son of Ham, was a mighty hunter. There is not any thing recorded in the Bible that is favorable to hunters. Esau was a cunning hunter, yet Jacob a plain man dwelling in tents receives the blessings of God.

The bow and other weapons of carnal warfare bring not the peaceable victory of righteousness. So Nimrod was a mighty hunter before the Lord, and the beginning of his kingdom was Babel.

Soon there were gathered in the land of Shinar the people of earth of one language and one speech. They consulted together and said, let us build a city and a tower that shall reach to heaven and let us make us a name lest we be scattered abroad on the face of the whole earth. Here are the builders. What is their aim? To build them a tower that shall reach to heaven, and make them a name. Do you call that ambition? What is the purpose of it? It is to defeat the purpose of God who made the whole

earth to be populated. Their aim is to all dwell in one place and build this tower to reach to heaven to hold them together here and not to be scattered abroad. How easily God confounds their language, and they being unable to understand one another their work is paralyzed, and they are confounded. This is Babel which means confusion of tongues. That is the beginning of Babylon.

After this much is said in the Bible about Babylon—its conquests of the nations for it grew to be the greatest of all kingdoms of earth—had the greatest of all Kings, Nebuchadnezzar, the head of the wonderful image which all the world honored. Embodied and personified in this image stood up and appeared the great kingdoms of earth. There was worship of a religious kind, but not the worship of the true and living, eternal God whose mercies provide salvation for the lost, and gives strength to him that has no weight more by what he does than by what he claims by right of birth. None should be so lifted up in dependance on birth as to think that will excuse the absence of good conduct. Nor should any despair who is so beggarly in servitude. The greater the increase and building up of the principles and doctrines of men the greater the increase of the corruption and the greater the oppression falls upon those that trust not to man for help nor glory in an arm of flesh.

There is greater power displayed and much glory and great magnifying of self as King Nebuchadnezzar said, "Is not this great Babylon that I have built, for the house of the kingdom by the might of my power, and for the honor of my majesty?" Pride goeth before a fall. His kingdom was taken from him and he was abased until he acknowledged the heavens do rule. Because of the wickedness of Israel they were sent to Babylon 70 years that there might be

rest in Israel, and the land might keep her Sabbaths. Surely God's word must be fulfilled.

The prophet Jeremiah is raised up to feel and bear the grief of afflicted Israel, and to prophesy good things concerning Israel, and also to foretell the doom of Babylon.

Israel must go into Babylon and be afflicted and mourna.

In their affliction Israel remembered the good things she enjoyed in his own land, and sighed by reason of the bitter bondage, and when in mockery her oppressors said, sing us one of the songs of Zion, and they said how can we sing the Lord's song in a strange land. But they remembered Jerusalem saying, If I forget thee O Jerusalem, let my right hand forget her cunning, and let my tongue cleave to the roof of my mouth. Their harps were hung on the willows. This is a dark, sad picture of mourning. Will it have an end? Yes. There shall come deliverance and Babylon shall be destroyed, and her desolation shall be complete. Babylon shall become heaps, a dwelling place for dragons, an astonishment and a hissing without an inhabitant. This was literally fulfilled, and it has never been inhabited since.

There is Babylon the mystery of iniquity, and the mother of harlots. The last book of the New Testament dwells much on that dark, dreadful power of evil.

It is the place of confusion of tongues. It is not the pure language of Canaan. It is not the gospel of peace and love. It is full of pride and worldly wealth and horrors. It exalts itself to heaven in the boastful claims. It thinks to change times and seasons. In its skirts is found the blood of martyrs and saints. It is the bloody persecuting power full of flattery, the stronghold of every foul and unclean thing.

As all the principles and powers of

earth were embodied and personified in that great image of which Nebuchadnezzar was the head, but as it descended it became weak so that its ten toes were part iron and part clay; so it was weak and crumbled, and was crushed, shattered, broken and beaten to the small dust of the threshing floor before the stone cut out of the mountain without hands, who is the Lord Jesus, the Rock of Israel, who came of the mountain of God's holiness, and shall crush all false religion, thus Babylon is to be destroyed by him.

John beheld the dark mystery, the wonder, the dragon giving mystery Babylon this mother of harlots and abominations of the earth his seat and great power.

This is the most powerful and deceptive and successful combination of the forces of earth in false religion; and it is in direct conjunction and agreement with Satan, and power is given to this fearful combination to deceive the whole earth and all the world shall wonder after the beast and this whore makes all the nations of the earth drunk with the wine of her fornication. Who is saved from this strong delusion? Only those whose names are written in the Lamb's Book of Life from the foundation of the world.

Then surely it is not by works of man, but by the grace of God.

Why has this mystery Babylon such power over men? Because every principle that carnal, natural man loves is embodied in her teaching. She has no head or husband. She does not acknowledge Jesus as her head, nor is joined unto him. She claims to sit as a queen and have not sorrow. The world does not want a religion that has sorrow and tribulation in it. They know they are Christians. This mystery of iniquity combines and employs and uses every principle of carnal reasoning, every argument dear and plausible to the carnal heart of man in their preaching and

tag it with their name and call it holy.

There is a cry to Israel, "Come out of her my people, and be not partakers of her plagues." Flee out of the midst of Babylon, and deliver every man his soul; he must cut off his iniquity; for this is the time of the Lord's vengeance; He will render unto her a recompence."

Babylon is fallen, is fallen shall yet be sounded, and she shall no more deceive the nations.

P. D. G.

### WISDOM.

"A wise servant shall have rule over a son that causeth shame, and shall have part of the inheritance among the brethren." Prov. 17:2.

How great is wisdom. It rises above all impediments and overcomes all natural barriers. One need not, should not depend on natural sonship, if wisdom be lacking, and if folly rules his conduct. Wisdom will outweigh folly and bring its possessor before the great. A son that disregards the obligations of life, and causes shame cannot stand against a servant led by wisdom and guided by discretion.

How shameful was the conduct of Israel—God's son in the Hebrew family. Israel is my first born. But Israel or the Jews hated Jesus, and caused shame by killing Jesus their heir, thinking thereby the inheritance would be theirs.

But the Gentiles are manifested as having the spirit of serving the Lord—of believing in Jesus, and are promoted to the true inheritance of Israel with Abraham, Isaac and Jacob. For the Gentiles dwell with the fathers in the kingdom as the servants of God led by that wisdom which is from heaven.

A little of the wisdom of heaven manifested in one of whom we expected nothing does appear so good. While one may be thought to be of great promise, yet being led by folly he causes such shame that he is brought low as one unworthy to be trusted. Where one dis-

appoints by shameful conduct we lose teaching; and they employ all the arts of craft in worldly wisdom in the making of followers of their cause. Hence they being of the world the world hears them, for all the world wonders after the beast. Where is there any death or crucifixion to self-righteousness in their worship?

As the world depends on worldly wisdom, and what they can do and perform for their success, and use money to effect and accomplish their schemes, so this false religion adopts and employs all these things so loved of the world.

Literal Rome in the days of her triumph over the nations of earth, when they conquered a nation, would unite into their empire adopting the favored and pet principles of the conquered nation, so that these nations thus united to Rome might feel more pleasure in Rome. So when one joins these false denominations he brings in his gods, his pets, and thus all kinds of falsehood, corruption and confusion are found here. Are they separate from the world? No. They are of the world.

There are many daughters of this whore. She is the mother of harlots and abomination of the earth. The worldly denominations borrow from this mother, and adopt her general measures and ways, and are joined unto her, or are of her as her daughters. Hence the ten toes part of iron and clay weakened by these earthy elements stand up as ten kings having no kingdom given to them.

But this Babylon or confusion is the dwelling place or strong hold of every dragon and foul or false spirit and false doctrine. It therefore waxes worse and worse, and is full of idolatry. For the longer a false denomination exists the more corrupt it becomes until the cry of its wickedness ascends to heaven and God destroys them. For they adopt every device and measure of men and

confidence; yut where one does better than we looked for behold we honor and promote him. So that a man is tude as to think that good conduct and wise behaviour will not advance him among the true brethren.

P. D. G.

#### FOLLY BEGETS DESTRUCTION.

"The foolishness of man perverteth his way; and his heart fretteth against the Lord." Prov. 19:3.

How hard for one to hide his foolishness. It seems to court notoriety and be fond of high places. Modesty is humble and being sensible of its unworthiness wishes not to be seen. But this foolishness perverts his way and entangles him in the bitter consequences of his own evil doing. Instead of being ashamed of his folly which has procured the evils he is suffering, and instead of repenting or turning away from the folly that has procured such suffering, his heart frets against the Lord, and thus he is hardened in his ungodly course to add rebellion to sin and aggravate his calamity.

Folly is the enemy of God and causes its possessor to trespass still more until his fretting increases his foolishness and his ways become hateful to the Lord. Blindness of heart and pride procure so much distress to those that are lifted up with presumption.

The fear of the Lord causes one to be humble and checks him from charging God with folly, while the prating fool foresees not danger and is taken in his own folly.

P. D. G.

#### CONDITION IMPROVED.

For several years I have suffered much from piles or hemorrhoids. Desiring and thinking perhaps they would yield to ordinary treatment, I applied many things to them, but none of them brought any permanent relief.

Knowing that the final removal of

them by clamp and cautery must be exceedingly painful it was after much suffering the consent of my mind was given to submit to this operation; but when it was made up I was fixed in my purpose to endure it for future relief. Accordingly on Feb. 2, I went to Goldsboro, N. C., in the hands of Dr. John Spicer, a most skillful operator, and his brother, my son-in-law, Dr. Will Spicer, who practice together. They gave me chloroform. Passing under its power it seemed the foundations of earth were dissolved in a painless ending. The last remembrance given me was this scripture sweetly and powerfully applied, "The eternal God is thy refuge, and underneath are the everlasting arms." Deut. 33:27.

The operation lasted about 25 minutes. Since then I have been confined to the bed nearly all the time. It requires perhaps four weeks for an old man as I am to recover. When I consider the mercy of the Lord and the healing He bestows renewing ones youth it is wonderful. If it is his will to restore me to health my desire is that it may be a fresh consecration to his blessed service.

I am, the Doctors say, doing well. This much have I written for the reason that my brethren and friends may know how I do, and remember me, desiring that we may pray for each other, and that they pray for me not only for my recovery, if it is the Lord's will, but also that I may praise him for giving me strength to endure the great shock to my system in bearing this pain.

P. D. G.

#### SEVERE LOSS SUSTAINED.

This issue of the Landmark was delayed on account of a disastrous fire that visited our establishment the night of February the 14th, causing a loss of several thousand dollars over and above what little insurance we were carrying.

I am still at the home of my daughter

in Goldsboro, recovering from the operation mentioned in another column of this paper, but am gradually improving, and with the help of the Lord hope to return home to my work and be with my churches in a short while.

I trust our subscribers who are in arrears will remember us at this time when we shall need all the money due to help us on our feet again.

It has been necessary to have the type for our publications set out of town, since our linotype machine and type-setting department in the upper part of the building were ruined by fire.

P. D. G.

## OBITUARIES

### DONNIE BRAXTON BOOTHE.

Mr. Gold, dear sir:

I will try and write of the death of my dear little sister, Donnie Braxton Boothe. Little Donnie was the daughter of Henry and Taby Boothe, and Jan. 5, 1910, making her stay on earth 5 years, 11 months and 21 days. She was a kind and affectionate child and was loved by all who knew her. She always had a kind word for every one she met. When she was about eighteen months of age she was taken ill with spinal affection from which she was afflicted the rest of her life, but bore all her sufferings with much patience.

She was down on her bed only three weeks and one day, the affliction having gone from her back to her head, and I have never seen anyone suffer more than she did, but was never heard to murmur or complain and never called on anyone for anything but the Lord. She would say "Oh Lord, my head," the sweetest I ever heard.

She had been talking about dying a long time before she was taken sick. Mamma said she told her that when she died she wanted her to give her little sisters all her playthings except one favor

ite doll, which she wanted laid in her arms. The day she died she told us to tell grandma good-bye and reached out her hand and told Papa good-bye, and asked about every member of the family. She asked cousin Mollie to get her bonnet and come and go with her; then she turned over and asked Mamma what time it was, and said it would be dark before we got there.

She was heard trying to sing twice, but we couldn't understand what the songs were. She told her sister Annie that when she died, she wanted the song, "Plant ye a rose that may bloom over me, when I am gone, when I am gone," sung at her grave. This was all she knew of the song.

Little Donnie leaves a father, mother, two brothers and three sisters to mourn their loss, but we feel that our loss is her eternal gain. "We could not wish her back again; but say, dear babe with Christ remain."

All was done for her that physicians, relatives and kind friends could do, but none could stay the cold, icy hand of death.

"A precious one from us has gone;  
A voice we loved is still;  
A place is vacant in our home,  
That never can be filled."

Written by her loving and devoted  
sister. SALLIE OAKES.

Dry Forks, Va.

### G. B. WILLIAMS.

Deacon G. B. Williams was born Aug. 10, 1841, and died Oct. 2, 1909, being 68 years, one month and 22 days old. About 1871 he married Mrs. Elizabeth Gibbs, who bore him four children, who survived her, she dying Sept. 1, 1907. On Jan. 29, 1902, he married Miss Ella Draper, who bore two children who survive him to mourn their loss.

He was raised in Edgecombe county and enlisted in the Confederate Army during the Civil War and did his duty faithfully until its close; he then moved to Beaufort county where he lived the remainder of his life.

He was an industrious farmer, also for awhile was in the mercantile business. He accumulated some property.

On the 3rd Saturday in July, 1869, he was received into the Primitive Baptist church at North Creek on a profession of faith and was baptized the Sunday morning following by Elder Brian Whitford. On the fourth Saturday in Sept., 1903, he took a letter of dismission from the North Creek church where he was received and the hand of fellowship given. Here he was appointed deacon of the church and was ordained by a presbytery consisting of Elders D. W. Topping and L. J. D'Berry, which office he filled with honor to the church and himself.

We mourn his loss, but not as those who have no hope; for we feel that we will meet again where parting and sorrow is not known and where no farewell tear is shed. We tender to his bereaved widow and children our heartfelt sympathy, and pray God to temper the wind to the shorn lambs and lead them gently on the portals of eternal glory to meet their loved ones to part no more.

Written by his pastor.

L. J. D'BERRY.

#### MARY L. GANNON.

How sad it is when blooming youth is snatched away.

On Christmas Morn. at 9:30 the spirit of Mary, the daughter of J. T. and V. C. Gannon, took its flight to its heavenly home above. She was born Aug. 10, 1895, and died December 25, 1909,

aged 14 years, 4 months and 15 days.

She had been in declining health for several years and life was not much pleasure to her. Although she complained very little.

We can't say too much about Mary. She was a sweet girl, always ready to lend a helping hand to the needy. She was obedient to her father and mother and kind and affectionate to her brothers and sisters. She told her mother before she died that she had never been mad with any one in her life. She was confined to her bed just three weeks before she died, and bore her sickness with great patience. She would beg her father and mother to take her up and let her sit in a chair, which they did as long as she was able. She never talked much about dying until the day before she died and then she was so weak, but she tried to talk all the time. She asked us to sing for her, and sing: "O when shall I see Jesus." She told her parents they had done every thing they could, and told her mother to stay with her till Jesus came. She hugged and kissed us all and told us goodbye and to meet her in heaven, that she would die rejoicing and go where pleasures never die. It is so hard to give her up, it seems so lonely without her.

She is missed everywhere we look, but while she is absent here one more loved one is added to God's throne in heaven. She can never come to us but we can go to her.

May God bless and prepare us to meet dear Mary where parting is no more, and sad farewells are never said.

A precious one from us is gone,

A voice we loved is still,

A place is vacant in our home

Which never can be filled.

Written by her sister.

BEULAH SANDESS.

## IMPROVING.

After three weeks absence I returned home today feeling much better. We hope to mail Feb. 15th Landmark soon. The fire destroyed the printing office after we had printed off this Landmark, but before mailing it and it was all burned. Under great difficulties we are getting it out.

☞ We beg indulgence of our readers for delay, and the many errors contained in this issue. We hope soon to be on time again, and improve the paper.

☞ We desire to acknowledge the control of the Lord God who gives in mercy, and takes away in mercy, and whose name is blessed and righteous.  
P. D. G.

## OBITUARY.

Augusta Young—Wife of P. H. Young, Sandy Ridge, Stokes county, North Carolina. Was born on the 18th day of November, 1855 in Stokes county. Married to P. H. Young on the 15th day of December, 1875. Was the mother of seven children, three boys and four girls, all of whom yet survive, except one son, who died at the age of 13.

She received a precious hope in Christ, sometime prior to June 1, 1897, at which time she joined the church at North View, in Stokes county, and was baptized by the writer.

All who knew her seemed to love her. She was a devoted wife and mother; a good neighbor, and a consistent member of her church, always attending as often as she could.

To her husband and children we would say do not weep, for her your loss is gain forever.

While "It doth not yet appear what we shall be," yet she fell asleep in the arms of Jesus. She fully believed in and trusted Christ, who giveth eternal life to all that believe. Wonderful thought: life eternal; no sorrow, sickness or death can find her. She always seemed happy when we met her here. Could we but see her there in the dazzling light of God's love.

We would not wish her back again. Here in this world of toil and pain, but say with God forever reign,

And sing and shout his glory.

J. A. ASHBURN.

## APPOINTMENTS

B. L. TREECE.

Concord, March 5th.  
New Zion, March 6th.  
Charlotte, at night, 7th.  
Brooms Grove, March 8th.  
Crooked Creek, March 9th.  
Union Grove, March 10th.  
High Hill, March 11th.  
Liberty, March 12th.  
High Ridge, March 13th.  
Lawyers Springs, March 14th.  
Pleasant Grove, March 15th.  
Watson, March 16th.  
Jerusalem, March 17th.  
James Hill, March 18th.  
Liberty Hill, March 19th.  
Freedom, March 20th.  
Conveyance needed.

JOSEPH E. ADAMS.

If the Lord's will I will preach at Duke's, the cotton mill town, Harnett county, N. C., the 4th Sunday night in February.

Then will visit and preach among the brethren and friends at Bunn's Level, Cumberland county, N. C., the week after the 4th Sunday.

Broadway, Lee county, 1st Saturday and Sunday in March.

Gains Chapel, Tuesday after.

Brush Creek, New House (near Bro. Johnson's) Thursday.

Brother Johnson will meet me at Siler City on Wednesday.

At or near Bro. Jno. Buckner's Fri.

Big Meadows 2nd Sat. and Sunday.

W. B. WILLIAMS.

Four Oaks, Saturday and first Sunday in March. Hannah's Creek, Monday.

Oak Forest Tuesday.

Hickory Grove, Wednesday.

Black River, Friday.

Mt. Zion Saturday and 2nd Sunday.



## THIS BOOK

is printed on clear, thick white paper, is well bound in substantial cloth in two colors, black and brown, and

### Contains

406 large pages, 880 sketches of Ministers and 300 of their pictures. Chapter on Deacons with 47 sketches and 8 pictures. Chapter devoted to some of our best known Sisters with 23 of their pictures, besides an

Appendix of Much Valuable Information such as important articles on Scripture, The Old School Address at the Black Rock Convention, Missions, Sunday Schools, Secret Societies, Statistics of Primitive Baptist, etc., and is

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# ZION'S LANDMARK

Published Semi-Monthly at Wilson, N. C.

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# ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

Dear Bro. Gold:—You are but little younger than I; not two months. We are both getting old. I wonder if you have as many questionings, and doubts and soul troubles as I have. It does not appear to me possible that you can. I cannot think that you have such reason for that kind of affliction as I have; that you can see in yourself as much vileness as I see in my heart. When I began to try to preach, more than forty-five years ago, I thought that if I should be left here in this world ten, fifteen or twenty years, I would be raised above such feelings of unworthiness and self-abhorrence as afflicted me then from time to time. But it has not been as I thought. As the years go by they leave me with a deeper and deeper sense of the utter destitution of any good thing in my flesh; and that destitution seems harder and harder to bear. But it causes me to feel more and more forcibly the truth that goodness and righteousness are found only in Jesus, the dear Redeemer; and that no one can ever have that righteousness except as a free gift; and that every time I realize its power and comfort I must know it as a gift, never earned, never deserved, but a gift by the grace of our Lord Jesus Christ.

I have been reading some of your

editorials in the Landmark. They are short, comprehensive, personal, and comforting. I have felt while reading them that I would like to hear you preach. I need preaching, of the right kind, and I love it, but do not often hear it. When I do have that privilege I think I rejoice in it, and am comforted and strengthened by it, more than I was in former years. I cannot truly say that I am not at times fed and comforted by my own preaching, poor as it appears to me in comparison with that of my brethren. The spirit that gives to the preacher gospel bread to hand out for the nourishment of his brethren, can as easily take of that same bread and give to him for the comfort of his own soul. But the poor, tired, dejected servant wants to hear the same sweet gospel preached by others which he is himself trying to preach with the ability that God gives to him; and when he does have that privilege it is indeed a joyful sound, comforting and encouraging to his soul.

Of late I have often felt this expression in the prayer of Moses, recorded in the 90th Psalm, to be mine: "Let thy work appear unto thy servant." I know that in this prayer Moses expresses both the condition and the spiritual desires of the people of God while under the law, and that they do receive the au-

swer to this prayer, and that the work of the Lord appears to them, when they are brought into the gospel dispensation. But I find myself many a time calling upon the Lord for some renewed evidence that the work of the Lord in salvation has ever appeared to me. My prayer is that he would cause his work to be more manifest in me; that he would "show me a token for good." How precious the word and work of the Lord are when they appear with power, and fill our souls with solemn joy and praise. Many times I seem to be handling the word without feeling its power as I want to feel it. It is something to be thankful for that a poor sinful man can handle the Word at all; that he can know the truth, and can remember seasons when its power has been experienced by him. But how much better and sweeter it seems when he can realize its power and blessedness while engaged in the ministry of it. There is no earthly joy or gladness that can be compared with that which arises from a feeling of the power of spiritual things in the soul. The Psalmist says, "Thou hast put gladness in my heart more than the time when their corn and their wine increased." There is a feeling of solemn rest and contentedness in that joy.

Perhaps I was wrong to say that I enjoy hearing the gospel preached more now than I did in my earlier years, though it does sometimes appear so. The power of the Word, the excellency of the gospel, the felt presence of Jesus, have the same blessed, controlling effect upon the soul at any age, at any time, and under any circumstances. Such experiences drive away doubt and fear, bring a feeling of confidence and trust, and cause one to "return to the days of his youth."

I have referred to the prayer of Moses, the man of God, as recorded in the 90th Psalm. I will now allude more particularly to that subject. In order to see consistency in some of the ex-

pressions found there we have to remember that MOSES represents the law, and that in this prayer is presented the condition of the Lord's people under the law, and their desires which reach forward and upward to the delivering power of the Lord's work in the gospel. While under the law the people of God are consumed by a sense of his anger, and by his wrath they are troubled. The law sets their secret sins in the light of his countenance. These "secret sins" are not acts of wickedness which they are trying to hide, but things which they had proudly esteemed as righteousness, but which are now made manifest in the light of God's countenance as sins. "For all our days are passed away in thy wrath." This is not true of a child of God under the gospel, but it is true of his experience while under the law, when sin, that it may appear sin, works death in the sinner by the law, which is good; that sin, by the commandment, may become exceeding sinful. Rom. 7:13.

"The days of our years are three score years and ten; and if by reason of strength they be four score years, yet is their strength labor and sorrow; for it is soon cut off, and we fly away." Labor, in itself, is not an evil thing, but good and beneficial in the world. It is the best thing for those who are well that they engage in labor. When labor is performed intelligently and faithfully it is sure to bring good results. But one who has transgressed the law, and is justly condemned, and who is now laboring to avoid its penalty, and to come out from under its condemnation, must ever labor in vain. By his labor he can never pay the just debt he owes it. He can never do any thing to atone for the sin committed. The wages of sin is death, and those wages must be paid. His work can never secure the righteousness of the law for himself. With him it must ever be, "labor and sorrow," never labor and success. The law is ever cutting the sinner off from any hope of

salvation by his own works, and he flies away, even though four score years old, without any achievement of righteousness by his labor. In nature the work well done is followed by success. If one who begins to build dies, another takes up the work and carries it through. It is labor and success, labor and gladness. But in this legal field the utmost work of the longest life is in vain. It is still "labor and sorrow."

But it is needful that we have this sad and doleful experience of the just demands of the law, and the righteousness of God's anger against sin, in order that we may know the blessedness of the new and glorious way of righteousness through Jesus Christ, when the Lord's work appears unto us, and His beauty rests upon us. "Who knoweth the power of their anger?" No one in nature. No one by earthly teaching. It must be felt in his own soul. "Even according to thy fear so is thy wrath." "The fear of the Lord is to hate evil." The Lord says, "I will put my fear in their hearts that they shall not depart from me." Now "the fear of the Lord is the beginning of wisdom." As soon as that principle which hates evil is put in the heart God's wrath against sin is felt and known, and the manifestation of that wrath is according to that holy and reverential fear. That fear which hates evil works a great change in the heart and in the life. From that time there is felt a great hungering after righteousness.

The prayer of this poor sinner now is that the wisdom and mercy and truth of God in the gospel may come to him and satisfy him, as nothing in this world can satisfy him. He cannot interpret his own longings and supplications, but in this prayer, and elsewhere throughout the scriptures, their meaning is told for him. Moses in this wonderful prayer tells what every poor laborer wants, who labors and is heavy laden. He wants to be satisfied early with the Lord's mercy that he may rejoice and be glad all

his days. He wants to be made glad according to the days wherein the Lord has afflicted him, and the years wherein he has seen evil. He wants the Lord's work in the gospel to appear unto him, and his glory to all the children of the new and everlasting covenant. He wants the beauty of the Lord to be upon him, that he may behold that beauty, while he dwells in the house of the Lord forever, an enquire in his temple. He wants to know the spiritual meaning of all the work of our hands, which was appointed to be done under the law, and prays that it may be established upon us, as it will be in the gospel. Moses, the man of God, was inspired to tell the desires and longings of all the people of God, and to declare in his prophetic supplications all the deep, sweet spiritual meaning of all the rites and ceremonies prescribed under the law, and their glorious fulfillment in the gospel dispensation of God's grace and glory. Also here is expressed the heartfelt desire of every living soul that he may be favored to walk in all the order and ordinances of the church of God blameless, and may have all the true spiritual significance of all the work of his hands established upon him.

Brother Gold, I love to read what is written upon any gospel subject by brethren who manifest sincerity, kindness and love, even though in some things I cannot see with the writer. It is pleasant and profitable to talk upon the scriptures by tongue or pen, if we can maintain a feeling of brotherly kindness. But it is not pleasant to read what is written in a sharp, harsh, dictatorial spirit. I have lately read some expressions concerning the doctrine of the predestination of all things, in which that doctrine is condemned in strong and bitter language as a heresy, and those who believe it are reproached in harsh, unbrotherly terms. One speaks of that doctrine as a new thing brought into the church.

Now I have wondered upon what

ground, or by what authority, an old school Baptist can call that a heresy which is expressed in most comprehensive and positive terms in the London Confession of faith, which was adopted by the Baptists in London in 1689, and which was adopted by the Philadelphia association in 1742. Of course I won't not claim for any confession of faith divine authority, except as it is expressed in scriptural language. But this confession of faith sets forth what was the doctrine of the Baptist church at that time, and since then. The scriptural proofs are referred to very carefully. I have never yet been able to see anything contrary to scripture in the portion of that confession which refers to this subject.

There have been brethren very dear fellowship. I have not felt that it was to me who could not fully see as I do, but with whom I have walked in sweet a bar of fellowship. If fellowship is broken it is not on account of difference in doctrine, but on account, of course, un-christian expressions and conduct. One has no right to chide and reproach another for maintaining that doctrine which is so clearly expressed in our standard, the London Confession of faith.

In former years I have written and spoken some on this deep and important subject, but always have tried to do so kindly and with great care, desiring to trust not to my own reasoning powers, but to the language of the inspired scriptures of truth. For some years past my mind has not been led to write or speak much on the points in controversy. My belief is thoroughly expressed on that subject in the London Confession of faith.

When I first began to visit our churches more than forty-five years ago, there were comparatively few who opposed that doctrine. For many years I travelled about 16,000 miles a year among the churches, going only where I was invited, and I am thankful to say

that wherever I have gone among the brethren, from the first until now, I have received uniform kindness from all, while thousands of letters have expressed that kindness and fellowship from those I have not seen. I surely do feel thankful to the Lord for this.

During the past twenty years I have not travelled so much, and I am admonished that I shall not be able to travel extensively much more. But while I am able I still expect to visit churches and brethren in various localities, as Kentucky, Canada, North Carolina, and other places, if the Lord's will. Happy would I be if, whenever and wherever I go, I could say with Paul, "And I am sure that when I come unto you I shall come in the fullness of the blessing of the gospel of Christ."

We all unite in sending love to you and Sister Gold and your family.

Your brother in hope,

SILAS H. DURAND.

Southampton, Pa., Feb. 11, 1910.

Reidsville, N. C., 1910.

Elders P. D. Gold and P. G. Lester:—It is the request of my children, three of them being Primitive Baptist, and the fourth, my only living son a strong believer in the doctrine, and some relatives and brethren, and with the fear of God in my heart, I attempt to write some of the exercises of mind and travel of soul. May the God of all grace enable me to state nothing but simple, unvarnished and unexaggerated facts, for when I do this, or transgress in any other way, I feel that I have sinned against my God, and Him only. It was through the determinate counsel, and fore-knowledge of God, that I was ushered into this cursed world, June the 12th, 1840, being the first born of Edwin R. and Bethenia I. Harris. My father's parents were Primitive Baptist. And my old sainted mother's family were of that persuasion. She was baptized in the faith at eighteen years of age, and she has lived

a consistant member to this day—eighty years. She was born in 1812, in Virginia, so was father—the same date in Virginia. He was strong in the faith of the Primitive Baptist, and a regular attendant of their meetings, never better pleased than when he had the pleasure of entertaining them; but never united with the church; but had a good hope several years before he died, in 1890. Mine has been one of the most eventful lives of any person I have any knowledge of, or ever read of. I have had more miraculous deliverances, or providential escapes from death surely, than any other being. At two years old I had a very severe attack of whooping cough, had to learn to walk the second time. At four years old a horse went in the stable with me on his back, my head struck a nail over the door only partly driven up, that entered through the skull, and I was left hanging up by the nail. I have the pit that it made in my forehead to this day. At twelve and a half years old I had the scarlet fever, was bed-ridden for four or five weeks; during this time my oldest sister died with it, she was about ten and a half years old. Up to this time I had lived the most religious life of any one I ever knew, after the manner of the Pharisee. My father had taken a great deal of pains instructing me in everything that was beneficial; taught me to read in the Testament before I was five years old. I prayed three times a day, but never in his sight or my mother's. Never was in a Sunday school until I was thirty years old. When my dear sister died, as I thought unprepared, how I did wish it was me; for I thought I had been a Christian all my life. The third night after she was buried, I dreamed that my mother was at my bedside crying, and calling father, telling him I was dead. He came at once and commenced crying, which was the first time I had ever seen him crying. I tried to tell them that I was not dead, but speechless only, and paral-

lyzed. The family and neighbors soon gathered in, and prepared my body for burial—sent several miles for a coffin. I was assured I could convince them that I was not dead while putting me in the coffin. I thought I was hurried to the burial yard, which was twelve miles away. When they were telling me down in the grave, and got me to the vault, they stopped suddenly, and said the rope was too short. I also dreamed I saw a bottomless smoking pit and Satan grabbing at me. I was then convinced there was a real personal Devil, and am until now. I cried out with all my might, and waked up my mother, who was at my bedside in a minute asking what was the matter with me. I had realized it was only a dream, and replied, nothing. She returned to bed; in a few moments I felt condemned for telling her a wilful lie; furthermore that an eternal hell was my doom, and that I had been woefully deceived all my life in thinking I was a Christian, but was a fit subject for eternal torment. I dreamed this same dream three times during the night. The third time I confessed to my parents why I was crying out so. My father took me to another room and bed, at my request, and lay down by me. I slept until sun-up; but when I awoke good, my dream came back to me, and when I would close my eyes I could see Satan staring me in the face. From then until I was nearly twenty years old, I did all I could do to learn the way of life and peace, but no one whom I could find gave me any comfort. I got me a pocket Testament, and carried it in my shirt pocket for seven years, trying to find the way of life. Instead of getting consolation, the Word condemned me. Every Primitive Baptist sermon I heard did me likewise. Every conditional sermon I heard said to me, that I must do something that I could not do, live a sinless life, and exercise faith, which I could not do; for I had no faith to exercise, for the scriptures said that faith

worked by love and purified the heart. I tried to console myself that it was only a dream, that caused me to think that I was not prepared for death and heaven. And after having this dream I had no love for myself or anyone else. Four years after I had the dream, I was thrown by a sweep pole, or spring pole, ten feet or more up in the air, and fell twenty feet from where I was standing, when the pole struck me under the arm. I lay there speechless for more than an hour. My father thought I was bleeding inside. He found out there were no bones broken; sent two or three miles for a doctor; when he came he asked me where I was hurt. I shook my head. "Asked if I was in pain," I shook my head. In the meantime my father had sent home, three miles, for the carriage and a feather bed, and my mother came with it. As soon as she looked at me, I smiled, and she commenced shouting for joy that I was not dead. I was carried home and put to bed and remained there ten days, before I could turn myself in bed, and it was three weeks before I could walk, and three months before I was able to work on the farm. During the time I learned to make shoes and boots; made about twenty pairs for the children and servants. I rejoiced to think the good Lord had given me a reprieve to prepare myself for death. I had had the sentence of death in me ever since I had the dream and I thought all the time a just sentence. He openeth the ears of men and sealeth their instruction. After this, I took no interest in anything many hours at a time, often wishing I had never been born; would have readily exchanged places with the dog or any beast of the field or forest. I wrestled with the flesh and the Devil without God or hope in this wicked and cursed world, until I was nineteen years old, in very feeble health and with a wretched cough, which I had had ever since having the whooping cough; had never weighed over one hundred and

fifteen pounds. Monday after the third Sunday in August, while attending a Methodist camp meeting, with two half sisters (whose mother was of a Methodist family), while on my knees at the morning service, and had given up all hope of ever being saved, never expecting to get back home alive, there was a flash of lightning passed through me which frightened me nearly to death. I had to put my hand over my mouth to keep from crying out aloud, and these words were spoken to me, "Peace be with thee." In a moment I felt as calm as it was possible for any one to be. I attempted to get up, and I heard the sweetest music I had ever heard before, or have since. I got up as quietly as I could to see who was singing, and I saw no one, but everything looked bright, and seemed to be praising God. I walked out quietly from the arbor, went to my horse, mounted him without speaking to any one, and rode ten miles to tell my mother what peace I had found, but when I got to the yard gate I saw no one, neither did any one see me. I took the saddle off of my horse—deciding not to ever tell any one—and harnessed my horse and went to the back side of the plantation, and plowed as long as I could see the furrow, following land for wheat, without thinking about anything to eat. When I returned to the house, mother met me at the door and commenced shouting. I asked what was the matter. She said the girls told her I had professed religion. I told her they were mistaken, that I had not spoken to anyone since I obtained peace. Will you pray for me that I may continue to have peace. She replied she had been praying for me ever since before I was born; that she dreamed before I was born that she saw me, and heard me praising the Lord and talking of His goodness and mercy to sinners. I replied: May I be enabled to do so, the remainder of my life. And it is yet my desire. I remained in this condition for several months, felt to be

killed to the love of the world and its allurements. I felt perfectly satisfied that the Lord would do right with me. I found by reading the scriptures that God was a sovereign, and that He had perfect control of all things in heaven and earth. And I was perfectly reconciled to His will, but this did not last, this scripture got on my mind: "Wo unto him that is at ease in Zion." I was often asked why I did not join the church and be baptised. My reply was that I was in no condition to join the church. I knew I had no righteousness of my own, and I seemingly was a greater sinner than I had ever been in my life.

The fourth Sunday in February, 1860, an old Methodist preacher came to our house, accompanied by a young friend of mine, who was a very zealous Methodist, and is yet, and insisted I should go with them to preaching. It was a pleasant day for the time of the year, and I went feeling perhaps it was the Lord's will. I was not at ease at this time. On our way the preacher commenced exhorting me to join the church. I told him as I had several others that I was not fit to join the church. He asked me if I believed that Jesus Christ was the Son of God, and whosoever that believeth and is baptised shall be saved. I said I had heard that He was, all my life, and had read it often in the Testament, but I had no experimental knowledge of it. He replied that I had God's word for it, and that it was my imperative duty to believe it, and to exercise faith, and accept Christ as my Saviour, "for God so loved the world that He gave His only begotten Son, that whosoever believeth on Him shall be saved." And it was left to me and every other person of Adam's race to accept or reject. And he took for his text that day: "And He could not do many wonderful works there because of their unbelief." Matt. 13:58. It seemed his talk was to me. I went home in more trouble than I had been.

He told me on our way back home that if I had not been brought up by Hard-shell Baptists, "that I would exercise faith, and accept the terms and comply with the conditions laid down in God's word. I told him I had no faith to exercise. He replied, I feel my skirts are clear, and left me, as I felt in the hands of Satan. I didn't eat anything that evening, retired early and rolled and groaned nearly all night. Just before light I lost my strength and was speechless for quite a while, thought that I was dying. I was aroused by these words, "Be no longer tossed to and fro by every wind of doctrine, but believe on the Lord Jesus Christ, for this is the work of God, that you believe on the Lord Jesus Christ." I said aloud I do believe with all my heart.

My brother, who was in the bed with me, asked "What is it you believe with all your heart?" I believe Jesus Christ is the Son of God. Brother replied, I believed you are going crazy and will have to be sent to the asylum. I said I have been nearly crazy all my life, but I am now clothed and in my right mind. And that God could do whatever He willed to do. And that the preacher said yesterday that He could not, and proved it, I thought by the scriptures. And I got up and lighted the candle and took my Testament out of my shirt pocket, where I had carried it day and night, ever since I had had the dream. I found it and read, "He did not," instead as he quoted, "could not." I felt overjoyed. Soon found the scriptures that gave me faith, but not in the same verse or chapter. I felt for a week perfectly satisfied, and truly dwelt in the land of Benlah. This was the first week that I had had any real joy since my alarming dream, seven long years ago. I went with my mother to her church meeting Saturday, heard the first sermon I ever heard that gave me any comfort. It was a perfect feast. His text was, if I remember aright, "The Lord hath done great things for us

whereof we are glad." Psalms 126:3. The next day his text was, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ. According as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love. Having predestinated us unto the adoption of children by Jesus Christ, to Himself, according to the good pleasure of His will," etc. Eph. 1 chapter, 3 to 12 verses. Elder John Stadler was the preacher. I thought it was the greatest sermon that had ever fallen from mortal lips, and I have never heard one since to excel it. It was the last sermon he ever preached, for he died on his way home the following Wednesday, in the 69th year of his age. He had been pastor of Lickfork church forty years. He was said to be the strongest, most logical, and spiritual preacher in the State of any denomination. And had the largest congregations to preach to composed of all classes, the noble and ignoble; and all creeds and beliefs. I never had been grieved as much to hear of any one's death as I was his. Thought he was the only one who could tell my feelings and belief. I knew I never could, neither have I as well as he did. Lickfork was without a pastor for several months. During the time I was admonished by the brethren, and if not deceived often by the spirit, "to take my yoke upon you and learn of me, for I am meek and lowly in heart and ye shall find rest to your souls, for my yoke is easy and my burden light."

At the June meeting I asked for fellowship, and was received without being able to tell anything. I was so full I could do nothing but cry. And have been in the same fix many times since. I was received without a question being asked. Then my half sister came up and told her experience and mine. And then two middle-aged ladies

came up and related their experience, and it was arranged for us to be baptized the next meeting. And in going to the water my horse ran away with me and another man twice, and kicked the dashboard off of two buggies, but hurt neither of us. A relative came along on his way to the baptizing and asked me to get in his carriage, which I did, and he got up with the driver. It seemed all things were against me, but I was not at all dismayed. Old Deacon Withers told Elder Burns, the pastor, that he felt he had baptized a preacher, as we came out of the water. No tongue can tell my feelings, that this remark produced in my mind. Mother and I went to the next monthly meeting. When we drove up Deacons Withers and John W. Harris, my uncle, and the clerk, Wm. Gilliam, all of whom were officers of this church before I was born, and after giving us a hearty salutation, one of them remarked, "Brother Jimmie, the pastor will not be here, he is sick; and it is the mind of the church for you to conduct the services." That Brother Burns asked to have church meeting and appoint messengers to the association. I insisted on Brother Withers, as he was the senior deacon and clerk of the association. He replied that was not the mind of the brethren. I offered every excuse I could think of, that I was only a child, twenty years younger than any other male member in the church, and there were twenty-five or thirty. He replied: brother, we received you in the church, at your request, asking for fellowship, without requiring you to give any reason of your hope, so it was not what you said, but what we had seen of you, and knew of you. And they were anxious to hear me talk. I, with fear and much trembling, consented to

J. M. HARRIS.

Reidsville, N. C.

(To be Continued.)

Raleigh, N. C., Feb. 2, 1910.

Dear Brother Gold:

As I am housed in with the mumps, I will drop you a line or so, for I have been thinking of you for some days past, and wanting to see you very much. I hope you are real well, and I feel now none but such as you are thankful to God.

My little Edmund has been very sick for a week with corysypelas, and is dangerously ill yet, but we hope he will get well if it is the Lord's will; deep has been our affliction of late, but God is over all, and knows best, and we want to be patient and feel to thank God that there is yet hope, and that we are saved by it. "But hope that is seen is not hope," for as we are told in one place Abraham hoped against hope.

Now brother, and father in Israel, this is one of the most peculiar feelings that is given a child, to hope in God right in the face of every contradictory evidence.

"O for a faith that will not shrink,  
Though tried by every foe,  
That will not quiver on the brink,  
Of any earthly woe."

This is alone God's to give, and ours to receive when He gives it. Such has been my experience of late, while I have been brought so very low, yet I have been led, or driven to trust alone in God, and have the truth of the poet again:

"Thy flock thy own peculiar care,  
Though now they seem to roam un-eyed,  
Are led or driven only where  
They best and safest may abide,"

and when we think of our Life (Christ), we ought to know there is no condition into which He was not brought by the Gentle yet Powerful hand of His Father, and he was as well safeguarded in

one condition as another, for he had just as much power over one thing as another. Power was given him over death, as much as over the least enemy of mankind, and O, dear brother, is it not true as the poet said again,

"That death, and Hell can do no more,  
Than that my Father please."

So when we sum it all up, there is a race to run, and we are admonished to run it with patience, but note the following language, "Looking unto Jesus the author and finisher of our faith," so as I said before, the only way we are led to hope against hope, is to "Look unto Jesus," and O how divinely favored are those who look: they have been brought to the end of the world, and feel that the end of the world is brought to them; then it is so sweet to hear that sweet Shepherd's voice saying, "Look unto me, and he ye saved all the ends of the earth, for I am God, and besides me there is none else."

Then the poet says again,

"I am dead to all the globe,  
And all the globe is dead to me."

At such times we are made to hope we are crucified with Christ, and crucified now. Oh, how seldom do we think of the present effect of God's will and word as we are brought to need it here in this earthly pilgrimage.

It is somewhat easy to think God did in 'way back in the ancient days perform wonders, and to believe he will yet destroy the world, and divide the human family, taking His own to Himself in glory, but we can't often understand how we are being led or driven now. Why is this deep soul trouble mine? O, when, and how will deliverance come? or will it come at all? Forgetting the fact, "That now is the day of salvation," right in the weakest hour of the flesh

is the strongest hour of the spirit. "My strength is made perfect in weakness," in weakness of death in the flesh is made manifest the strength of the spirit in life.

So when we are brought low in death, it is just to let us know again that Jesus is fulfilling His word, "Lo I am with you alway, even unto the end of the world." So while the trial is on, Jesus is with us in the trial, and at the end he is still with us, and shows us this is his way of keeping us by His power. "It is by these things that men live."

This is the life of Christ in you, but you can't always think so, hence we cry as did those of old, and He hearkens, and hears the cry of His humble poor, and delivers them out of all their distress.

Oh, that I could trust the hand that has brought this poor blind one so far, and has shown me when I could not see the way. He has seen for me when I could not know the truth of His promises; He Himself is the "Truth" when I could not see how I could live; He Himself is my very life, because He lives so does his people, and He is alive forever more, and has the keys of Death and Hell. I am glad He holds the keys and can and will open every door of every prison and set poor trembling saints free, and if the Son of God shall make you free, ye shall be free indeed. I am sure just such a feeling as this caused Paul to say, "Who shall lay anything to the charge of God's elect," and if so may we not hope to say with the poet,

"That every dark, and bending line,  
Meets in the center of thy love,"

and that nothing shall ever separate us from it.

Please remember me to each of your family, and come to see us at Raleigh, and spend one night with us.

Yours in humble hope,

W. A. SIMPKINS.

#### COMMUNICATION.

Rocky Mount, N. C., Feb 9, 1910.

Dear Brother Gold:

'Tis with fear and trembling that I attempt to write you what the Lord has done for me. I feel unworthy to even write what I wish to tell you. I was born 39 years ago, on January the 26th, 1870, and was a very tough boy, my father having died when only 6 years old. I had a good mother to teach me, but I would not heed her advice. I would do all manner of bad things that a bad youth is capable of, and up to the time I was 15 years old, I never thought about God. But at the age of 15 I went to a revival meeting that the Missionary Baptists were holding at Old Free Chapel church, in Nash county, and I listened with attention to the sermons and was stirred up over my sins. So one day I thought if I would cry some that God would forgive me and save me, for I had been pretty bad. So when they called for mourners I got down and cried good and long, so I thought God had saved me. I was received in the church, was baptized and went along for awhile and thought I was so good that the Lord wanted me to preach, so I talked some; then I thought I had made a mistake, so I got out and went to dancing and doing bad again. So I went to a Methodist meeting and the preacher hit me so hard I felt like I was the biggest sinner out. So I got down and done a little more crying. Then I preached a little more; then I commenced to read the Bible good and earnest, and I become to feel that I was not converted at all; that I had not been regenerated; had not been born of the Spirit of God; that I was still in the bonds of iniquity, and it pained me very much. I commenced looking back over the past, over my past life, and it seemed to me I was a big hypocrite; so I read and read the Bible more; I tried to pray; I felt like my prayer never got any higher than my head; so at the age of 26 I joined a Free Will Baptist

another dream: I thought I was in a deep pit and several people in it. I only knew but one man in it, and I thought I saw a man old with age, with white flowing hair and beard, and he had a telescope looking through it at something on the outside of the pit, and I asked some one what was the man looking for, and was told a star. I thought the pit was suffocating to me, and I looked around for a place to get out of that dark, dreary pit. I found a small square place, and I thought it was so small that I could hardly get my head through, so I commenced to squeeze through, and after a hard tussle I got out, and I looked up into the sky and saw a star big as the sun coming to earth I thought, and I heard the old man in the pit call the world star three times, and I said, "Lord, 'tis hot here now and we will all be burned up." So I thought all my fear left me. I thought that God was able to keep me, and when I awoke it came into my mind: yes you have been trusting in your self-righteousness, good works, deeds and so on, and have been teaching others to believe that way; now you are going to be scorched. Then my whole life seemed to change. I could see my mistake. I could see that I had mocked and laughed at the church of the Living God, and had said all manner of evil against it. Then it seemed God's hand was laid heavily on me. I lost my wife by death, and I had trouble upon trouble. I wanted God to spare me. I had four little ones to care for. I had to be a father and mother to them and work too. My burden seemed so heavy. My soul seemed to hunger for the true word of God; my mind was troubled. But I did not let any one know it. I wanted to do good; I wanted to be saved; I wanted to get rid of my burden of sin. I would pray for God to give me light, understanding and wisdom. But the more I prayed the heavier seemed my burden, and it seemed everybody

church, and I had an impression that I had a work to do for God. I kept praying: and something seemed to weigh heavily on my soul. I could not rest. Tears would come up into my eyes. I tried to talk in church meetings; I was licensed to exhort; then I was ordained a regular minister. I had a hope in Christ: I tried to serve the church and God the best I could for four years, when one of the preachers told a lie on me and he was proven a liar and I was exonerated from all charges. I commenced to think I had been wronged, so I thought I was in the wrong place. I gave up my license and credentials, and staid out of the church for ten years; but I carried a heavy burden. It seemed that all the world was against me, and that God had forsaken me, and people would say very harsh things about me. It seemed that God frowned on me day and night. I would laugh and try to hide all my pain. But I was so downcast in spirit all the time I thought I would commit suicide, yet I would look back and say maybe God hasn't forgotten me yet. I was married soon after I stopped preaching, and lived happily with my companion. She was a believer in the Primitive Baptist doctrine but I was not, and I would laugh at her for saying it was a true church. I told her that I never took any stock in such doctrine. She did not belong to the church, yet she clung to the doctrine of the church, and died 1909 still clinging to the doctrine that is preached by the Primitive Baptists. So my burden got heavier in 1908 in the fall, and one night I had a dream that there were three full moons setting in the northern sky, each one revolving around the other, and it frightened me, and it came into my mind that I had to enter through the three gates of the New Jerusalem on the north, and that I had not used the Father, the Son, the Holy Ghost as a trinity for the complete work in the salvation and redemption of a sinner. Then in a short time I had

wanted to talk bad about me. I would shed tears over it; one night I lay down to sleep, and while lying there it come into my mind that I had not asked God to let His will be done; I wanted mine done all the time; so I said: "Lord, here I am, a miserable wretch, not worthy enough to live, and too unworthy to die, and that I deserve Hell. But I don't want to go there; but if thou sendest me there I will receive what I deserve." I prayed the best I knew how. I wanted God's will be done, and it seemed that I was so near to Him, a sweet peace come into my soul, but in a day or two, it banished away. Then my troubles seemed heavier. I would go to church every chance I got to hear Bro. Williams and Bro. Williford preach, and it seemed that they were preaching to me, and no one else. It seemed I was the only guilty one in the house, and I would think over the words, and then I seemed to see a new light. I saw that I had been a dead sinner—dead in trespasses and sin—and that God was quickening me to life. I would go to hear the Free-wills again, and one night I went back to the church, thining that maybe my burden would grow lighter. So it did; and I began to talk for them. But I found that I could not talk the same doctrine, and that made me dissatisfied. The members got to quarreling and back-biting, and my burden became heavy again. It seemed there was a great load of something I could not get clear of. So I would go to hear the Primitive Baptist, and it seemed that every sermon filled my soul. I was so hungry for the pure word of God. The people I thought once looked so ugly and the sermons that use to be so dry became beautiful to me. I felt like I wanted to be with them; I loved them; they seemed so happy and I so miserable. Yet I had some doubts about the doctrine, but it seemed that I was being drawn every day by an invisible hand towards them, and my whole being

changed—all my hatred and harsh feelings towards others left me; my mad passions left and my heart filled with love and sympathy for all. I then thought I would come out of the Freewill church and join the Primitive Baptist church. Then something seemed to say they would not have you; you stay where you are; they are high-minded and you are poor. My burden seemed to get heavier; I would joke and laugh, and did not let any one know that my soul was in distress, and it come to me. You must become humble; you must be born the second time of water and of the spirit, and then you can enter in. I then commenced thinking that my other baptism was nothing because I was not a true believer and had not received forgiveness, that God had not drawn me to Him and I had not believed in the Lord Jesus Christ as my Saviour, and then I got badly dissatisfied; I felt I was the meanest man on earth and that I was a greater sinner than Paul. I had fought against his saints, I had said bad things about His true followers, and had been self-righteous and my hopes had been built upon the sand instead of upon the eternal Rock of Ages; then I seemed to be drawn by a wonderful and mighty power; I felt like there was an invisible hand leading me on; I felt like I had to go and be with the Old Baptists; I felt like I loved every one of them; the doctrine seemed meat and drink to me, and their songs the sweetest music. So I said to myself, God being my helper, I would go to them and offer to the church at Mill Branch, and still a few little doubts lingered within me. So on Friday night before the first Sunday in January, I dreamed that I had started to Mill Branch to preaching, and went by Viverett's old mill, and when I went by the mill that an old man and his son were standing in the path, and when I walked up the old man said: "You will have to carry this." I thought it looked like a big black, round cylinder, little at one end and at the end I was told to

carry was large. I thought it looked heavy; I thought I told him I could not carry it. He said you must. I said I cannot. He said you will have to. So I thought I picked up my end and his son the other. I thought it was so heavy, and I looked and saw we had to go up a steep hill and saw a door at the end of the hill. I thought that this man's son went through and I went through the door and that there was a river there. So we threw whatever it was in and I felt light. I thought while we were going up the hill if I had it on my shoulder I could carry it better, but I could not get it there. When I looked I was in Mill Branch church and as far as I could see were people in it. I thought Bro. Williford (it looked like him) stood up and said, all rise and sing. I thought that I was helping them sing, and thought that I was over near a window and turned my head to look out, and when I looked again everybody had knelt in silent prayer, except myself and a young lady, and I was still singing, "A Charge to Keep I Have." I thought the lady shook her head for me to stop singing; I thought every one in the church, just as far as I could see, was clothed in white robes and had a white covering on their heads. I thought the young lady knelt down, and I too, and we both became white with a robe like the rest; then I thought Bro. Williford came and touched me on the arm and said, "Come on and I will explain this mystery to you. I will tell you what it means." I thought we went into a house and he sat down before a fireplace, but there was no fire, and I sat down to one side. I could look through the door and could still see all those people still in secret prayer—all bowed upon their knees. And Bro. Williford said to me, these are the saints of God, this is the only true church and the only true doctrine preached, and if you are ever saved it will be through, in and by the blood of the Lord Jesus Christ, as that is the only way to heaven. Then

this lady sat a little child upon my knee (the lady that shook her head at me to stop singing). After I awoke, my burdens was gone, my doubts about the church and doctrine were gone; I became satisfied and felt drawn more and more toward the church and Jesus Christ, so I could not wait any longer. On the first Saturday in February I went to Mill Branch and felt like if I did not join I would have to die. When the door of the church was open, I went forward. I was so full I could not tell anything much about what the Lord had done for me. I felt so low down; I felt so mean and unworthy. I was received and was baptized in Tar River the first Sunday morning in February. Bro. Williford baptized me. It was a cold morning but the cold had no terrors for me. I felt so light and happy and I feel like God smiles on me in the sweetest way. I feel like a new man and seems like I came from somewhere else. I seem to hav a new heart—I am happy, so happy to think that a poor, worthless mortal like me, should obtain the rich mercies of God's grace and love. I feel like I want to tell the church and the dear humble children of God my love to them, and the happiness and pleasure I have enjoyed since coming into the fold and family of the true Israel of God. Pray for me, Bro. Gold. I want the prayers of every dear child of His.

P. S. You can publish this if it's fit to be published. I feel too unworthy to write, but this was so impressed on my mind I had to. May God bless you. Your humble brother in Christ, I hope,  
ALFRED JOYNER.

Stinson, Va., Feb 10, 1910.

Elder P. D. Gold:

My dear esteemed Brother in the Lord: I enclose you a letter for our dear Brother J. T. Rowe. Will you please put his street address on it and forward to him, as I have forgotten it?

I am confined pretty close to my

room; haven't been able to walk but little for over a week. The dear old Landmark came in in a time of need. I so much enjoyed reading your editorials and the correspondence, and especially Brother Rowe's letter that is so pregnant with good Scriptural advice. That is why I am so glad to get the dear old Landmark. Its editors and correspondents are striving together for peace, and so many letters full of instruction and comfort are published in its columns. I often weep for joy when reading them. "If any brother hath a quarrel against a brother, we have no such customs in the church of God." Let this be remembered, and not trouble our dear editors and brethren with such, and shame the dear church of God. But I do not mean by this that impostors, when known to be such, should not be exposed. For that will be really for the peace of the churches in the end. Such men can't usually stay in one community long, for they soon play out and could get no hearers. Hence they must be on the go. "Clouds driven of the wind." But God's dear servants, who indeed have the cause at heart, don't have to hunt for fields of labor. The Macedonian cry, "Come over and help us," reaches him and touches his heart so strongly that instead of hunting ease and worldly pleasure, he goes into the field of actual labor. He has an eye to the peace and good of the church and the glory of God. Such love not their own lives unto death. When such are proven the churches will do well to care for them.

I hope that our dear painstaking Brother Elder Gold will not be forgotten among the faithful, but that our brethren will respond readily to his needs in editing our family paper.

May God bless the editors and readers of the Landmark with peace and fervent charity for each other.

J. T. STINSON.

## 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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WILSON, N. C., March 1, 1910.

EDITORIAL.

### WHY DO I WRITE?

It is not to set up man's notions or traditions or theories, not to thrust any of my notions upon others, not to urge any organization of man on the people. Men get up plans and societies, and put forth their efforts in order to accomplish their purposes. But all such efforts fall far short of perfection because there is no spiritual or eternal life in them. Even if they are well conceived how soon they lose their vitality or virtue and wither and shrink into mere dry bones, or dry up into mere husks without nourishment! Life comes only from above the earth. Man is limited and blinded, a withered branch. It is only as he abides in the Lord that he yields fruit.

The Lord of life and glory waters his garden that it may yield the fruit of the Spirit. The Lord's works are high above ours. Man can not limit the Holy One of Israel. His mercies are always greater than we can think, deeper, higher, richer, fuller, so that his works are marvelous. He renews his works. He quickens us from the dead.

Man would drop down into formalism, a skeleton, a shadow without life or activity, did not God revive his work

and stir man up from the dregs of his self-righteousness.

Men ought always to pray: but how soon they become formal and lifeless in their prayers! If they profess to be predestinarians, how they crawl and shrink away into a lifeless form of prayer without any spirit, energy or life, unless Jacob's trouble seizes them, and there wrestles with them the power that girds them to run, and they forget their theories, and launch out on the great deep of a stormy sea where there is no rest, and where they cry out: a plagued heart cries unto God for mercy. Then we pray for our enemies. Then our theories are blown to the winds, and we feel God is everywhere, and all creatures are his, and there are none viler than we, and our prayer is not my will be done, but thine.

How glorious, then, to be brought into a state of liberty in the Lord where all is joy and peace in the Holy Ghost, and the earth yields her increase. For where the Spirit of the Lord is, there is liberty.

We often see statements that the Bible is not free from errors. Infidels claim that parts of the Bible are true, but parts are false. The parts that suit them are true, while the parts they do not like are not inspired and hence not true. How crippled is one that thus is tied by unbelief! If one's eye is evil his whole body is full of darkness.

How do you know which part is true, if you think any part of the Bible is false? If foul waters are emptied into the stream you drink off, how can you escape the defilement?

The Bible is God's Book. Holy men of old wrote as they were moved by the Holy Ghost. All Scripture is given by inspiration of God and is profitable that the man of God may be perfect thoroughly furnished unto all good works. Then how can any one be a man of God who doubts the truthfulness of any portion of Scripture? Those holy men of

old did not write according to the partial, imperfect knowledge of natural, carnal man. They wrote as the Holy Spirit moved them to write. There was no eye witness of man present when God created the heavens and the earth. Man was the last thing created. Then how could the writer of the work of creation know what to write unless he had been moved and controlled in every word, thought, utterance of that writing?

The Bible deals with secret things—things secret unto man until shown him. Man does not know his own thoughts until they come into him, but God sees them afar off. Man does not know what is in him until God shows him his vanity and vile ness. But when God searches man then man knows that God knows all about him. The woman at the well said, Come see a man that told me all things that ever I did! Is not this the Christ? The more one knows the truth the more he knows that every word of God is true. He that believes that God is true and cannot lie knows that every word of the Bible is true or states things as they occurred.

Men are fond of being critical. Great performers, great teachers, creators, make or establish or perform things. Others come along afterward and attempt to inspect, search out, pass judgment upon, or decide what is the nature of these things and if they are proud or haughty they assume the right to sit in judgment on them and approve or find fault according to the spirit that is in them. They show what manner of spirit they are of by the way they consider the works of God.

Some say there are no miracles. Are not all the works of God marvelous? God knows what is in man and therefore He knows how to manage man. He knew how to make Moses willing to go to Pharaoh, King of Egypt, and speak to him all He commanded him to speak. God has perfect dominion. He can send swarms of flies, gather up piles of frogs, turn the water of the Nile into

blood. His knowledge is perfect. Therefore He cannot make any mistakes, nor can there be any failure in God. All His works praise Him. Now if God is pleased to enlighten man or give him understanding so that he beholds God's works indeed as they are then how marvelous are God's works—sought out of all them that have pleasure therein.

Man is a failure, a blunderer. He knows nothing of himself as he ought to know. But if he thinks he knows then he sets up his own judgment as a critic and passes his judgment on the works of the Lord, and the pride of his heart prevents his receiving the kingdom of God as a little child. How helpless is a little child, yet how it trusts in its father. Jesus said to his disciples, who were disputing about who should be the greatest, except ye be converted and become as little children, ye shall in nowise enter the kingdom of heaven.

He that has the faith of Jesus dwells in the Lord's fullness and peace where there is happiness and joy. How blessed to believe in the Lord and be satisfied with the goodness of His house.

When we write in the true spirit it is not to add to or take from God's word, but to declare what that word is. To feed the flock of God which he hath purchased with his own blood is to preach the word,—to declare the true meaning of that word, to declare all the counsel of God. There can be nothing better than to know and receive the word of God as it is the truth.

We are to contend earnestly for the faith once delivered to the saints. Every word of God is true. Every word is important. No scripture is of any private interpretation. It means the same thing always. Every principle of true religion is unchangeable. There are different dispensations, but the same Lord in every administration. One Lord, one faith, one baptism, one God and Father of all, who is above all, and through you all, and in you all, even as

ye are called in one hope of your calling: and when the Spirit of God directs us there is room for every word of God, and we call no one common or unclear that the Lord has blessed, and there is room for every one the Lord sends into the family of God, and love fills the house of God with praise.

P. D. G.

#### MODERATION.

Sometimes it is not so much what one may declare he believes or does not believe to which you particularly object, as it is the manner in which it is declared, the phrases and words used and the standpoint from which the declaration is made, and the apparent spirit of which the speaker seems to be possessed. We are admonished to let our moderation be known unto all men, and to be temperate in all things. We may appear to be wise above that which is written, and unduly endeavor to demonstrate the fact of our presence, or we may so draw about us an apparent seclusiveness and reservation as to indicate that the very fact that we preach is conclusive evidence that there is nothing too hard for the Lord, whereas neither of which enters into the essential and real make-up of the truly called and qualified one. We may use words the meaning of which is clear to our own minds but which do not with becoming clearness convey to the mind of the hearer the intended meaning. The gospel truly preached is from the standpoint of the hearer rather than from that of the speaker. When thus preached it takes hold upon the things being pondered in the heart of the inquiring one, and proves these things to be of God, things which accompany salvation—and the one thus hearing is instructed in these things and confirmed in the belief of the truth, and is comforted according to the assurances of his

own heart that these things are not only of God but that they are freely given to him of God. That the speaker and hearer alike believe the same things is not conclusive evidence that these things are of God. They must accompany salvation; salvation must have preceded them and must be with them and in them. That I believe the doctrine of the predestination of God, even that which is sometimes called the absolute predestination of all things, is not conclusive evidence that there is such a doctrine, or if there is that it is true, or if true that it is of any importance to me unless there is salvation in it to me and for me. And to preach it to others to whom it is not salvation and strength it is to them and to me merely as a kind of pop-gun doctrine and preaching, nothing but the name and sound. While I think I believe this doctrine, yet there are times with me when I fear that I claim to believe and preach that of which I know nothing in point of salvation: then again I feel assured that if everything concerning me necessary to my present and infinite salvation is not known, determined, fixed, ordered in all things and assured by Him who worketh all things after the counsel of His own will, and can not fail of His divine purposes the case with me is, if possible, worse than hopeless. And yet I do not feel to say that if you have not and do not thus believe you are not a subject of divine tuition. The fact that I do not believe this, that or the other that you believe or just as you understand it to mean, does not prove that I am right either in whole or in part. Neither what you believe nor what I do not believe has anything to do with determining what is truth. Truth is not the fruit or effect of belief. God's people know the truth and the truth makes them free, according as they are chosen unto salvation through sanctification of the Spirit and belief of the truth.

The Primitive Baptists as a body of believers are all taught by the one Teacher and are taught the same things, and by this teaching and in the things taught they are brought into and are made to sustain the same relation to the Great Teacher, and in these things which they are mutually taught as by the mutual faith of each, they are equally sustained in the belief of the truth as of the faith once delivered unto the saints. This faith having been delivered unto them and revealed in them as by the revelation of Jesus Christ, they are thus taught the same one thing as was Paul who said he received it not of man, neither was he taught it, but by the revelation of Jesus Christ. This "it" is all that is revealed and it is all they know. While the people of God are taught the same thing, salvation by grace, it is dealt to every man according to the measure of faith, or to every man is dealt the measure of faith. Some are strong in the faith while others are weak, but him that is weak in the faith is to be received, but not to doubtful disputation. Who is he that is thus weak? It is not one that is weak in the flesh but in the faith. He may be a very wise man after the flesh; again he may not be very wise after the flesh. It may be that I am one that is weak in the faith, or it may be that you are thus weak. It may be that my weakness in the faith is the reason that I do not believe some things that you believe, and it may be that it is through your weakness in the faith that you do not believe some things that I believe. If you have strength enough to make you sensible of your weakness you are able to, and no doubt will bear with me in my weakness, notwithstanding I may be in some respects stronger than you. Paul says: "Who is weak and I am not weak?" I am glad Paul said that. I am glad to know that if I can not be strong he can be weak, then are we both strong, even as he says: "When I am

weak then am I strong." But for my weakness he might not have been strong, and again but for his strength I might not have been weak, hence our faith becomes mutual and I can preach to his comfort as well as he can to mine. Were you ever surprised and yet comforted when you ventured to relate to some one whom you esteemed as a father, how fearful and foolish you had been and then to have been assured by him that he had often found himself to be that same kind of a fearful fool? It made you feel that one is not such a fool after all if he has sense enough to be fearful.

There are respects in which each man's calling is peculiar to himself, though it be of the same one Spirit, hence each one is admonished to abide in his calling, I conclude, in every respect. Each man's gift, it seems to me, is peculiar to himself. There is a specially peculiar adaptation of the services of each in his gift and calling to the environments immediately attending and surrounding him and to the accomplishment of the work to which he is assigned. It seems to me that one cause for much of the confusion and distress among our people is our turning aside from the due course of our peculiar calling for the seeming, if not the clearly manifest purpose of defining and regulating the call and work of others. This is indiscreet, if it is not immoderate and intemperate, and is unprofitable and injurious. How much better, it seems to me, conditions would be if each one could feel his duty to be a strict attention to the work which his hands find to do, and to be careful that his hands do not find to do the work of others, but to do his own work and to do it with his might. Our churches, as a rule, have pastors of their own choosing, as of the gifts of the Lord for the work, whose continued service is conclusive evidence, or ought to be, of their faithfulness and efficiency in the judgment of their respective churches. If a church

thus supplied feels to open her door to me as I pass that way, it is my privilege to enter in and preach as with the ability that the Lord gives. If for any reason the door is not opened to me, it is my privilege to pass on without prejudice. The church is the judge of her own affairs. If the pastor has felt it incumbent upon him to take the initiative in the matter by an adverse action and feels to advise the church as to his apprehensions, the moderate course of the church is, as a rule, to sustain him. The pastors are the every-day feeders of the flock, and their service is in harmony with that form of prayer: "Give us this day our daily bread." They are not only feeders but they are also overseers, and as such should be regarded, respected and cared for.

A man passing along may drop in and preach to a church much to her refreshing and comfort, but that same man might not be at all fitted to serve that particular church as pastor, therefore he should be careful how he hears of her affairs of doctrine and order and how he advises and counsels her members. And if a transient preacher has his visits to certain churches a special occasion to put them on exhibition, especially if it is known that this particular church, or more particularly the pastor, does not agree with him in this or that, but if it is presented in words of love and sound speech, and in the spirit of meekness, it will give no offense, although it be not so understood by the pastor. One who is a striker should not be ordained, therefore one should not strike being ordained. The church is spiritually minded and is given to discern of what manner of spirit one is, hence we are admonished to try the spirits whether they be of God and to prove all things and hold fast that which is good. One may preach the truth, or what he says may be true in the letter but the spirit, purpose or design may not be true, therefore he

does not preach the truth as it should be preached in the love of it, and where there are existing grounds for question in the minds of the brethren, such preaching may readily become mischievous and hurtful; whereas, if the purpose had been to seek peace and pursue it, the preaching would have been without harm if not to edification. How good, pleasant and profitable is the service when all things are to edification!

P. G. L.

Oxford, Miss., Feb. 12, 1910.

Dear Bro. Gold:—What is the faith through which we are saved? Eph. 2:8.

What is the faith of Jesus Christ by which we are justified? Gal. 2:16.

What is the faith by which the walls of Jericho fell down? Heb. 11:30.

What is the faith that is dead without works? James 2:6.

What is the faith by which God justifies the circumcision, and through which He justifies the uncircumcision? Rom. 3:30.

Dear brother, faith is such a blessed, holy, delightful wonder to me, I desire to know more about it.

W. S. BROOM,

#### REMARKS.

There is a definition of faith that is perfect as is all the teaching of the Bible. It is this, "Now faith is the substance of things hoped for, the evidence of things not seen." Heb. 11:1.

This faith is substance, not shadow. It is not of the earth which is all shadow and shall fail or perish as things seen or temporal. For faith is greater than sight, as Heaven is greater than earth. This faith is of God and never fails. It is the work of God to believe on Jesus. All things are possible to him that believeth. There is no sin in faith, for whatsoever is not of faith is sin. Then this precious faith is substance, or reality, or of God. When did, or does, or shall one led by this faith ever fail? He that walks by faith is kept

power of God—kept from the wicked one, kept from sinful desires, forbidden ground, kept in this most holy power.

It is the substance of things hoped for. Now we do not hope for what we see. But the Holy Ghost produces or works in the heart where this faith dwells or is found, and causes a good hope through grace to dwell. This anchor sure and steadfast—binds the soul to diviner things. Hence we are saved by this hope. This hope embraces all that is above this world, or all the things which saves the sinner that walked in dead are above earth. It is also the evidence, witness or proof of all the good things not seen. Then what good thing is not wrapt up, folded, contained in faith? It works, but God hath already quickened him from the dead. Jesus said to some, thy faith hath saved thee. They were such as believed he was the Son of God, or had power to heal or save. It was substance or life that had come into these people, lifting them out of death and darkness to lay hold of the hope set before them in the Lord. In this way Jesus comes into them, and they call on him. They cease from their own works, and the perfect life and perfect work of Jesus is wrought in them. His name shall be called Jesus, for he shall save his people from their sins. It is a faithful saying and worthy of all acceptation that Christ Jesus came into the world to save sinners. So that faith includes all that is necessary to bring to the Lord's people all that is provided for them, and sets that witness or proof in them so that they walk by this faith accounting those things that be not, or are not seen, to be substance as though they were seen, seeing him who is invisible, accounting that God is able to raise the dead, enduring as seeing him who is invisible, not considering the deadness of Sarah's womb, or not considering natural impossibilities. For the evidence of things not seen is clear proof that those

things certainly exist. Things must be older than the evidence or proof of their existence. The sun is older than any light or evidence it gives of its existence.

Now faith is the evidence of these things, assuring of the truth of these things, and causing the woman with an issue of blood, that no earthly power could remove, to say, if I may but touch His garment I shall be made whole of this disease. This was faith in her thus speaking, and causing her to act. This assurance or certainty of faith purifies the heart, casting out all doubt. It believes it shall be as God says. This faith honors God. It comes from Him, and partakes of His divine nature, and as God cannot lie, this faith cannot lie. Abraham was strong in faith, giving glory to God. If one has faith as a grain of mustard seed he could say to a mountain, be thou removed and cast into the sea, and it would obey him. Whatsoever one asks in the name of Jesus, nothing doubting, he shall receive. As Jesus is truth so faith holds the truth without doubt. It is holy ground. He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek Him. There is no lie of faith which holds the truth. He that has faith desires, hungers for the things of faith, or seeks those things which are above this world at the right hand of God.

By faith the Jews or the circumcision were justified from all things which they could not be justified by the law of Moses. For Jesus is the end or satisfaction required by the law to all that believe in Him. Through faith the Gentiles or the uncircumcision are justified in the perfect obedience of Jesus, because the same God, both of Jew and Gentile, is rich unto all that call upon Him. The righteousness of God is revealed from faith to faith, from the faith of Jesus dwelling in him that preaches this faith unto every one in whom this faith is manifested, looking unto Jesus

the author and finisher of our faith. Our standing is by the faith of Jesus, so that the believer in Jesus has the righteousness of God in him, or he stands in that righteousness complete.

Dead faith, such as James speaks of, is alone or hath no works. The work of Jesus or his obedience is not in it. True faith proves its genuineness by what it does. The eleventh chapter of Hebrews sets forth the triumphs of this faith in glorious victory. There are different degrees of faith. Some are strong in the faith, some are weak. But the quality of faith is the same. It saves, it justifies the ungodly that believes in Jesus. It throws down the walls of Jericho, or removes all the enmity and opposition of the world, the flesh and the devil. The effect of this faith is the same in all that have it. Receiving the end of your faith even the salvation of your souls. It is called by different names, but the character and effect of faith is the same in all. The effect of righteousness shall be quickness and assurance forever.

P. D. G.

#### BLOWING THE TRUMPET.

"Then shalt thou cause the trumpet of jubilee to sound on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land." Lev. 25:9. Every fiftieth year to the Jews was to be a year of jubilee, a time of great blowing of the trumpet of joy and liberty. The great day of atonement was the tenth day of the seventh month of the fiftieth year. Every seventh year was a Sabbath year, but especially when seven sevens rolled around, which was forty-nine, then the next was a great jubilee year. No work was to be done, the land was not to be plowed nor crops gathered. The land was to rest; it was the Sabbath of the Lord. Every bond slave went free that year, every debt was cancelled. It was the great day of atonement.

As soon as the priest would make the atonement then the trumpets would sound. The trumpet did not sound until the atonement was made, then they were to sound the trumpet throughout all the land. So likewise when Jesus had made the great anti-typical atonement that indeed takes away sin, He sent out his disciples to preach his everlasting gospel to every creature. The blowing of the trumpet seems to represent the preaching of the gospel of the Son of God. They were to blow the trumpet throughout all the land of Israel. So also Jesus said, go teach all nations. The children of Israel were to hear the sound of the trumpet and gather them together. Also when there was to be an alarm sounded the trumpet was to be blown. The trumpet did not make the atonement, but was to declare that the atonement had been made. So the preaching of the gospel of Jesus is the blowing of a great trumpet in the land. It was blown on that great Sabbath of jubilee and all captives had been set free, all debts were paid and all sins were remitted.

So it is when the gospel is applied to us; it is a token to everyone who hears the joyful sound—that his debts are all paid, that all his sins are forgiven and that he is freed from his old master, the law, and is no longer under him, but is married to his new living husband, Jesus. As the news of this great atonement for sin was on the jubilee, a season of rest, Sabbath year, so when the children of God receive the glad tidings, it is a day of rest, no works of man, all by grace and not of works.

The trumpet was not blown for Philistines, nor for any heathen nation but for Israel only. So today the trumpet is blown for God's redeemed Israel only. "Thou shalt call His name Jesus, for He shall save His people from their sins." This shows that the atonement was made for "His" elect people only, or chosen and predestinated race. "But ye are a

chosen generation, a royal priesthood, an Holy nation, a peculiar people, that ye should show forth the praises of Him who hath called you out of darkness into His marvellous light." 1 Peter 2:9.

It is a foolish notion that some hold that God ordained that the gospel should be preached to all people. For thousands of years it has only been preached to a small remnant. The sound of the gospel trumpet is to continue on the earth "always even unto the ends of the world," to those of the chosen generation and royal priesthood. Jesus has redeemed them and given them the fulfillment of all the rites and ceremonies of the Old Testament dispensation, and they are travelling in the light and liberty of the gospel day—jubilee Sabbath. It is a day of rest to this chosen generation. They cannot claim that any work has brought this great deliverance for it is a day wherein no work is to be mentioned. It is all of grace and not of works. It is all the result of that atonement that Jesus made on Mount Cavalry.

As the trumpet blowing was an announcement that the good work for God's people has already been done, so the preaching of the gospel trumpet is not simply a lot of conditions and requirements in order to salvation, but as the prophet says, "Comfort ye, comfort ye, my people saith your God; speak ye comfortably unto Jerusalem, cry unto her that her warfare is accomplished, that her iniquity is pardoned, and that she hath received at the Lord's hands double for all her sins." Those who find Holy comfort in such doctrine are the Lord's Israel, and are lead to trust not in what they are to do, but in what the great high priest has done for them. Those who preach and receive the doctrine of creature conditions for salvation do not find their joy altogether in what the high priest has done, but in what they do. They can never reach this comfort as long as they

are looking at these supposed conditions imposed by human philosophy, for the good reason that they can never know for certain whether they have performed the conditions. Our conduct is measured by the motive we have, and as we cannot safely judge our own motives, we can never know that we are the true Israel. The best evidence then that we are of Israel is that our joy is based alone on what the high priest has done for us. He had the right motives in all He did. He did a perfect work that was perfectly accepted and well pleasing in the perfect eye of Jehovah. The stream of joy for all of God's people springs out of the fountain of Christ's eternal righteousness, that culminated in His great atonement work on the cross. Here all the ancient types and figures meet in beautiful fulfillment and meaning. Every lamb on Jewish altars pointed to Jesus, all the priests pointed to Jesus, every sacrifice, offering and atonement pointed to Jesus. All the blood of bulls and of goats pointed to the shedding of the rich blood of Christ that paid all the debt that God's chosen people owed. When they can realize that all this is for them, and to them, and in them, they realize a sweet spiritual jubilee.

"Blow ye the trumpet, blow  
The gladly solemn sound!  
Let all the nations know,  
To earth's remotest bound,  
The year of Jubilee is come:  
Return ye ransomed sinners home.

Exalt the Lamb of God,  
The sin-atonement Lamb,  
Redemption through His blood,  
Through all the lands proclaim;  
The year of Jubilee is come,  
Return ye ransomed sinners home.

The gospel trumpet hear,  
The news of pardoning grace;

Ye happy souls draw near,  
Behold your Savior's face;  
The year of Jubilee is come;  
Return ye ransomed sinners home."  
J. H. FISHER.

Graham, Texas.

#### ORGANIZATION OF A PRIMITIVE BAPTIST CHURCH IN ROBERSONVILLE, N. C.

A call having been made for the organization of a Primitive Baptist church at Robersonville, Martin county, N. C., this day, January 15th, 1910, the following met together in the graded school building in Robersonville, N. C. Elder Sylvester Hassell preached from Gospel of St. John, 4th chapter, 24th verse, after which the members present unanimously agreed to proceed with the constitution. Elder Sylvester Hassell, Elder T. M. Lawrence and Deacons S. W. Outterbridge and Alexander Rawls were constituted into a Presbytery for that purpose. Elder S. Hassell was chosen moderator and Deacon S. W. Outterbridge, clerk, and on motion made and seconded it was agreed to call for the letters of those members to be constituted into a church, when D. F. Roberson, J. C. Andrews, J. C. Robertson, J. L. Roberson, M. P. Smith, S. L. Andrews, Ella V. Everett, Allie Andrews, Bettie Smith, Julia F. Robertson, Mary C. Robertson, Ada C. Robertson, Mary viett E. Whitfield from Flat Swamp church, and Martha A. Gurganns from Briery Swamp church, presented letters of dismission from their respective churches in good standing. They agreed to adopt the Articles of Faith and Church Covenant and Rules of Decorum of the Primitive Baptist churches, as published in Hassell's Church History. Thereupon the moderator gave each member the right hand of Fellowship and pronounced them a Church in Gospel Order.

The business of the Presbytery being ended, adjourned in order.

SYLVESTER HASSELL,

Moderator.

S. W. OUTERBRIDGE, Clerk.

M. T. LAWRENCE and ALEXAN-  
DER RAWLS.

After the church was organized, proceeded with business as follows: Elder M. T. Lawrence was chosen moderator. On motion it was agreed that we appoint J. C. Robertson as church clerk and treasurer. On motion, visiting Brethren and Sisters was invited to take seats with us. On motion, a door was opened for the reception of members. On motion, it was agreed that we adopt Fourth Sunday and Saturday in each month as regular meeting days, and that our quarterly meetings be held on the Fourth Saturday and Sundays in February, May, August and November, and that our yearly meetings be held on Fourth Friday, Saturday and Sunday in August. On motion, Bro. D. F. Robertson was chosen as a Deacon. On motion, it was unanimously agreed that we extend a call to Elder M. T. Lawrence as pastor of this church, and Brother Lawrence accepted the call, and stated with the help of the Lord he would serve us to the best of his ability, God willing. On motion, it was agreed that we give our church the name of the Regular Primitive Baptist Church of Robersonville, N. C. On motion, the clerk was instructed to buy the necessary books for the church records. On motion, it was agreed to come next meeting prepared to strengthen the Church Treasure. On motion, it was agreed that we meet tomorrow (Sunday) at 10 o'clock, a. m., for the purpose of ordaining Bro. D. F. Robertson as Deacon.

Sunday, January 16th, met according to time appointed, Elder S. Hassell and Elder M. T. Lawrence ordained said Brother Lawrence as a Deacon, after which Elder Hassell preached, using for his text Mark 16:15-16.

Then by motion, and seconded, it was agreed to send for publication to the Messenger and Zion's Landmark, a copy

of the proceedings.

No other business, adjourned.

J. C. ROBERTSON,  
Church Clerk.

JAMES W. WALKER.

Dear Bro. Gold:—I will write for publication the death of my father, which occurred at his home near Alison, N. C., February 10th, 1910.

Father was born in Caswell county, April, about the 14th, I think, 1849. He soon would have been 64 years old. He was married three times. His first marriage was to Miss Martha A. Gibson, in 1870, and unto them were born eight sons, the fifth died in 1884. Seven children are now living so far as I know. One living in Atlanta, Ga., the others living in Rockingham, Guilford, Caswell and Alamance counties. His first wife, my mother, died in June, 1887, and in June of the next year, he was married to my mother's sister, Mrs. Eliza French. There were no children to this union. She preceded him in September, 1906, I think leaving him almost alone with no daughters to keep house for him. He and his only single son tried to still keep house, the others being married, and his adverse circumstances were such as to look up another companion, and he was again married to a Mrs. Pruett. This marriage we all opposed as it was understood she had been married before and having a living husband, and couldn't prove she was legally separated from him, although she told him he was dead she thought. But she seemed to love him and was kind to him, and neighbors around him say she was good to him and attended to him as good as any one could be. Father was raised on the farm by his widowed mother. His father was killed at home by a home guard in time of the war, 1861-1865, but he had a good mother, she being a member of the Primitive Baptist church. Father was never blessed to accumulate very much, but was blessed to raise his family very comfortably. He in his

young days, loved to sing, studied music and took lessons under Elder P. G. Lester.

Soon after the death of his first wife he became concerned about his future. In 1887, with a burden of sin, and he seeing himself lost, ruined and undone in the sight of a just and holy God, in the midst of his agony of soul these words were spoken to him: "Arise, shine, for thy light is come and the glory of the Lord is risen upon thee." Isa. 60:1. Soon after this he made a profession and united with the Primitive Baptist church at Pleasant Grove, and was baptized by Elder J. A. Burch. His two first wives were both members of the Primitive Baptist church.

Some time after his second wife died he moved his membership to Wolf's Island church, that being where I belonged, and was a consistant member until he last married. Then the church hearing he had married, sent a committee to see him (being informed that his wife's first husband was living). He He asked to be excluded rather than tism, his wife then nursing him gently, was down sick with muscular rheumatism the church any further trouble. It seemed it was almost of necessity that he needed her, but he was excluded. He recovered from that illness enough to visit some and went to meetings, but carried his crutch most of the time. About four week ago he was taken sick again, which seemed to be "gripp," but it went into pneumonia and he died in the morning of the date mentioned. I visited him in time of his illness and found him still in the faith of salvation by grace. My brother tells me he talked beautifully and prayed the prettiest prayer he ever heard, called him to his bedside and embraced him and died without a struggle, and was conscious unto the last.

How often I am reminded of the true expression "Every heart knows its bitterness and every home its own pe-

culiar shadows." We can only bow in humble submission to Him who said, "I am the resurrection and the life, he that believeth in me, though he were dead, yet shall he live."

"Sleep on beloved, sleep and take thy rest

Lay down thy head upon thy Saviour's breast,

We loved thee well, but Jesus loved thee best."

Written by his lonely son.

T. W. WALKER.

Brown Summit, N. C.

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B. L. TREECE.

Concord, March 5th.

New Zion, March 6th.

Charlotte, at night, 7th.

Brooms Grove, March 8th.

Crooked Creek, March 9th.

Union Grove, March 10th.

High Hill, March 11th.

Liberty, March 12th.

High Ridge, March 13th.

Lawyers Springs, March 14th.

Pleasant Grove, March 15th.

Watson, March 16th.

Jerusalem, March 17th.

James Hill, March 18th.

Liberty Hill, March 19th.

Freedom, March 20th.

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NOTE.—Read the last column of 179th page first, and the first one last.

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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.

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

# ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST.

## PAUL'S LAW IN HIS MEMBERS CONSIDERED.

(Continued from Feb. 15 Landmark.)

This law in the members has two branches, love and hatred; it hates God and loves death; for Paul says, "the carnal mind is enmity against God," who is love and; that it is not subject to the law of God, which commands love, nor can be, because they are natural affections, corrupted by sin; and this may be seen in the royal Psalmist, when the law in his members warred against the law of his mind, and brought him into captivity to the law of sin. It is the old man with his deceitful lusts that is called the wayfaring man in Nathan's parable to David; he wrought first in David's eyes on the house-top; then the ewe lamb was searched out, looked up and brought home to be dressed for this wayfaring man. To the saint he is in some sense but a wayfaring man, not being suffered to shew his hand when God and his love are present; but to the sinner he is a constant inmate, yea the only ruler and leader. David's fall by this law in the members is called a despising of both God and His law. Wherefore hast thou despised the commandment of the Lord to do evil in his sight? thou hast killed Uriah the Hittite with the sword, and hast taken his wife to be thy wife, and hast slain him with the sword of the children of Ammon. Now, therefore, the sword shall never depart from thine house; because thou hast despised me, and has taken the wife of Uriah, the Hittite, to be thy wife, 2 Sam. 12:9,

10. By this it plainly appears that the carnal mind and the law of sin are enmity against God and the lovers of evil. Nor was this the only time that David was ensnared by corrupt affections. Absalom appears to have been one of the worst of men, an enemy both to God and his own father, and nothing admirable about him but the figure of his person and the hair of his head, and yet the violence offered to his daughter Tamar, and the murder of Ammon by Absalom's orders, never affects David like the death of Absalom, who was cut off in the very act of treason and rebellion, both against God and the king. "Oh, Absalom, my son, my son, would God I had died for thee!" What is this but inordinate affection? which Paul tells us to mortify; "Mortify therefore, your members which are upon the earth: fornication, uncleanness, inordinate affection," etc. Col. 3:5. The love of this world and the things of it, at times drew down the soul of David to them, and for the moment seemed to glue his mind to them; "My soul cleaveth unto the dust; quicken thou me according to thy word," Psalms 119:5. At another time he found his corrupt affections working up to covetousness, and to the love of money; hence his prayer; "Incline my heart unto thy testimonies, and not to covetousness," Psalm 119:36. You may see what was working within by the prayer that came out; and from this sense of danger came the following caution: "If riches increase set not your heart upon them," Psalm 62:10.

There is not one natural power of

faculty in the human soul that can stand before corrupt affections; they prevailed against conscience, convictions and faith in the Jewish rulers, as we have already observed; many of them believed on him, but did not confess him, loving the praise of men more than the praise of God. Men may will and determine, as Paul speaks, "To will is present with me, but how to perform that which is good I find not." Why? Because "evil is present with me." What evil? Why a law in my members warring against the law of my mind; my mind is engaged in serving the law of God. But my flesh in serving the law of sin. This law prevails not only over the will, but over the mind also, of every natural man; hence you read of being vainly puffed up with a fleshly mind, Coloss. 2:18 yea over the judgment also, as Christ says to the Jews, "Ye judge after the flesh," John 8:15. And I much question if these corrupt affections be not the chief spring in all natural religion. Some indeed may be driven by fears and terrors, and the reproaches of conscience, for awhile, into a profession; but these things do not destroy legal pride; the love of praise and the applause of men are still the mainsprings that keep them in motion, as our Lord declares of the Pharisees, "But all their works they do to be seen of men," Matt. 23:5. Hence it is plain that corrupt affections and the lusts of the flesh make some people labor hard in religion, as they did in the Judaizing preachers who followed Paul; "As many as desire to make a fair shew in the flesh, they constrain you to be circumcised," Gal. 6:12. Here we have the lustings or desires of the heart of these men, and what they desired, a fair shew in the flesh. What for? that men might see it; it was to make a shew to others, and that these preachers might glory in the flesh, in their having gained proselytes to circumcision, which circumcision is in the flesh; for such la-

borers know that the children of the flesh will glory in such proselytes, and admire their diligence and success in this work. And I believe this thirst for human applause, and of seeking honor one of another, has driven some, in times of old and in the present times, too, to compass sea and land to make one proselyte; not proselytes to God, but to themselves; and have made them in the sight of God, twofold more the children of hell than themselves.

It is remarkable that, whatever name the love of God goes by, this law of sin goes by the same, only with different appendages. I believe that the love of God shed abroad in the heart by the Holy Ghost, is the fulfillment of the moral law, and the decreed end of God in the proclamation of the everlasting gospel, called the end of the commandment. "Now, the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned," 1 Tim. 1:5. Corrupt affections, or a love to death, to darkness, and to the praise of men, go by the same name, and are called a law, which is said to be the law of sin and death, and law in the members.

The love of God is called the bond of all perfectness, uniting souls to God, to Christ, to the Spirit, to the saints of God and to the angels in heaven; and is the bond between the King of Saints and His subjects, between the Lamb and His wife, and between the father and his family, making every union perfect and complete. And corrupt affections are a bond also, only with this appendage, it is called a bond of iniquity; which bond was strong in Ananias and his wife, who could act the hypocrite, tempt the Spirit of God, counterfeit the hospitality of the Saints and lie unto the Holy Ghost, by an attempt to live on the church's stock, as the poor saints of God did, when they kept back part of the price as an independency to themselves.

The love of God shed abroad in the heart is called the root of the matter, by Job, and is explained by the apostle to be love; "Be ye rooted and grounded in love," Ephes. 3:17. Corrupt affections go by the same name. In idolaters they are called a root that beareth gall and wormwood, Deut. 29:18; but in the covetous they are called the love of money and the root of all evil, 1 Tim. 6:10. Love is the incorruptible seed lodged in the soul by the Holy Spirit; and is intended to abolish death, to expel legal bondage and all the slavish and servile fear which is administered to the soul by law, and which is peculiar to the servants who serve God, not in the exercise of grace and with the powers of the soul, but with bodily exercise only; not in the newness of the Spirit but in the oldness of the letter; and that not with the power and life of godliness, but with an external form only. But the love of God in the saints is the lively principle, and the constraining power that influences, actuates, allures, attracts and compels with an invincible sweetness, the soul to deny self, loathe the world, and follow through fire and water, through the shadow of death, and death itself, rather than come short of the desired and expected end. This love is the produce of divine agency; "That which is born of the Spirit is Spirit;" that is, the love of God, with a grace of the Spirit of God and a grace that is born of God, is Spirit; it is called the love of God and it is of God. It is an incorruptible seed from the incorruptible God; it is the divine nature from the Divine Being; which shows that God will be worshipped with nothing but His own. By God's own Spirit we are the men of God furnished for every good work, as Paul declares, 2 Tim. 3:17; and adds, "Our sufficiency is of God," 2 Cor. 3:5. And indeed in God's light men see light; when He shines into their hearts, His glory is seen in the face of Jesus. And

it is the life of God in the soul that gives us all our spiritual motions, and a sense of our wants; all our appetites and cravings after spiritual provision, all our hungerings and thirstings for the bread of life springs from life; and every of life, spring from life; and every promise, every grace, every divine visit, every deliverance, every divine indulgence from God, or sensible nearness to God, every answering to prayer, every delivering mercy or smiling providence, serve to feed the principle of divine life, wrought in the soul by the Holy Spirit of God. And if what Paul says be true, that "I live, yet not I, but Christ liveth in me," then it is the life of Christ in us that is fed by all the aforementioned sweet morsels. In short, God is worshipped in His own Spirit, and by His own truth; He is admired and adored by His own love; confessed and abode by His own strength; waited for and waited on in His own patience, and submitted to in His own submission; approached in His own meekness, and exalted by His own humility; confided in by His own confidence, hope for by His own hope, and honored in His faithfulness by His own faith; for every good and perfect gift is from the Father of lights. "What hast thou that thou didst not receive?" says Paul 1 Cor. 6:7. Whatsoever is more than these is not worship in the Spirit, but human and superstition, and all that is less is bodily exercise.

The saint's living law has two branches, faith and love, and the former always works by the latter; whatever faith brings in love admires, and love works to cast out and keep out slavish fear, that such fear may not clog or hinder faith. The giver of this is the Holy Ghost; hence it is called the law of the Spirit, Rom. 7:2; and the Holy Spirit styles himself the Spirit of faith, 2 Cor. 4:13, and the Spirit of love, 2 Tim. 1:7; not only because he

works these graces in us, but because he is the Spirit, the life, and the power of them; and all their actings and exercise depend upon His influence and operations. I have called this a living law, because Solomon says, 'The law of the wise is a fountain of life,' Prov. 13:14; because faith and love ascend and descend, and in the exercise of these we go in and out and find pasture, John 10:9.

So on the other hand Satan has usurped an empire over the children of men, and filled them with sin, so that poor sinners are his subjects and slaves, because it rules in them; hence sin is set forth as a king or sovereign, reigning and ruling. "Sin has reigned unto death," says Paul Rom. 5:21. In this mass of corruption there is a law, which the apostle mentions three times: "I find then a law, that, when I would do good, evil is present with me," Rom. 7:21. Here the apostle calls this law evil. Again, but I see another law in my members warring against the law of my mind, and bringing me in to captivity to the law of sin that warred in the members against the faith and love of God, which is the law of His mind. Again, "so then with the mind I myself serve the law of God; but with the flesh the law of sin," Rom. 7:25. And this law of sin is the corrupt affections which are contrary to God and at enmity with Him, and never were subject to God's law, nor can be. These affections being corrupted, they affect and dote upon nothing but what God hates; hence men are said to love death, to love darkness rather than light, and to love the praise of men more than the praise of God. The world loves its own, sinners love sinners. Prophecy deceits; my people love to have it so. They are called the lovers of pleasure; lovers of themselves, lovers of money, lovers of the world. Indeed, these corrupt affections never can delight in, or be entertained with, anything but the works of the flesh, or

lusts of the flesh, or in things pertaining to the flesh. And as sure as faith works by love, so sure does unbelief work by corrupt affections; for when faith is in exercise, the soul is sweetly fed and entertained; it is kept alive and is lively; but, when faith lies dormant, then unbelief and legal bondage work and stir up corrupt affections, self-love, self-pity and enmity at the prosperity of the wicked; calling the proud happy, Mal. 3:15; blessing the covetous, whom the Lord abhors, Psalm 10:3; and envious against the pleasures, the carnal ease and the glory and honors of the ungodly.

The apostle owns that he delighted in the law of God after the inner man; but when he would do good evil was present with him, and how to perform that which is good he found not. Corrupt affections swayed his mind from the good works wherein he was engaged. And this I am fully persuaded of, that Satan might set before our eyes what he pleased, or bring what news, tales or tidings he would to our ears, or present what he might to our imagination, or suggest a thousand things to the mind, or labor to fill the thoughts with what vanities he could invent; if there were no affections or lusts in the body of sin he would labor in vain, as he did with the Savior when he showed him all the kingdoms of this world and the glory of them; which had no effect on him, because when the prince of this world came he had nothing in him, John 14:30. It was not so with Demas when this world was presented to him, it caught him; "Demas hath forsaken me, having loved this present evil world." When the golden wedge and the Babylonish garment appeared before Achan he coveted them. A thousand women allured Solomon, he loved many strange wives, his wives turned away his heart and corrupt affections brought him into captivity to the law of sin, which was in his members. The

same kind of object took the incestuous Corinthian; and what numbers fell by the same snare in the wilderness, through the counsel of Balaam, is obvious enough. The love of money caught Judas, Annanias and Sapphira, as also the young man in the gospel, who had great possessions. Corrupt affections are the law of sin; the affections lead the van, and the lusts of the flesh follow hard after. These are coupled together; crucifying the flesh with the affections and lusts, for all that obey these are said to be servants of sin and to obey unrighteousness. "As fishes that are taken in an evil net and as birds that are caught in a snare, so are the sons of men snared in an evil time, when it falleth suddenly upon them," Eccles. 9:12. The law of sin is Satan's trap, and he knows how to bait it.

But, my dear brother may be ready to ask why man's corrupt affections should be expressly called the law of sin and not the law of Satan? Let him attend to this: that there are three sovereigns or ruling enemies over the race of mankind is plain, for God is said to deliver us "from the power of darkness, and hath translated us into the kingdom of his dear son," Colos. 1:13. This darkness is expressly called by Christ the kingdom of Satan: "If Satan be divided against himself, how shall his kingdom stand?" Matt. 12:26. Here our Lord himself owns that Satan hath a kingdom in the world, which he most carefully and studiously strives to maintain, and never acts against himself in the least by weakening it.

The great apostle tells also that sin is another ruling sovereign over mankind and that sin hath reigned unto death, Rom. 5:21,3. He asserts that "Death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression," Rom. 5:14.

Now, although the devil stands first in this list, yet he is not first in power

and dignity, though he is in crime; for he and his fellow angels were informed that Adam was the figure of him that was to come, Rom. 5:14, in a state incarnate, and this divine mandate following upon it, "Worship him, all ye gods," Psal. 47:7, which the apostle explains amounts to this: "And when he bringeth in the first-begotten into the world, he saith, and let the angels of God worship him," Heb. 1:6. At this Lucifer took an offence, and conceived a dislike and an enmity, being too proud to submit; and this his pride so lifted him up that he fell into condemnation, 1 Tim. 3:6. The sentence of condemnation entering into him and the hot displeasure of God attending it, filled him with envy at the feeble race of mankind, as the objects of his dislike and the procuring cause of his fall and of all his misery that followed upon it; which accounts for his unparalleled rage and hatred, even at those of mankind who have been his most cruel, most loyal and faithful subjects, as Saul, Ahithophel and Judas; all of whom he drove to suicide, though he promoted his cause to the uttermost, and hated God and his children as much as he did. In this envy at mankind and enmity against God, and in full possession of this, his rebellion, rage and desperation, God left him and gave him up to his reprobate mind to oppose the Savior with all his might and to do despite to the Spirit of grace wherever he found it; and upon the back of this came the curse of God, passed upon him in Eden, which is his hell; and being given up to enmity, rage, rebellion and desperation, these are the chains with which he is bound: the wrath and curse of God are his hell; and the dominion of sin his dark chains. His implacable enmity to God, his perfect hatred to men, the desperation of his state, the wrath of God and his dreadful curse upon him and in him, are what I understand by his being "cast down to hell, and deliv-

ered into chains of darkness, to be reserved unto judgment." 2 Pet. 2:4. So that we see that Satan has no dominion over sin, though he is said in one sense to have the power of death, Heb. 2:14. Desperate enmity at God in all his persons, at the holy angels, at the saints, and at all the children of men, is the boiling rage of his infernal mind; and the wrath and curse of God attending it, will keep his mind boiling and smoking in desperation and vengeance to all eternity. And this may be seen in all those professors who are given up to a reprobate mind, to work all uncleanness with greediness, Ephes. 4:19; and in them also who are said to be given up to a "fearful looking for of judgment and fiery indignation, which shall devour the adversaries," Heb. 10:27. These are called adversaries. And this principle of enmity is manifest in common wordlings who hate the saints of God for Christ's sake; in professors who love the killing letter, but hate the life of God; in the Pharisee, who admires the form, but hates the power of godliness; and in every lunatic who has this power of hell already kindled in him.

The law of sin is the ruling principle even in Satan; to this he is given up; under this he carries on all his dark designs; and by this he is actuated, influenced, and hurried on in all his works. Could he get rid of sin and sin's dominion, he would gain his point; but this he cannot do; for God has delivered him into these dark chains and hence eternal restlessness drives him on. Christ says he seeks rest, but findeth none, Matt. 12:43.

Could Satan subdue his own sin, root it out of himself, or deliver himself from his reigning power, its burning fury, or its desperate workings, he would find rest; but this never can be; therefore, all his seekings are in vain; he seeks rest and finds none. Hence it appears plain that love to evil and hatred to God are the law of sin, even in

Satan and in all mankind; and this is the law in the saint's members, which even in them maintains a perpetual war against the Spirit and his grace. So that Satan himself, even the god of this world, is no more than a subject, a servant, a slave and even a drudge to sin. This is the law that he obeys, the dark chain in which he is held and the master that he serves; "Whosoever committeth sin is the servant of sin," John 8:34, whether he be angel or man. And it is worth the saint's observation, that whenever the sin of Satan or graceless sinners is mentioned in the epistles of John, it is generally in the present tense, "sinneth," which implies one continual act of sinning and nothing else. "He that committeth sin is of the devil; for the devil sinneth from the beginning," 1 John 3:8. "Whosoever abideth in him sinneth not; whosoever sinneth hath not seen him, neither known him," etc. One continual trade of sinning, both in Satan and in sinners is what the evangelist means. And likewise the new man, or the seed of God from which immortal principle the saint takes his title, and from which he is denominated a child of God, is the utmost of what John can mean; for in every other sense there is not a just man upon earth that doeth good and sinneth not.

From all which I conclude that loving and making lies; that all deceivableness and lying wonders, all malice and rage against God and his saints; all foulness, filth and uncleanness that work in Satan called a foul and unclean spirit; all this love to, and delight in falsehood, false doctrines, deception or deceivableness of unrighteousness; and all the foulness, filthiness and uncleanness that work both in devils and mankind; together with all the rage, desperation, madness, enmity and malice that burn and smoke both in devils and men at the saints of God; proceed from the corrupt affections which reign both in

devils and sinners; so that our apostle calls it expressly the law of sin. I shall submit this to my dear friend and to his superior judgment, while I remain in the path of much tribulation.

#### HUNTINGTON.

Dear Brother Gold:

Will you bear with my weakness a short while? I have been in so much trouble of late on account of writing out a part of my feelings, but kept putting it off, which I believe has caused me to suffer so much in spirit; but it was fear, and yet I feel a great fear of the Lord as hypocrisy is one thing I do abhor.

Dear Brethern and Sisters, we should be very careful how we walk in this world of sin and sorrow and try to follow as near in His steps as we can. But it seems like this old flesh is so carnal and full of sin that I surely am not born again. And then I look back and see the wonderful mercy which God has shown me without my gratefulness and then I am made to feel surely the Lord is with me and I knew it not.

When I was only a child my troubles were so great at times I would get out in some private place to pray the Lord to forgive my many sins, and often would slip the Bible out with me to read, but, Oh! it only made matters worse, for it convicted me in every way and I was surely lost. I would attend the protracted meetings to get relief, even stand up to be prayed for and nothing did me any good. The more I tried the worse I got; I attended the Primitive Baptist meetings regularly and always enjoyed them, only there was no comfort to be found and it did seem like the others would try to do something in my behalf. So I tried it again while going to the M. S. S. school. I attended a meeting and tried all I could to get relief. I went to the mourner's bench and prayed the best I knew how. I felt like I was doomed for eternal punishment and my troubles were so great I told the minister and he

seemed overjoyed to think I was saved and he went to see papa about my joining the church. Papa told him I could use my own pleasure. Although a stronger Primitive Baptist never lived than he. Then the preacher came to me saying I could live up to my duty so much better in the church than out; but I told him no, I was not fit to be in any church. I knew my troubles were not any less and I did not want to deceive any one. I would try to do everything to drive away my burden. I would go to parties and dance or try to, and join in with the other young people to have a good time, and then come home to weep and moan over what I had done. It seemed like the harder I strove against it, the keener it pierced my soul. I was ashamed to let any one know of my troubles and kept them all to myself.

One day I was reading the Bible and pleading to the Lord for mercy, when my sister walked in and caught me, and then she understood it all, and said, as if to herself: "He that beginneth a good work in you will perform it to the end." I was troubled the more to think as mean, vile, and hypocritical as I was how could she say such a thing.

I went on in this way a long time, first getting better and then worse, taking it to the Lord in prayer. No one knows each other's trials. The Lord beat me severely before I was conquered in 1890 when I thought I was a doomed sinner, and torment was my portion. I couldn't be jolly at any time and my husband would ask me if I was sick, I would say no, but I was heart sick, and he knew it not.

One morning after he had gone to the saw-mill, I was all alone and could not say anything but Lord be merciful to me, a poor unworthy sinner, and at the same time trying to work, when all at once my burden left me, I know not how, and praises instead, praises that can not be withheld—sweetest music ever sung—Jesus, blessed Jesus. It

seemed like I heard a great multitude singing, "I Am Bound for the Promised Land." I was so happy my cup was full, even running over, with the unchangable love of God, and praises unto my great Redeemer. Praise him evermore. I couldn't stay in the house any longer and I walked all over the place. Everything was new and looked so pretty and I wanted my husband to come home so bad that it seemed like night would never come. I wanted to tell him all I had seen and felt, although he was no professor. But, Oh! before night I was in the dark and could not utter one word to him. But my burden was gone. I told no one of the wonderful change which had come over me, and I thought I could live a christian life out of the church and stayed out until I believe I was made to go and do my duty. My baby was seriously ill, which I felt was sent on me for disobedience. One morning I was holding him in my arms and praying for his recovery, when it came to me as plainly as if spoken, "Do your duty, and he will be saved." I promised to do it, and he got well, and I never went then to church for a long time, for I had grown cold and disobedient and thought they wouldn't receive me. But my impression become so burdensome I thought I would try them and see if they would give me a home, and to my utter astonishment they received me, although I couldn't tell them anything much. I had nothing to tell, only I wanted to live with them. I thought then my life would be at ease, but dear brethren and sisters, I don't find it that way, for my path seems to be full of thorns only when I hear the fullness of the gospel and then my hungry soul feasteth. It must be because I live so far from my duty that my pleasures are less, for it seems like when I could do good evil is present. I fear some times that surely I am mistaken in the whole thing, but the word says we know we have passed

from death unto life, because we love the brethren, which is my heart's desire, for I do enjoy being with God's little ones. I must not take up any more space with my feelings, where there should be more comforting words than mine. I have written this to relieve my mind.

Pray for me and mine is the desire of my heart.

Your humble sister, if one at all,  
M. A. C.

Route 5, Danville, Va.,  
March 6th, 1910.

Elder P. D. Gold.

Dear Brother: Please pardon my delay in paying you for the Landmark. I had been in the habit of paying you at the association, but not getting there last summer, I just lost sight of not having given in my remittance.

So you will find enclosed (\$2.00) two dollars, for which please mark up my paper. We were sorry indeed to hear of year loss by fire. We first heard that the entire establishment had been destroyed, and much feared that the dear old "Landmark" had been blotted out of existence. But with the arrival of the February 15th number, we were made to feel thankful that God in His great mercy had willed it otherwise. May it continue to prosper, and it please our Heavenly Father, to yet spare you many years as its faithful editor. Am quite sorry to know you have recently gone through with such severe bodily suffering. How inexpressably sweet the thought to realize (in our case), that "God's everlasting arm is underneath." We hope you will soon be strong again. My wife joins me in love and sweet-fellowship.

Your humble brother, if one at all,  
J. W. NEAL.

Danville, Va., Route 5.

# 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 XLIII . . . . . Number 9

Entered at the post office at Wilson,  
N. C., as second-class matter.

WILSON, N. C., March 15th, 1910

## EDITORIAL

### BEAR WITH US PLEASE.

The late fire consumed matter awaiting publication in our office—minutes of Associations and other matters. Some manuscript of minutes was burned. Give us time and we hope to bring it all out, if we can. The manuscript of the White Oak Association was burned. What can be done about that? Can Brother Brown supply it again?

Our loss is heavy, and it will require time to refit our office so we can catch up with our work. Send in your subscriptions to the Landmark and that will help us. Wait on us and we hope to supply you a better printed paper than the one formerly published.

I was under treatment at Goldsboro when the fire occurred. The case of Job came before me. The especial text with me was this, The Lord is very pitiful and of tender mercy. All Job's losses of property and health and children came on him at once. He worshipped God saying, the Lord gives and the Lord takes away. Blessed be the name of the Lord. Surely one could not truly say that except by the Lord. It is true He gives, and it is true He takes away. Then to say blessed be His name surely is wonderful. He can so give you himself or the knowledge of him that you will feel not only that He

cannot do wrong, but that all He does is for good. He bounds and limits everything. He is the center of all things, the just judge of all things, the disposer of all things, and beyond and above or beneath Him there can be nothing.

Job's last days were his best days. If it is the pleasure of the Lord he can make my last days my best days. As Job's friends consoled with him and ministered to him so many are the kind messages I am receiving from brethren and friends, showing kindness to me, for which I desire to express my thanks to them.

If the Lord so strengthens me that I shall be enabled to serve Him truly in feeding the flock of God and ministering in His holy service that will indeed be my best days.

P. D. G.

### UNGODLY AND SINNER.

Brother Wm. M. Biggs requests my view of St. Peter 4:18, "And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?"

If one is ungodly of course he is a sinner. To be ungodly is contrary to God and godliness, and that ranks him altogether as a sinner. Yet one may be a sinner, as Paul declares himself to be, and yet not be ungodly. Paul wrote that he was the chief of sinners, yet he was not in that character an ungodly man, for he loved and served God glorifying God in His body and spirit which are his. One great difference among men consists in this, that when one like Job is shown who God is and what he is, he is abased before God and feels vile and abhors himself; but he obeys God even to pray for those he before considered his enemies. The light of the knowledge of the glory of God so shines in him that he feels and knows he is vile—a sinner; Yet how he shuns the appearance of evil, and

is in no sense opposed to God, but is on the Lord's side and hence not ungodly, or he is in Christ Jesus a righteous man.

In reading this the 4th chapter of first Peter so beautiful and wonderful it seems clear that he is instructing and exhorting the brethren to holy living, and telling them that the time is come but judgment must begin at the house of God, and if the righteous scarcely or only are saved, where shall the ungodly and the sinner appear?

Consider briefly the trend of the chapter. For as much as Christ has suffered for us in the flesh arm yourselves with the same mind, because he that has suffered in the flesh has ceased from sin. Once we walked in guilty excesses of the flesh. But we have suffered in the flesh, and are ashamed of such guilty conduct, and are dead to that former love of sin. How, then, if we are slain—dead to sin—shall we walk therein again? Let us be armed with the mind or spirit of Jesus, and no longer live to the lusts of the flesh—such as lasciviousness, lewdness, an evil eye, filthy thoughts and corrupt desires, lusts after evil things or forbidden things. How it distresses a child of God for lustful, fleshly desires to defile his mind, such as fornication or adultery, excess of wine, such as drunkenness, revellings, worldly banquets, dances, plays, games and other worldly, hurtful amusements and abominable idolatries, prostituting our time and labor to the service of idols, or any thing else below or contrary to the worship and service of the Lord.

The world thinks it strange that you will not join in with them in their parties, festivals, games, pleasures, drinking, frolicking, filthy conversation and worship of worldly inventions and institutions, and go to the same excess of riot, and they speak evil of you as being illiberal, selfish, prejudiced.

Now all shall give account to him

that shall judge the quick and the dead, or the living and the dead. For this purpose the gospel was preached also to them that are dead that they might be judged according to men in the flesh: that is being convicted or judged by the law they suffer in the flesh for sin and die to all self love, and cease from their own works, and being quickened by the Spirit by which Christ preached to the spirits in prison they live unto God in the spirit.

But the end of all things, of earth or time is at hand. Then how shall we act or live? Be ye sober and wait unto prayer. A drunken man cannot watch. How wonderfully the gospel when preached to a man sobers him. He sees the vanity or end of all things. He sees what a snare lurks in all worldly things. Therefore he watches unto prayer. God's people are a praying people.

Above all things have fervent, ardent, charity among yourselves, and to each other for this will cover the multitude of sins. If I truly love my brother I will so walk as not to offend him, and he will so act as not to offend me; and although we all know that no good thing dwells in the flesh, yet charity thinketh no evil, and dwelling in love we dwell in God and are not ungodly.

We are to use hospitality one to another without grudging. Let brotherly love continue.

As every man hath received the gift even so minister the same one to another as god steward of the manifold grace of God. Each one has freely received the gift of God, even so let each one freely minister that gift to the benefit of others—not serving for filthy lucre, but of a ready mind. Let each speak, serve our minister as God gives the ability, and according to the oracles or teaching of God's word, that God in all things may be glorified through Jesus Christ, to whom be praise and dominion forever and ever.

Now, brethren, do not think it

strange concerning the fiery trial which is to try you, as though some strange thing happened unto you. But rather rejoice because ye are partakers of Christ's sufferings that when His glory for righteousness happy are you. If you nor happiness in it. But if you suffer shall be revealed you shall be glad with exceeding joy. On the part of the ungodly he is evil spoken of, but on your ing you deserve it, and there is no praise part he is glorified.

But let none of you suffer as a murderer, or as a thief, or as an evil-doer, or as a busy body in other men's matters. If you suffer for your wrong—suffer as a christian there is no shame in this, but you glorify God that you are accounted worthy to suffer for Jesus' sake.

For the time is come that judgment must begin at the house of God. If it first begin at us, if suffering must begin with the righteous, or at the house of God, what shall the end be of them that obey not the gospel of Christ?

Does Peter mean that any believer in Jesus obeys not the gospel of Jesus Christ? God's people are elect unto that obedience. Is there any sin in an unbeliever not obeying the Gospel of God? Has an unbeliever—an ungodly man any shelter or defense—any excuse for his wickedness—any excuse or shelter for his not obeying the Lord? Do those that hold the doctrine of grace and love the predestination of God so preach, teach or act as to leave the impression that men are excusable for their wickedness? Did Jesus so teach when he showed the guilt of those that would not come to Christ because their deeds were evil, because they loved darkness rather than light?

Every man shall receive according to his works, whether good or evil. God will bring every thing into judgment, whether it be good or evil. Judgment must begin at the house of God, and it will reach to the ungodly and sinner.

God is no respecter of persons. Those that are blest with grace that cause them to abhor sin and hate themselves as sinners, and repent, and that so love the Lord that they suffer for righteousness sake because they love the Lord, ascribe all their salvation to the grace of God; while the ungodly hate Jesus and hate those that love and serve Him, and persecute them, and they shall receive the due reward of their deeds.

Now if the righteous barely are saved, are scarcely saved, having nothing to spare, nothing of their own works to glory in, where shall the ungodly and the sinner appear?

P. D. G.

#### ETERNAL LIFE.

"And whosoever liveth and believeth in me shall never die. Believest thou this." John 11:26.

John wrote much of the divinity of Jesus Christ, while the other three narrators of the gospel dwelt more fully on what is called his humanity.

The miracles reported by John were of a wonderful kind. Turning water into wine, healing the man that had lain so long at the pool of Bethesda, the opening of the eyes of a man born blind, and the raising of Lazarus who had been dead four days and was buried, are among his notable miracles. Besides the wonderfully clear nature of his teaching the doctrine of God, which he came to proclaim and to reveal to his people.

Connected with the death and the resurrection of Jesus it was for the glory of God that Lazarus died, for in his resurrection Jesus would be glorified. Because of the slowness of heart of the people in believing that Jesus could raise him from the dead there was grief to Christ. His joy was shown as people believed him, for in that way his salvation was enjoyed by them. When we receive him or believe in him the joy of his salvation is shared by them. But there was not one—not

even the sisters of Lazarus—that thought or hoped or expected that Jesus would then raise him from the dead. Suppose Jesus were dependant on man to help him perform a miracle then what? The power by which Christ raised Lazarus from the dead was in no sense in man. Lazarus was dead so that he did not aid, his sisters did not help. Martha interposed the objection that he had been dead four days and was decaying, or stinking. As far as any of the Jews went was to say they beheld how Jesus loved Lazarus, could he not have prevented the death of L.—

No man can instruct the Lord in any thing or anticipate what he is going to do, and counsel with him. His own arm brings salvation.

Some wonderful utterances are made by Jesus in this chapter. One is Jesus said, "I am the resurrection and the life: he that believeth in me though he were dead yet shall he live. Jesus is the resurrection. If Jesus is in you the resurrection is in you, and though that person is dead yet he shall live because Jesus the resurrection lives. Again Jesus said, "And whosoever liveth and believeth in me shall never die." First is living and then believing. What kind of living? Is it merely natural living? No, there must be a quickening of those dead in sin. That is the living. Then comes believing. Whosoever liveth and believeth in Jesus shall never die. That which is quickened from the dead and therefore liveth and then believeth shall never die. It is not the mortal, corrupt, sinful, natural, dying man that believes, yet the faith of Jesus embraces and saves the natural man or sinner. That which or whosoever is born of God doth not commit sin, and that is what does not die. He that believeth is passed from death into life, and shall never come into condemnation, or shall never see death; for he that keepeth the sayings of Jesus shall never see death, John 8:51. Who is it

keeps or loves and cherishes the sayings of Jesus? It is not a natural man, but one born of God and therefore born of incorruptible seed by the word of God, and therefore is a spiritual man, and never dies; for God is not the God of the dead but of the living. All death is in Adam, the first man; but there is no death in Jesus the second man, the quickening spirit, the Lord from heaven.

"Believeth thou this?" What a glorious truth that such blessed truth as this which no natural man believes or can receive, yet is believed by the children of the resurrection. For Jesus the author and finisher of our faith, deals out a measure of his faith to the heirs of promise, so that of his fulness we all receive and grace for grace, and because he lives we also live.

There can be no death where there is eternal life. It is departing from the vile body and entrance into a blessed estate of life. Paul says to depart and be with Christ is far better. If a man departs from one place and goes to another he is still existing; absent from the body and present with the Lord. If the earthly house of this tabernacle were dissolved we have a building of God, an house not made with hands eternal in the heavens. In this earthly house—body or tabernacle—we groan being burdened; not that we would be unclothed upon, but clothed—robed with our house which is from heaven.

Paul wrote, I am now ready to be offered up, and the time of my departure is at hand. It is the departing from this stage of conflict and distress, and the entrance into glory; and he wrote, I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is a crown of righteousness laid up for me, and not for me only, but for all them also that love his appearing.

Death is an enemy that we dread. But it is the last enemy. When Stephen was departing he saw Jesus in

glory, and did not see death, for it was swallowed up in victory. All enemies are gone as Jesus appears. He said to the thief today, shalt thou be with me in Paradise?

"Why should we start and fear to die?

What timorous worms we mortals are.  
Death is but the gate to endless joys,  
And yet we dread to enter there.  
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."

P. D. G.

#### UNITY.

"But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him, 1st Cor. 8:6.

Speaker Cannon said recently in a speech at Pittsburg, "No two men ever worshipped the same god, or ever will." This man declared his utter ignorance of divine things, yet he expressed what is true of all natural worshippers. For all natural worshippers have natural images or conceptions of their gods, which is expressed by Paul where he says, For though there be that are called gods, whether in heaven or in earth, (as there be gods many and lords many). But to us there is but one God," etc. There are gods many and lords many, as men think in their carnal or natural minds. That partly accounts for so many different sects or denominations. Men's imaginations are vain, yet very active. They conceive notions and conjectures and frame gods suitable to their notions, and serve and worship these gods. No two natural men can agree as touching any one thing. Jesus says if any two of you agree as touching any thing it shall be done for them of my Father which is in heaven. For two then to agree on earth as touching

any thing means that each one has the mind of God, only one mind and that necessarily right. If men form notions of their own then each one has his own notion and no two of them agree.

There is but one natural sun. Each man sees the natural sun in the sun's own light, or in the rays which it supplies. Millions might look at there is but one sun. But men in the blindness of nature do not see God in his light, but each one forms his own conception of God, and each one is wrong; hence each one has a god of his own, and therefore there are gods many and lords many.

It is only by revelation that any one knows the true God of heaven, or it is in his light we see light; and when the true knowledge of God is given us then we all have the same knowledge. This is eternal life to know thee the only true God, and Jesus Christ whom thou hast sent.

It is said (Acts 4:3), "And the multitude of them that believed were of one heart and one soul." The number of the men that believed was about five thousand (Acts 4:40). The grace of God can make five thousand believe one and the same thing as easily as it causes one man, or ten, or a hundred to believe the same thing; so that they all are of one heart and one soul whether they be unlearned and ignorant, or of gigantic intellect, and of much worldly learning. Infants that pass away into death in ignorance, idiots or others that never naturally knew things of a worldly sort, or of weak intellect shall grow up into Jesus Christ into the full stature of a man, and in the blissful peace of heaven be in the equality of perfection; and though there be millions of them they shall all be alike, and be like Jesus, and know as they are known. The proof of that on earth is that they believe one and the same thing what have they to other. It is written in the prophets, they shall be all taught of God and

great shall be their peace. If one hundred men, or any number, believe one and the same thing what have they to differ or dispute about. There is great peace. All weapons of war are destroyed; swords are beaten into plough shares, and spears into pruning hooks. Love rules in them, and the peace of God that passes all knowledge. They all believe the truth. A new heart is given them and it is one heart and one language, one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in them all. They are all born of God and Christ is their life. Christ is in them the hope of glory, and they grow up into Jesus Christ who is the head of all things, and head over all things to the church. It is one husband and one bride. They are members of another and fitly framed together—one body.

They have not come to the knowledge of God by human learning or study or teaching of man. They receive it not of many nor by man, but by the revelation of Jesus Christ. Now to such people, to all taught of God there is but one God of whom are all things, and we in him. For the true church is in God the Father. And there is one Lord Jesus Christ by whom are all things, and we by him. In this blessed, perfect unity how sweet and glorious is the dwelling.

We are to endeavor to keep the unity of the Spirit in the bond of peace. We are to contend earnestly for the faith once delivered to the saints. We are to lay aside all anger, wrath, malice and evil speaking, and as new born babes desire the sincere milk of the word that we may grow thereby. How can such as have the love of God in them hate God, or think he can do wrong, or accuse him of wrong? When we are in him and he is in us his name is hallowed in our hearts, and there is no

defective one, but all are one in him.

The knowledge of the Most High God is the only holy and pure knowledge that never fails, and it causes every one that has it to possess eternal life, and everlasting happiness. God who commanded the light to shine out of darkness hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ. This knowledge has infinite power and glory in it, and is known only by the glorious power of God who speaks and it is done. This knowledge shall fill the whole earth, and there shall no darkness nor death be found in any one of the redeemed for they shall all know the Lord God and Jesus Christ his Son and this is eternal life.

P. D. G.

#### CARPENTER.

"Is not this the carpenter?" Mark 6:3).

This question was asked in derision. The people that thought they knew Jesus, familiar as neighbors with Joseph his supposed father, and with Mary his mother, and with his brothers and sisters, when they heard his teaching and saw his mighty works they were astonished and said from whence hath this man this wisdom and these mighty works? They knew his poverty, and that he had never learned to read, John 7:15. It is not in the nature of men to think or expect much of men they are familiar with. Take a boy brought up any where if he outstrips and excels his neighbors it does not compliment them. They would rather excel him. They knew Jesus as a carpenter. It was a good custom of the Jews to bring up their children to labor. Jesus the perfect child adorned and honored the law of God in all things, and is a perfect pattern in all things, and the garment he wrought out perfectly fits every one it is put upon.

Jesus is the greatest of all builders. How suggestive was it for him to be a carpenter. But his neighbors knew him not. They marveled at his teaching. Was it not the more wonderful if, they could not account for it? If he had it was not that enough? Enemies would ascribe it to Satan. But others would say, can the devil open the eyes of a blind man? How could he do these mighty works unless God was with him. If these wonderful things have been shown to you is it not of God? If they are given to you is there not a cause for it? The language of Nicodemus was sensible, "Rabbi, we know thou art a teacher come from God, for no man can do these miracles unless God be with him." That was an honest, sensible judgment, so far better than the false judgment of the enemies of Jesus.

But the neighbors of Jesus knew not who he was.

He is the greatest of all builders. Without him was not any thing made that was made. He said to Simon Peter, "Upon this rock will I build my church, and the gates of hell shall not prevail against it; and I will give unto thee the keys of the kingdom of heaven," etc.

The rock on which this church is building was founded was not Peter. He was a lively stone, but Jesus is the chief corner stone, the true foundation. He was revealed to Peter by his Father. It is this revelation of the Father that causes any one to know Jesus and love and trust him, and all such are blest.

Jesus said to Peter that he himself would build his church. If any man, Peter or any other man, builds a church it is not the church of Christ. Ye are God's building. The peculiar distinction of the church of Jesus Christ, which is in God the Father is, that Jesus builds himself. There is no building that equals it. It is to the praise of the glory of God.

Moses was faithful as a servant, but Jesus as a son over his own house whose

house are ye. Never was a building so fitly framed together as this one. Solomon's temple was a type of it. The greatest wisdom ever given to man, with all the wealth of earth, and the most skilled of workmen were all employed to build a house that was only a type of the church of God.

No power of earth or hell can ever prevail against the church of Jesus Christ. For every piece of this building is chosen by the eternal God, and is fitted and wrought and prepared for a particular place, and fills that place, and not a piece shall ever perish.

But the keys are given to Peter. Are the keys of a house the house itself? No, you know that the house is greater than the keys. Jesus said to all the apostles, whosoever sins ye remit they are remitted, and whosoever sins ye retain they are retained, Matt. 18:18.

The Lord adds to his church such as shall be saved. Salvation is of the Lord. P. D. G.

Williamston, Martin Co., N. C.,

March 2, 1910.

Elder P. D. Gold.

My Dear Brother: Having just received and read the Landmark of February 15th, I desire to express my sincere sympathy with you in your heavy loss by fire, and in your severe physical affliction, and my thankful joy that the Lord has sustained you in these great trials, and has raised you up to renewed usefulness in His holy service. He has given us, in you, one of our ablest ministers and editors; in your lowest estate He has upheld you with His everlasting arms; and we hope that, if in accordance with His infinite wisdom, He will yet spare you many years in the service of His cause and people, and make your last days your best days, and, at the close of your earthly pilgrimage, receive you into His heavenly and everlasting kingdom.

May all your subscribers assist you,

in this time of great need, with the payment of their arrearages and the renewal of their subscriptions.

Yours in love and sympathy,  
SYLVESTER HASSELL.

Ferrum, Va., March 5th, 1910.

Elder P. D. Gold:

Esteemed Brother: I learn from the Landmark your heavy loss by fire. As a token of sympathy I mail you \$2.00. I think the brethren ought to come to your assistance; you have been a faithful defender of the Primitive Baptist cause. I hope it may be the will of the Lord to continue you upon the stage of action for the comfort and consolation of His people. I was glad to see your condition had improved after going through your operation. I am pretty much broken down in health. The health of my wife and family is usually good. This leaves me hoping you and yours are enjoying the blessing of health. The Pig River Association meets with the church at North Fork commencing on Friday before the first Sunday in May. Can't you come?

Your brother in hope of fraternal life,

PETER CORN.

Oak City, N. C.,  
March 5th, 1910.

Dear Brother Gold:

My subscription to the Landmark for another year is now past due. I have hoped every week as it came, I would be able to send you the money for it that week. Please excuse the delay. You will find enclosed two dollars for another year. Hope to be able to take it the few years or days longer that I shall live. Each one is full of good news to me, though I don't always enjoy each one alike. I am not always in the frame of mind to enjoy what I read and hear, as I want to, and I don't always want the feeling that brings the enjoyment.

You have my deepest sympathy in your heavy loss by fire; wish I could prove it in a substantial way. I have known something myself of losses of various kinds. I see, also, in the Landmark you have been sick, and am glad to know you are improving. Hope there are many years added to such a life as yours has been. I have not forgotten the pleasant time we all had together at Mr. Taylor's. I had been in pleasant places then, for sometimes, but the fall came soon after, as I knew it would. I don't get to such places often, nor stay there long.

I have much need to be remembered by you when at a throne of grace. In hope,

Your sister,  
MARY W. HOUSE.

Robersonville, N. C.,  
March 12th, 1910.

Dear Bro. Gold:

I send you check for five dollars now, and may give you more after we get through paying for our church house in Robersonville. Hope the brethren and friends may come to your aid in the loss you sustained by fire. Let us thank God that we are yet spared from such misfortune, and feel to offer due sacrifices, consistent with charity, and bear each other's burdens and fulfill the royal law.

Our love to you and yours.

May you reap as Job.  
S. W. OUTERBRIDGE.

#### SECTION MEETING.

At the last session of the Upper Country Line Association, it was agreed to hold a section meeting with the Church of Harmony, Orange Co., N. C., the second Sunday in April, including Friday and Saturday before. Elders L. H. Hardy, B. B. McKinney, and T. W. Walker were chosen to attend. Done by order of the church.

JOHN I. CLAYTON,  
Church Clerk.

**(Continued from March 1st)**

In May, sixty-one, I left school, came home and volunteered to go to the war, for the life I was living was a burden. There was a continual sounding in my mind, "Take my yoke upon you and learn of me." I lost all interest in everything else except the Bible. I served as a private soldier through the war, in the Confederate army; refused to accept a commission two or three times, feeling that I was incapacitated for a leader. I often took the lead in religious services, but I was the only Primitive Baptist in Company "G," also the only one in the regiment, which was the Fourteenth North Carolina State Troops, that I ever heard of. I was never absent a day without leave during the war, nor spent a day in a hospital. I was in ten or a dozen regular engagements and never received a scratch until the nineteenth of May, 1864, when I received a compound fracture in my right leg, about half way between the knee and ankle, shattering both bones. In ten or fifteen minutes after I was wounded I was carried off of the battlefield, and left in a log house occupied by a blind man, eighty-one years old, and his wife, seventy-eight. During the night both armies fell back, leaving me between the lines, near Fredricksburg, Va. I remained there until about the first of October, without any medical attention, but providentially in the hands of one of the first families of Virginia, and the old lady was an extra nurse, and she could not have given me better attention had I been her son. She and I took several pieces of bone out of my leg, with no other instrument except my pocket-knife, some of them being two inches long, and all we had to eat for the first ten days she got out of the dead soldiers haversacks, who were laying near by, for they had been stripped of everything by the Northern army. By this time the neighbors had

found out our condition and administered to our need, in both food and raiment, and I was better contented than I would have been in a hospital, and I felt oftener to praise the Lord during these five months than I ever had before or since. I got in correspondence with my father in a few weeks and he made the fourth attempt to come to me before he succeeded, but when he did get there he had no trouble in getting me to the railroad station, which was three miles off, for some straggling Northern soldiers assisted him, free of charge.

My wound healed without the bones uniting and I have a false joint there, and this leg is two inches shorter than the other one; I have been going on my crutches or cane ever since. I have at all times felt my sufferings were for my disobedience, but I have at all times felt that I had a gracious hope that my sufferings would end with the life. My father brought me home on a litter, but in a few weeks I could go on my crutches, and on the sixth of November I married Annie E. Robertson who had a good home in her own right, which we have to this day. She has proven to be the best nurse I have ever had. We have had eight children born to us, but we have only four living—three daughters and one son. Our daughters are all married, the oldest to Elder P. G. Lester, and the other two to first class men.

For a few months after marrying I enjoyed life and was very successful in accumulating property, consisting of town property. In the fall of 1871 seven I bought a hotel in Reidsville and moved there and went into the mercantile business. For a few years I enjoyed life, by entertaining the brethren and conveying the preachers to their appointments; I would often go with them two and three weeks at a time, but after they got to calling my atention to my disobedience, and that "ob dieuce

was better than sacrifice," I got down into deep waters again and expected every day to be overflown. I got so that I took no interest in my business nor family. My wife got to chiding me for not taking up the yoke; that I would never have any real joy until I preached; that she had felt it for years. In the fall of 1875, I saw a short article written by Elder John R. Respass, of Georgia, telling his difficulty in taking the yoke and trying to preach, but did not tell how or why he finally yielded, only stating that he had always felt too unworthy to preach. This was my feeling, and not only this, but that I was not fit for this reason. The scriptures taught that "If a child of God was chosen in Christ before the foundation of the world, that we should be holy and without blame before Him in love." I had always understood that I should live holy and blameless, and believed that all preachers did live holy lives, and by sad experience I saw that I was not doing—a day at a time. But I have learned since that I had misunderstood the teachings of this scripture, for it reads that we are "chosen in Christ to be holy and blameless." I have long since seen very clearly that all of our holiness is of the Lord, but of "Him are ye in Christ Jesus, who of God is made unto us, wisdom and righteousness and sanctification and redemption." That according as it is written, "He that glorieth let him glory in the Lord." Cor. 1:30-31. I find that all these holiness people glory in their holiness instead of the Lord.

In 1875 I saw Elder Dameron and told him of my desire to see Elder Respass, of Georgia, and why I wanted to see him. He said he was just from his section, and that Elder Respass wished to see me, that he had learned that I was dealing in horses, and that he wanted a first-class pair. In a few days I was at his house, with fourteen head. He gladly received me; before retiring

he asked me to use the books, and I refused. He asked if I wasn't accustomed to using them. I told him no, that I had very seldom offered prayer publicly. He said you don't preach without offering prayer? I replied, I am not a preacher. He asked if I had never tried? I told him, no. He asked if I had never wanted to, or been impressed to do so? I replied, yes, often, and if I could preach as well as you and many others I have heard, I had rather do it than be President of the United States. He said I see, you want to be a big preacher, but before you are fit to preach, you will be willing to be God Almighty's anything, and used the books himself. We retired without another word being spoken and notwithstanding, I had ridden sixty miles that day, horseback, I never slept a wink that night. I saw truly I was not fit for anything, that I was nothing but a worm and a very insignificant one at that. I have often felt the same way since, but I was made willing before morning to do whatever God designed me to do; and hope I am yet, and to not do anything against His will.

I spent two or three days very pleasantly with him, for he was a very lovable man. In two or three months after returning home I was called upon to conduct the burial services of a beloved brother of our church who had died suddenly. I was willing to do it, and there was a large assembly at the burial and many of them members of our church. After lining out a hymn and offering prayer, I felt to make a few remarks, which I did. At our next monthly meeting when the health of the church was inquired for by the pastor, Elder Dameron, I got up and stated that I did not know whether I was in order or not, that I had since our last meeting, at the request of a sister, conducted the burial services of her husband, and if I had said or done anything worthy of death, I refused not to die. It had

been reported I preached his funeral. I then took my seat. An old brother deacon got up and said he was at the burial and approved of what I had done and said, and moved that I be licensed to exercise my gift. The motion was seconded by another deacon, John W. Harris, my uncle. I replied I felt I had as much license as I had gift. Brother Dameron remarked: I approve of the motion, but it is the rule of the association that licentiates are only to preach in their neighborhood and not to go out of the bounds of their association to preach. The brother deacon who made the motion said he would not accept that ruling, that I lived just on the border of the Mayo and Staunton River Associations, and that the Mayo had but few preachers at that time and that several of the churches were without a pastor and that he wanted me licensed to preach anywhere my lot might be cast. The pastor remarked he was perfectly willing, so far as he was concerned, and the motion was carried without a dissenting voice. In less than a year after I was licensed two churches asked for my ordination, Sardis and Hillsdale, that I might be qualified to serve them as pastor, but I dissented, for I had not up to this time felt that I was sent to baptize; for several reasons, one was that I was often on my crutches. I had been preaching but a few months before I was called to a church in the Mayo Association to assist them in adjusting a controversy which had gotten up among them. After getting permission from my church I went and found the church divided on the question of instrumentality, a few of the leading members, male and female, claiming that the preacher was instrumental in the hands of God in convicting and converting. I could not see it that way, believing that God created man by the word of His power, and quickened him into divine life the same way, without the aid of man and I think so yet. This question

caused quite a break in that church, which has not been entirely healed to this day, but it never spread in the other churches. This is the doctrine of all Armenians.

I was ordained in 1880, four years after I was licensed, and in less than twelve months I was serving four churches, three of which had been gathered together under my ministry. I served two of them Mahanison, in Virginia, and Sardis, in this county and State, over twenty years. In a few years after my ordination the question got up in our association, the *Constitution* Line, whether or not a member should be held in fellowship who had put away his wife and married again, while the first woman (I say woman advisedly is alive). This question caused a breach, not only in the church where it originated, but all over the association. I took issue with those who thought they should be excluded. (If they had put their wives away for fornication and adultery), for we read in the 19th chapter and 9th verse that Jesus says: "Who-soever shall put away his wife, except it be for fornication, and shall marry another committeth adultery; and whoso marrieth her which is put away (for this cause) committeth adultery." And there is to this day a difference of opinion in regard to this matter. There is another question which has caused some contention among the preachers of our association—(some at least which we have had)—have contended that time salvation was conditional, but I took issue with those; for I have been taught by experience as Jonah was, that salvation is of the Lord, and that I know nothing of but one salvation, which is for time and eternity. I am also opposed to bringing in any new doctrines or new mode of worship in our churches. If any of them were believed in or used under the law dispensation, I have often been challenged for debates on some of these things. My answer has invariably

been that the people of this country had the Law and the Prophets and if they would not believe them, I know they would not believe me, and that my message was to the church of God. To those who know the truth.

I have often in this article referred to the first dream that had ever made any lasting impression on my mind. There are two others which I feel impressed to leave upon record if it is God's will. In 1885, Elder P. D. Gold and myself were on a preaching tour. We stopped one evening and spent the night with a Sister Walston, in Tarboro, N. C. During the evening, while conversing on Heavenly things, as we were wont to do, the question was asked if we would know each other in Heaven? The question was directed to Elder Gold. He did as Solomon says: "That a wise man spareth his words," and gave rather an evasive answer. The question was then put to me. I did as Solomon says also, "That a fool speaketh all his heart," as I was wont to do, and answered in the negative and gave my reasons. A young lady teacher was present, and remarked, that if she believed as I did, Heaven would have no charms for her if she did not see her dear mother. I replied that if you have no other incentive to prompt you to go to Heaven but to see your mother, I have nothing more to say. And there was nothing more said on that subject that evening. After Brother Gold and I had retired and stopped talking, I had a dream, or vision, for I really don't know whether I was asleep or not. I thought Brother Gold and I were walking down the street in Tarboro. I saw the most magnificent building I had ever seen on a hill near by. I proposed to Brother Gold for us to go to it. He replied not now. I told him I was going, and go in if permitted. He remarked all right, and apparently the house came to me. I walked up the steps and the door was opened and a porter was stand-

ing within, and said come in, which I did. The house seemed to be full of children, all the same size, and having the same features, and I could not tell from their dress whether they were male or female. They seemed to be reciting their lessons with much animation, to a very handsome man, standing in the center. I could hear distinctly and also see those who were at the far side of the house, as well as those near by. I turned and said to the porter, is this a male or female school? He said, neither, this is Heaven, and that is Jesus in the center. I spoke aloud and said, I know now there is no recognition in Heaven. Brother Gold asked how do you know. ( And neither one of us were asleep). I told him I had just had a vision of Heaven and all of the occupants were just alike. And I have never doubted its being true to this day.

In the spring of 1899, in a few weeks after returning from a preaching tour in Patrick and Floyd counties, Virginia, which I had enjoyed very much, for I had been welcome received at one association and twenty-one or two churches while out, I dreamed I was standing out on the ocean, out of sight of land, on a large platform, preaching to the largest assembly I had ever seen, who were standing on the waters, listening to me very earnestly, the sea being very calm, and the congregation were also. Suddenly several men rushed upon the stand, and the women commenced crying as loud as they could. The men, without saying a word or asking a question, ejected me from the stand, without my making any resistance, for I saw it was no use. In a moment or two, I found myself in water up to my head, four or five men pushing me in the water also, but I seemed to be standing on a rock foundation, and in a few minutes I saw all of my pursuers sink out of sight. I looked up and saw a very pleasant looking man, dressed in a white robe, which

shone as bright as the noonday sun. He reached down and took me by the arm and raised me up to where he was standing, and said go in peace, and disappeared. I found myself standing on a large marble slab in a garden. Everything looked quite calm and peaceful. I saw many persons as I thought them to be, but did not see them moving about any or having any communication with each other, therefore I concluded they were only statues, or men asleep, and that I was in a graveyard, dwelling among the dead but was at ease. I waked up at this juncture and felt gratified that it was only a mysterious dream which I had had, but in a few moments I felt different. I felt it was a prophecy. I told my wife of my dream as soon as she waked up and the first time I saw Brother Gold I told him of my mysterious dream, also a precious brother and sister in Guilford county, but no others that I remember until after it came to pass, which was less than twelve months. I felt then and I feel to this day that these are the dealings of the Lord with me. I feel I have been dwelling among the dead for the past eleven years. At ease, but no joy. Oh, how I desire to hear the spirit say "Awake thou that sleepest and arise from the dead." And I furthermore feel that this tabernacle will soon be dissolved, and I will be removed to a house not made with hands eternal in the heavens. So mote it be. Now to all who may read this long narrative, I say I am willing for what I have written in this long narrative to be my dying declarations.

Appreciatively,

J. M. HARRIS.

Brethren, I do not feel satisfied to send this article to the press without tendering my sincere thanks to the Father of all mercies, and the household of faith, for the many favors which have been shown me. I have had the privilege of the very best associates all my life,

at home and abroad, in church and State. I have tried to preach in eight States and one Territory; have baptized one hundred and twenty-two or three persons, and married as many couples or more; have assisted in organizing five churches and one association, and in ordaining several deacons and two elders. I have never been denied a meals vituals or a night's lodging; I served eight years as justice of the peace before I commenced preaching and have served for the last six years, all the time by appointment, and I never have been a candidate for any office in my life, either church or State, and the good Lord has always bountifully supplied all my needs. And may His name have all the praise.

J. M. H.

#### GATHER UP THE FRAGMENTS.

"When they were filled, he said unto his disciples, gather up the fragments that remain, that nothing be lost," John 6:12.

The first sin was committed in eating. God said to Adam in the day thou eatest thereof thou shalt surely die. God commanded him not to eat of the fruit of the tree of the knowledge of good and evil. In the day he ate of that fruit he died.

The highest act of obedience man renders is when he eats the flesh and drinks the blood of the Son of man. "Whoso eateth my flesh and drinketh my blood hath eternal life," is the language of Jesus. John, 7:54.

While there is much sinning in gluttonous eating and drinking, and gratifying perverted appetites, yet we cannot live naturally without literal food and drink, and there is much satisfaction as well as benefit in eating and drinking to one that is hungry.

Matthew, Mark, Luke and John all relate the fact that Christ multiplied the loaves and fishes to feed the hungry thousands in a desert place. It shows His compassion in remembering and

supplying all the need of those that follow Him. He commands them to sit down by companies on the green grass. They set down—rest. He does not send off and buy bread for them, but commands his disciples to give them to eat. They feel they cannot do that. A lad has a few loaves and fishes, but what they among so many? Of that which is on hand often there is such an increase there is plenty. A little cloud like a man's hand rising out of the sea soon fills the heavens, and Elijah is girded to run before Ahab, and there is plenty—the famine is ended.

Jesus takes the food, blesses it, and gives thanks. They all eat and are filled. When Jesus gives you a text of His word how it multiplies and feeds thousands; and there is much more left or remaining than there was to begin with. What shall be done with the fragments? Shall they be wasted? Shall any of the precious work of Jesus be lost? When He commands you to eat is there sin or waste in eating? No: how good the food is, and how blessed to eat. It matters not if it is in a desert place. There is where the best feeding is. He satisfies the hungry with good things; but it is when they are in a desert place and have nothing of their own.

This was a notable miracle. There is no natural law of science that can account for nor explain this miracle, nor any other miracle. It is not doing violence to natural laws. It is not trampling upon any of them. It is just the glorious, marvelous doings of the Lord Jesus in manifesting not only His divine, unlimited perfect blessed power but His mercy also and His compassion to needy man, for He gives us our daily bread.

What a marvel that He sends forth His disciples to feed the flock of God with the rich food of himself—to preach Jesus, and that when He is preached there is always some one or more fed. Feed the flock of God which is among

you, which He hath purchased with His own blood. They preach Jesus the bread of life.

Observe that it is only the living that eat, and that faint without this bread, and must not be sent away without it.

Gather up the fragments that remain that nothing may be lost. The great economy of the grace of God wastes nothing.

The command of Jesus is to feed them. Give ye them to eat, and then what a blessed eating. No death is in this eating. But nothing shall be wasted. Is anything lost in the gift of Jesus? Is any of His suffering lost? Did He shed a drop of His blood in vain? Has anything He has ever said or done been lost; or is it superfluous? Has any deed or word of the Lord He has ever done from the foundation of the world been lost? No. Every thing He has ever said or done remains to this day. All the teaching of the Scripture is good today. All that the Spirit of God moved holy men of old to speak or write is as good, sound, savory, and sweet today as when it was first uttered. His bread never becomes mouldy. This meat is never tainted. No Scripture is of any private interpretation. A text in Genesis when the Spirit of God unseals and opens it is as precious and nourishing to a hungry child of God today as it was when first spoken. Jesus Christ is the same yesterday, today and forever. What He doeth is forever. Nothing can be added to it, and nothing can be taken from it. The things of earth and time have an end, and we all fade as a leaf, but the word of the Lord endureth forever.

One that has never eaten at this holy feast in Mount Zion may read the Old Testament Scripture and say it is a dry bone, there is no flesh upon it, and no life in it: but if God should cleave a hollow place in the jaw bone water flows out, and the fainting Sampson is revived. Abraham is dead, and the prophets

are dead, so far as this world is concerned; yet Abraham is alive unto God, and Elijah has been seen in glory. God is not the God of the dead, but of the living; for all His people live unto Him. God has a use for all He has ever said or done, and when the Spirit of God brings out this old corn that our Spiritual Joseph has gathered up against the famine the children of Israel feed upon it and find it good and nourishing. There is nothing ever lost in the gospel. As no sheep shall ever perish, but all remain, so all God works shall praise Him and His saints shall bless Him.

Nor shall any saint ever perish. Joseph said, ye shall carry up my bones from Egypt. Not one bone is broken, or shall ever be lost. Not a saint shall ever be left in the darkness of death; but every one shall come forth and be presented perfect in Christ Jesus in the resurrection.

What sweet feasts we have by the way in our sojourn through the wilderness as the Holy Ghost or applied word stirs up our pure mind by way of remembrance, and what we heard preached, or what is brought afresh to our mind that the Lord showed us first years ago, and we feel that all he has ever done for us remains, and all the fragments are gathered up and are preserved.

P. D. G.

## OBITUARIES

### S. T. JENKINS.

With a sad heart, if it is the Lord's will, I will try to write of my dear husband's death. He was a dutiful, loving and kind husband. Oh, how we did hate to give him up. I with nine children are left to mourn his loss, but we hope our loss is his eternal gain.

He was never a member of the church, but he was a full believer in the Primitive Baptist cause, was always willing for me to do my part for the church, and the members.

His disease was chronic diarrhea, and all that loving hands could do with the help of the best doctors could not stay the hand of death. His funeral was preached at home by our pastor, B. F. Robertson, of Charleston; he was then laid away at the old cemetery within a mile of our home, at Scott, W. Va.

Brother Gold, my dear husband and I often spoke of our pleasant visit to Wilson and how we enjoyed your preaching; he often said he wished you could come to this country and preach.

He was 75 years old, and served a term of four years in the army, and was ever ready and faithful to obey commands from his captain. May the Lord bless you, and your family,

MRS. S. T. JENKINS.

1533 Fourth Ave., Charleston, W. Va.

### SARAH ELIZABETH BENNETT.

On January 9, 1910, God in His allmighty power and wisdom, took from our midst our beloved aunt and sister, Sarah Elizabeth Bennett, better known as "Aunt Bet," age 78 years, two months and a few days. She was a devout christian, a kind and loving mother and the best of aunts. She was loved by all who knew her. She was always ready and willing to help all who called upon her, and it seemed her only thought was lending a helping hand to some one.

She leaves two sisters and four brothers to mourn their loss.

She professed faith in Christ when quite young and lived up to her faith until her death. She was a faithful and one of the oldest members of the Primitive Baptist Church at Malmaison. Our loss is her eternal gain, but the Lord giveth and the Lord taketh away, blessed be the name of the Lord.

She was the daughter of Jesse L. and Nancy G. Bennett. The funeral services were conducted by Elder A. L. Moore, of Martinsville, Va., and the interment made in the family burying

ground at her old home near Kentuc.

Dear Aunt, God in His infinite love,  
Took you to join His holy band above;  
Your dear sweet voice we'll hear no  
more,  
Your face we'll ne'er see again,  
But by God's grace we'll meet you on  
that celestial shore.

Her niece,  
IDA J. NEWELL.

#### MRS. WILEY BRILEY.

The angel of death visited our home Saturday, August 28, 1909, and took from us our mother. She was a great sufferer the last few years of her life, but bore it all without murmuring, saying she was willing to await her Savior's call. She was not confined to her room only the half of one day when a congestive chill struck her and she passed away unto Him who doeth all things well.

She was raised near Bethel, Pitt Co., N. C., where she spent much of her time in nursing the sick all through that community and was loved by all who knew her. Then she moved near Sect-land Neck with her sister, and for eighteen months she stood by her sister's bedside and gave her every attention her willing hands could administer until she passed away to her rest. Then with her mother's aid she cared for her sister's little ones and presided over their home nearly two years, when she was married to their father and reigned queen over his home until her death.

Unto this union were born three children, one son and two daughters; the son died in infancy, the daughters surviving her.

She was born in 1846, making her stay on earth 63 years, 3 months and 15 days. She joined the Primitive Baptist church at Kelmucke Saturday before the third Sunday in June, 1879, and was baptized the following day by her pastor, Elder A. J. Moore. She was a de-

voted member and always filled her seat. She will be sadly missed in her church. Her place cannot be filled by one more devoted to the work of a Christian life. She was kind to the poor and needy and administered to their wants as far as she was able. She loved her neighbors as she did herself, visited them in sickness and stood by them in death.

She was a loving wife and a faithful mother, always willing to go to her children, day or night, never tiring of a mother's duty. Oh, how sadly we miss her loving care! But she cannot come to us now; we can only go to her mound which holds a world of love and grief in its narrow bounds. She dreamed of meeting with her Saviour some three weeks before her death and seemed reconciled to His will.

Her funeral was conducted by Elder W. B. Strickland at her home; then she was taken to the family burial grounds near Braswell's Cross Road and there laid to rest in the presence of a large gathering of relatives and friends. May the dear ones be reconciled to His will.

For the Lord has safely gathered her in  
Far from sorrow, far from sin;  
No more earthly grief or fears,  
No more sadness, no more tears,  
For the life so pure and fair,  
Now has passed from earthly care;  
God himself the soul will keep,  
And give His beloved sleep.

WRITTEN BY A DAUGHTER.

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Gaylord S. H.—at Night.

Portsmouth—Tuesday night after 2nd Sunday in April.

Hunting Quarter—Monday night after 3rd Sunday.

Davis Shore—Wednesday night.

North Elver—Sat and 4th Sunday

Stratis Sunday Night and Monday

Mrs. Abbie Willis—Tuesday night

Sheffield—Saturday and 1st Sunday in May.

## JOSEPH E. ADAMS.

If the Lord's will I will preach at Philadelphia—Tuesday after 2nd

Sunday in April

Concord Wednesday night after.

Salisbury, Thursday night.

Burlington, Saturday night and 3rd

Sunday.

I have promised to be at Mill Creek S. C., Saturday and 1st Sunday in April and at Cool Springs Saturday and 2nd Sunday in April.

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# ZION'S LANDMARK

Published Semi-Monthly at Wilson, N. C.

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## THE PURPOSE OF ZION'S LANDMARK

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

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

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

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

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

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

# ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST.

## ENMITY.

(By Request.)

A friend has asked us by letter, the following question: What shall we say of two members of the church who have fallen out with each other, and have become bitter enemies, and who lived and died without any reconciliation, in view of the Scripture in Mark xi. 25, 26? this scripture reads as follows: "And when ye stand praying, forgive, if ye have ought against any; that your Father also which is heaven may forgive you your trespasses. But if ye do not forgive neither will your Father which is in heaven forgive your trespasses."

Similar language is found also in Matt. vi. 14, 15, and in Matt. xviii. 35. We suppose that our friend is perplexed in mind in this way: The two brethren to whom he refers had no doubt made a good confession before others, of faith in Christ, and had been received into the fellowship of the church, and had been regarded as sons of God, and heirs of eternal life, and enjoyed apparently the privileges of the sanctuary, as well as others, yet after a time they for some cause became enemies, and retained the bitterness of their enmity until death. How could they be the children of God at all and yet retain bitter hatred in their hearts to the end? We cannot wonder at the perplexity in the mind of our friend. Some such things have aroused great questioning in our own mind many times in the past if it is not ours to read the hearts of men or to judge men, except that we must judge their doings, whether they are in

harmony with the Spirit of Christ which dwells in his children, or not. God alone can judge the secrets of all hearts; he alone knew whether these two men were really his children, born of him, or not. From the the word of God we do know that the state of feeling between these two men was of the flesh, and that they were benaving in such a way as dishonored the holy name that had been called upon them. If they were really children of God, we also know that by such a course they were warring against their own souls, and cutting themselves off from all the joy of salvation, and that they could have no gladness in their association with the house of God. They were feeding upon husks, while their enmity of heart would not allow that they should eat the children's bread; they were robbing their own souls, bringing distress and perplexity into the hearts o. their brethren, disturbing the peace of the church and bringing reproach upon the blessed Saviour. Just how far heirs of glory can go in the way of wandering we do not know, but we do know that unless restrained by divine grace there is no limit to their wandering; there is no excess of riot into which they will not go if left to themselves. We do not need to go outside of our own self to be convinced of this. But how far will the God of grace and salvation suffer his chosen ones to depart from his ways? We know how far Jacob wandered in his youth from the right; we read of the double sin of David, in the case of Uriah and Bathsheba; we are told of the

dential of Peter, and of his dissimulation afterwards, for which he was to be blamed. It has seemed to us that there is no sin into which the children of God may not stumble, no fault which may not overtake them, but will the Lord long leave his own without repentance? These two men of whom our friend speaks were left to the end of their lives and died at enmity with each other; could the Lord's dear children be left in this gall of bitterness to the end? It has not seemed to us possible that it could be so. If the spirit of forgiveness never appears toward one who may have grievously injured another, how can such an one know the forgiveness of God? And if the consciousness of our own sins against God be with us, and there be an assurance in the heart that he has for Christ's sake forgiven our sins, will not this melt us down so completely that we cannot retain hardness against our enemy, and especially our brother? If we love our brother we shall bear much and forgive much, and if we love not our brother, whom we have seen, how can we love God, whom we have not seen? Jacob suffered his duplicity, and desired the blessing of God greatly, and David confessed his sin before God, and Peter went out and wept bitterly at one look of the blessed Lord.

It seems as though somewhere and sometime, just such sorrow would fill the hearts of all men who had been at enmity, if indeed they were heirs of the inheritance of God, and and that then there would be again the upspringing of love in their hearts and the enmity would be slain and forgiveness would reign in them. It is most certain that while thus dwelling apart from each other in feeling, even though still dwelling together as to the form of membership in the church, there could be no secret communion with God at the mercy-seat in either heart. If branches at all of the living vine, they would be fruitless, and be cast forth and withered and trampled under foot of men. There could be no acceptable worship in

their hearts, nor any pleasure in their association with the people of God, and their brethren, who were truly spiritual could not come near to them, nor find any pleasure in them; their sins would separate between them and every privilege in the house of God. They might indeed never fail to be present at the meeting of the church, though that is hardly possible we believe; they might contribute of their substance for all good purposes, and yet it would all be as sounding brass and tinkling cymbal, seeing that charity did not reign in them. Without love no manner of outward exactness of life can be fulfilling of the law. Love is the fulfilling of the law, and where love reigns forgiveness is near at hand.

The scriptures to which our friend refers declare that if we do not forgive, neither will our Heavenly Father forgive us, and he desires to know how these Scriptures can be understood in view of the case of which he speaks. It is sure that the doctrine of the final perseverance of the saints is true; this we cannot question. It is sure also that we do not know how far the dear Lord may suffer his children to depart from him before he searches them out and brings them home. The scriptures under consideration, therefore, cannot be understood as a denial of either of these truths. They do not mean that any for whom Christ died can ever get so far away as to be beyond the reach of the grace and mercy of God. But what do they mean? We note first, in reply to this, that the blessed Master used the words, "Your Father," in the places to which we have called attention. Jesus never used that term of any but his own disciples. These had been forgiven through the finished work of the dear Redeemer, and by the revelation of that finished work to their hearts through the Spirit they had received assurance of the forgiveness of all their sins, but it is sure that day by day and hour by hour disciples need renewed assurances of forgiveness. So Jesus taught his disciples though they had been recipients of his forgiving

love once and for all, to still pray day by day, "Forgive us our trespasses;" "Forgive us our debts." Now it seems to us that it is this daily forgiveness, of which we all always stand in need for our peace of heart and mind, of which the Master said, Neither will your heavenly Father forgive you. So David prayed, "Restore unto me the joy of thy salvation." Note it is the joy, not the salvation itself, for which David felt the need of restoration, and for this he prayed. In this joy would be included the word of forgiveness from the Father in heaven. So the prodigal son in the parable prays for restoration, and this also would include the forgiveness of the transgressions as a son. In view of these considerations, would it not be in full harmony with the teaching of the word of God to say that the forgiveness which our heavenly Father will withhold from us if we forgive not from our hearts every one his trespasses, refers to this daily experience of the favor of God? The teaching of the texts referred to, then, would be that if there be no forgiveness in our hearts for our brother, or even our enemy for that matter, there can be for us no experience of the love, favor and forgiveness of God toward ourselves. While holding hardness in our hearts toward another there may be indeed a false peace, a false assurance, wrought in us by the devil, and we may even talk glibly of the blessedness of communion with God, but this will be, all of it, a share of the wicked one to beguile us into false security, while yet we remain strangers to the true peace which is in our blessed Lord. God's word is true, and whether Satan perverts it, or we ourselves make light of the wrong in our hearts, and imagine that we are enjoying communion with God it still remains true that if the spirit of forgiveness be not in our hearts toward our brother who has wronged us, neither give we any assurance of the forgiveness of our heavenly Father. Our sin will shut out prayer, and every other heavenly exercise. It is sin that rises up between the soul and God. Our

sins have separated us from him. They did so in the first place so that a Day's man must be found, and an atonement provided to bring us near to God. Sin in the heart and life of believers erects a barrier between us and the joy of the Lord, according to the testimony of David, and as every child of God of any length of experience sorrowfully knows, and there is no greater evidence of the evil of our fallen nature than unwillingness to forgive another his trespasses against us. This, many of us have found out for ourselves and having found it out we can but be troubled at finding so little of the spirit of forgiveness dwelling within us. We have suggested these thoughts concerning the scriptures named by our friend, and in all that we have written we must not be understood as under taking to judge any man. The two men of whom our friend spoke must be left to the great Judge of all. If they were chosen vessels of mercy, it is sure that at last the Lord sought them out, though that they should have been left to stray so long and so far seems a great mystery. If they had not been made heirs of glory then it is sure that their brethren had been deceived in them, as we doubt not has been the case many times in the reception of members, and we can testify for ourself that in view of these awful realities we have many times had, and still have, great searchings of heart. How many times even the brightest hope seems to tremble in the balance. May the Lord keep us walking softly and humbly before him in view of these teachings of his word. C.

From the Signs of the Times.

#### AFFLICTION.

Dear Brethren and Sisters:

As I feel impressed to tell some of my thoughts and the condition of my mind if I can, though I don't know whether this is the dealings of the Lord with me or not for I am a stranger to myself. I don't know where I am. It seems I was never in such a condition before.

It may seem foolish to you dear people of God, but I want to tell you my feelings. It seems that the Lord has forgotten me and given me over to Satan and I have gotten to the place where I don't know what kind of Spirit is leading me. It seems my prayer is but a chattering noise. My soul is bowed down and I am in so much trouble. Oh Lord remember me in mercy. I am weary of my groaning. Thy terrors distract me and I feel like I have not got mind enough to do my house work. Oh Lord, deliver me out of this trouble is my daily prayer. Thy fierce wrath goeth over me and I can only cry, Oh Lord speak peace to my soul and calm this troubled sea. If I am a soldier in this battle surely I am the weakest one; I am glad the battle is not to the strong nor the race to the swift.

Last night when I read the 12th verse of Peter my soul rejoiced within me: "Behold think it not strange concerning the fiery trial which is to try you as though some strange thing happened unto you."

Now this scripture gave me some relief, for it seemed I was the very one it was spoken to. And the 13th verse of the same chapter: "But rejoice in as much as ye are partakers of Christ's sufferings that when His glory shall be revealed ye may be glad also with exceeding joy." Now I feel like if this sore trial is to fill up Christ's suffering I feel thankful that He has counted me worthy to suffer for His sake.

Oh dear brethren and sisters, dear with me in my weakness, for I feel to be a poor unworthy worm of the dust. If I know my heart I do love the Primitive Baptists, but I don't feel worthy to be among them.

I did think I would tell you some of my troubles, but I can't I am so much in the dark. I find that my troubles are unspeakable so are my joys. May it please the Good Lord to deliver me out of trouble. Brethren remember me in your prayers, for I feel like a poor castaway. Lord remember me in mercy for I don't feel like I can live in this condition. If I know myself I

desire to live to the honor and glory of God, but it seems to me that I dishonor Him. I feel so terrified I don't know where I am nor what I am.

I am made to cry out, Oh wretched being that I am who shall deliver me out from this bondage. I am afflicted both in body and soul, but bodily afflictions are nothing to be compared to the soul's afflictions. Oh that He would grant me the joys of His salvation for I feel like without Him I can do nothing, but with Him all things seem possible.

Now, brother Gold, you can do as you think best with this imperfect scribble for it is like the writer of it, full of blunders and imperfections. Pray for me that I may be delivered out of this great trouble.

Your little sister, if one at all.

BETTIE A. WEAVER.

Greensboro, N. C.

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#### CONSIDER.

Dear Brother Gold:

I had thought that probably I had written my last letter for publication. But some things have occurred to my mind within the past few days that I desire to give expression to through the Landmark by your permission.

We have been holding services here in a comfortable hall tendered us gratuitously Mr. Simms, the owner, who is a friend and believer in the Primitive Baptist doctrine.

Just two weeks ago, from this morning, when a few of us met there for services, we found the whole structure a wreck from the ravages of fire only a few hours previous. When I saw this my heart failed me, and in my feelings I gave up in despair, and I returned home in darkness and gloom, from which I have not yet fully recovered; and as yet I have not received a single inquiry from any brother or sister in regard to any further arrangement for services. And as we have no organized church here, and as my physical condition prohibits my attending churches away from home, I just

decided to give it all up and make the best of my surroundings possible, and never in life have I been in such a hopeless and unbelieving condition. To tell the truth I lost almost entire interest in church matters, or Spiritual things.

Language utterly fails to describe my condition, so I will not try further. But night before last, while sitting by the fire (from some cause and from some source) the old feeling for and longing (I can't describe it,) desire toward the flock of God, (which had lay dormant for several days) was awakened within me, and I felt my soul going out in love and sympathy for them once more; and these are some of the thoughts I had in regard to them, especially in this part of the country.

There are plenty of Primitive Baptists here in the Birmingham district to have a good organized church, but they are in a scattered condition. Some holding letters of dismission, some whose membership is in Tennessee, some in Mississippi; some in different parts of Ala., and other places and there are some of God's people that would unite with the church if there was any church to unite with.

Is this the way for Primitive Baptists to live? Ought there not to be an organization as a nucleus where the scattered flock may find shelter, protection, love and sympathy?

I feel my heart going out in this direction, and I could say, "Our mouth is open unto you, our heart is enlarged," and "dearly beloved, my longing for, my joy and my crown." But I am not the man. I haven't the influence, the ability nor the qualifications. But I do feel that a preacher is greatly needed here in this district, and the kind of preacher needed is one that can and will visit personally every Primitive Baptist in the district, one who is altogether non-partisan in his views and interest in the cause of Christ. One who will not try to "boost" his uncertain theories, and will not try to widen the breach by advocating and ag-

tating subjects that have already divided the Baptists into divers factions, but will endeavor to promote peace and harmony by preaching the simple gospel of Christ: One who when he visits the brethren and their families will not spend his time telling "big yarns," talking politics and money making, etc., but whose words are seasoned with salt, and whose conversation is of such a character that commands the respect of the whole family, together with the admonitions and comforts of the gospel of Christ.

I will here relate a circumstance that occurred several years ago which the brother related to me. This brother was a deacon in the church of my membership. His wife was afflicted—not able to go to her meetings, hence requested the pastor to preach at their house. Well, his preaching did this sister no good, for the simple reason, as her husband told me, "he spent his whole time in talking about the forms and fashions of the day when his wife wanted to hear the "comforts of the gospel."

Now, I would be glad if such a preacher as I have described would come and locate in Birmingham. But as I see it we don't need back biters, agitators, and fault finders. Besides, preachers ought not to advocate things in private conversation that they do not preach in the pulpit. These are some of the thoughts I have had in the last few days.

This morning I have read both the Landmark and the Signs of the Times, and I find that the things the writers speak of are to a considerable extent my own experience, so that I am not altogether alone in my travels.

I wish I could find language to express my feelings, but I cannot. But I hope that the Spirit itself maketh intercession for me with "groanings which cannot be uttered."

I crave an interest in the prayers of all the Lord's people. Yours in afflictions,

Avondale, Ala., Jan. 23, 1910. H. J. REDD

## REMARKS.

We see here some of the fruit of neglecting the faithful observance of what Jesus teaches. False preaching will scatter the flock. Wrong conduct will scatter the flock also. We need humble, zealous gospel preachers that preach Jesus Christ and him crucified and shun the appearance of evil. Questions that gender strife are to be shunned. They eat as doth a cancer.

Seek ye first the kingdom of God and his righteousness and all needed blessings will be added.

P. D. G.

## COMMUNICATION.

Brother P. D. Gold:

I feel impressed by some cause unknown to myself, but hope it is the Lord's dealings with me. I feel too unworthy, I feel humble, yet I feel I must write what is burdening my mind.

Since coming into the fold and family of God, I never was more satisfied in all my life. I never knew what happiness, true happiness was before. I tasted of the Lord and found him gracious, yea to my soul. I had hungered and thirsted after righteousness for a long while; and since I came out of my tribulations and could see that the Lord was gracious and good to me I have been fed with the pure words, and it has filled my soul with holy zeal for Christ and the blood He shed for me and all that the Father has given Him. My doubts about doctrine of salvation by grace through the sacrificial redemption of the blood of Christ have passed away. The old man has passed down and a new man has taken his place. I rejoice in the Lord, and oftentimes ask myself the question am I a child of God, or am I deceived, and is it a delusion. But something seems to say, my spirit beareth witness with your spirit, that you are a child of God, and a joint heir with Christ; and at those seasons my soul seems to be fired with holy zeal to tell it to others, then I look at myself and see nothing within

me that would merit the love of God.

Oftentimes I say I am such a sinner, a filthy worm of the dust, what should the Lord want with me; then it comes to my mind to glorify Him.

When I go to church and hear those dear children of God singing praises to Him that ruleth in heaven and in earth, I feel happy; it is music to my soul; and when I hear the dear servant of God proclaiming the grand truths taught by our dear Lord it fills my soul, the riches, the mercy, the grace of God is shed abroad in my heart, while all is brightness now, while doubts seems to be removed; yet I know Satan will assail me as he did righteous Job. But I feel I have anchored upon the Eternal Rock of Ages, secured by faith and hope in Christ Jesus, our Lord. While I am yet a sinner, vile unworthy, I feel secure under the protecting wings of the Lord; and every day of my life I want to be drawn nearer and nearer to Him, who doeth all well, I want more grace, I want wisdom and knowledge from on high, I want to be guided by the hand of Israel's God. I desire my name to be written in the Lamb's Book of Life, I desire to sit down with Abraham, Isaac and Jacob in the Kingdom of God.

If I only could enter into that glorious home of all the redeemed, and hear their praise, Holy, Holy, Holy, is the Lord God, it seems I would be so happy.

It seems to my mind that every true child of God should be happy to feel that the Lord in his mercy has saved him with an everlasting arm from the world of darkness and has brought him with an outstretched hand into the marvelous light of his love, holiness, mercy and saving grace. **while they were dead in trespasses and sin, dead in carnality, in selfrighteousness, in the creature man doing the will of Satan, and opposing Christ, God wakes them up, fear and trembling come into their souls, and the thundering voice of God comes to them, I am God and besides me there is none else, there is no power within your-**

self, there is no human agencies that can save you, for I am the way, the truth and the life, and none can come to the Father except by me, and those that are drawn by Him; I am the shepherd, ye are the sheep. Now dear child of God, when God calls you, you are to come. And to my mind that not a single one of God's sheep is going to be lost either.

When God shows the way, when His arrows that are shot from a bow of love, penetrate the heart the sinner, the prodigal in all his filth and shame is going to return to Him who showeth mercy.

I must stop as my letter is growing long. But my soul seems to soar away up into the bosom of God and these whispers seem to come from them, and I feel I could write all night.

I love all the Old Baptists; I feel that they are God's people. I can see the love in their faces, and it makes me happy. I want every dear child of God to pray for a miserable, weak, unworthy sinner as I am, that I may abide in strength, love and harmony with the true Israel of God, and that my lonely hours, which are many, may be spent with my God in praise, and sweet meditations.

With a hope in Christ, I must close, with a warm greeting of love to all my brethren and sisters in Christ,

ALFRED JOYNER.

Rocky Mount, N. C.

#### THE SIGNS OF THE TIMES

When the time of the Gentiles shall be fulfilled the Spirit of life from God shall enter into the two witnesses, and they can then detect deceivers, for they can no more deceive the saints of God than the apostate Jews could deceive John the Baptist, who called them a generation of vipers. For the apostate Baptists now are like Achan, who loved those Babylonish gods which he took out of the ruins of Jericho, but they cannot conceal them any more than he

could, for they will all be discovered and destroyed.

While the children of Israel were encamped in the plains of Moab the Moabites invited them to the sacrifice of their gods, and some of the Israelites did eat and bowed down to their gods; and all manner of evil entered in among the children of Israel. And one of the men of Israel brought in a Midianitish woman into the camp of Israel, and Phineas took a javelin and killed the man and the woman, and the Lord gave him an everlasting priesthood. It appears quite evident that the Baptists of today are in about the same condition that the Israelites were while they were encamped in the plains of Moab, for all kinds of evil and disorder have entered in among them. But there are some of them like Phineas who was not afraid to cast a javelin through the enemies of the Lord. For there are some among the Baptists now who think if any one claims to be a Baptist and believes in their different points of doctrine and talks a great deal about them it does not make much difference how they go in other respects. This class of Baptists make a great mistake here, for order is just as essential as doctrine, for they are so blended they cannot be separated. The apostles did not only preach and write on doctrine, but they also preached and wrote against all kinds of evils and disorders in the church. And holy men of God spoke as they were moved by the Holy Ghost. But there is so much confusion among the Baptists now that some saints of God have become bewildered and they cannot see some points of doctrine clearly, although they love the brethren and are orderly in their walk and conversation. And it appears as though if there is any defect encouraged among the Baptists it would be better to tolerate those who do not understand all the different points of doctrine than those who do not walk orderly. For many of the saints in their early experience do not understand all the different points

of doctrine. And sometimes they are bewildered by the unsound doctrine that is promulgated in the numerous papers that are so much circulated among the Baptists of today. And sometimes they are led astray by unsound preachers. Woe be unto the pastors that destroy and scatter the sheep of my pasture! saith the Lord.

"Therefore behold the days come saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt. But the Lord liveth, which brought up and which led the seed of the house of Israel out of the north country and from all countries whither I had driven them, and they shall dwell in their own land," Jeremiah xxiii.17-18. "And in that day seven women shall take hold of one man, saying, we will eat our own bread, and wear our own apparel: only let us be called by thy name, to take away our reproach. In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel. And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem. When the Lord shall have washed away the filth of the daughters of Zion and shall have purged the blood of Jerusalem from the midst thereof by the Spirit of judgment, and by the Spirit of burning. And the Lord will create upon every dwelling place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defence," Isaiah iv.15. And it appears quite evident from all the events that are transpiring around us that the great and notable day of the Lord is nigh at hand. For we see the abomination of desolation spoken of by Daniel the prophet standing in the holy place, for it is in the church. But in the midst of all the abomination and turmoil

there is a still small voice saying "Be still and know that I am God: I will be exalted among the heathen, I will be exalted in the earth. The Lord of hosts is with us, the Lord of Jacob is our refuge." Psalms XLVI 10-11. The wrath of man shall praise him, and the remainder of his wrath he will restrain. "And some of them of understanding shall fall, to try them, and to purge and to make them white, even to the time of the end: because it is yet for a time appointed." Daniel xi. 35 "For the Lord said, yet once more I shake not the earth only, but also heaven, and this word, yet once more signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain," Hebrews xii. 26-27.

According to the signs which are transpiring around us it appears quite evident that we are now witnessing the great anti-type of the passing away, of the old legal heaven. For we do not only see commotion and disorder manifested in the church, but we see that there is a general convulsion and upheaving of nations, principalities and powers. And men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of Man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. Luke xxi. 26-28. And the angel which I saw stand upon the sea and upon the earth lifted up for ever and ever, and swear by him that liveth for ever and ever, who created heaven, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer, Rev. x 5-6.

It appears quite evident that the time referred to by the angel was the close of the time of the Gentiles. For in the seventh verse this chapter the angel said, But in the days of the voice of the seventh angel

when he shall begin to sound the mystery of God should be finished, as he hath declared to his servants the prophets, when he will reveal the mysteries of the scripture to his saints. For the secrets which have been hidden for ages and generations shall be disclosed when the glory of the Lord shall be revealed in the church. And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east should be opened. And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast and out of the mouth of the false prophet. For they are the spirits of devils, working miracles which go forth unto the king of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.

And he gathered them together into a place called in the Hebrew tongue Armageddon. And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven from the throne saying, it is done. And there were great earthquakes, such as was not since men were upon the earth, so mighty an earthquake and so great, Rev. xvi. 12-14-16-18. And I saw an angel come down from heaven having the key of the bottomless pit and a great chain was in his hand. And he laid hold on the dragon that old serpent, which is the devil, and satan and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more till the thousand years should be fulfilled; and after that he must be loosed a little season, Rev. xx. 1-3. It appears quite evident from all that is revealed in this chapter that the time referred to when satan was bound was the time when the people of God came out from the disorderly element of Rome, and the woman fled into the wilderness. For the dragon was cast out and his angels were cast out with

him, neither was there place found any more in heaven, Rev. xii. 8-9.

And when the thousand years was expired Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth which are Gog and Magog, to gather them together to battle; the number of whom is as the sands of the sea; and they went up on the breadth of the earth, and compassed the camp of the saints about and the beloved city, and fire came down from God out of heaven, and devoured them. And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them, Rev. xx 7-9-11.

For the New Jerusalem period of the church shall enter in when the kingdoms of this world shall become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever. Rev. xi. 15.

#### CONSIDER THE CASES.

Elder L. H. Hardy, Reidsville, N. C., Dear Brother in a Heavenly Calling:

Your letter of interest to hand today of gladdening interest to me, to find one whom I esteem as inspired of the Lord, alike minded of the things I believe. I fully believe that church members may so conduct themselves as to totally remove all fellowship of the brethren for them. And that is called sin unto death. And it is much worse for a minister to baffle the confidence of the dear people of God. Because there is so much more expected of him, and really there is more required of him. Being an example to the flock of God, when the people have been impressed with one being a preacher, called and sent, and they seem to speak well, for such stray away from the righteousness of God, and the peace of the kingdom of which there shall be no end to the peace and increase. Evidently the Lord has not sent them unless the peace and the increased joys of the kingdom tend their labors. When the Lord said,

pray ye therefore the Lord of the harvest to send laborers into the field. The field was white to harvest, but the laborers were few. And they are but few today.

A wide difference, my dear brother, between a laborer and a visitor. Some seem to want to visit all the established churches, and preach for them without being sent for. I mean where they are not known. And I can't help but question their motive. Not that I am guilty, for I never have gone where I was not invited and then I considered the authority of the invitation. Though it seems to me some times that I want to go and visit churches where I have not been because I love the church. Then I think that when they need me they'll call for me. And another impediment is, the churches support some men who travel and preach all the time, and their labors are comparatively of no account to the pastor's long and faithful good service. And yet they may not contribute half as much to him as they do to the visitor. A visitor is all right sometimes but better to consider what the promptings are. King David had a visitor when on the house top, and he had the innocent man put in the hottest of the battle, to make sure of his death, to get his wife, (I don't know but that some fellow on the house top would have some old pastor put into trouble and killed to get his church, but it might be done.) Some seem to think that David's evil deed was one of the things that had to be. There is one thing about that. It plainly shows us what lust in the flesh has done and will do if a man gets puffed up. And the weakness of the flesh is shown in Peter. But we are to profit by these things instead of denying our Lord as he did. But rather look at the zeal and courage of Daniel, his gift made room for him. He told his dream and the interpretation which seemed impossible for man to do; yet Daniel knew that God was able to inspire him with the dream and the interpretation of the same. Something more than a good speech in Daniel's talk.

And then Joseph was one of the gifted of God. Not only was the king of Egypt satisfied with the interpretation, but more. He made him governor over all Egypt, and Joseph knew how to manage the business, and how to entertain his brethren. Of the abundance that God had blessed him with he rightly divided it among his brethren. And they could receive him as one blessed of the Lord. The character of Jesus is set forth in Joseph. Yet much good was accomplished by him, of God.

So if we accomplish good among the brethren it is of God. But if we do evil it is of Satan. I do not want to find fault with the brethren for I love them, and especially those that show the earnest heart for the peace and prosperity of the Zion of our God. You can have any of my writings published in the Landmark you may please to.

May God bless you dear brother.

D. SMITH WEBB.

I, L. H. Hardy do hereby certify that the Durham Association, (col) spoken of in the pages of this minute as being received by us, and to whom we agreed to return correspondence is that part of the Durham Association which was represented by Elds. W. E. Slade and Wesley Henderson: and I do further certify that we did not recognize that element which is being led by Elders Faucett and Parker, we believing them to be in disorder.

L. H. Hardy, Reidsville, N. C., G. C. Farthing, J. S. Forsyth, H. E. Satterfield, of Durham, N. C.

Feb. 7, 1910.

The next session of the Smithfield Union will be held with the church at Hannahs Creek, Johnston county, N. C., on Saturday and fifth Sunday in May, 1910. Brethren and sisters, especially ministers, are cordially invited to attend. Yours in hope of Christ,

J. A. RATTEN, Union 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 XLIII . . . . . Number 11

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WILSON, N. C., April 15th, 1910

## EDITORIAL

### PREACHING.

"For we are a sweet savor of Christ in them that are saved, and in them that perish," 2nd Cor. 2:15.

The Epistles to the Corinthians contain many topics which Paul treats upon for the instruction of the church, as well as many reproofs they needed correction on.

He finds them carnal in ascribing their salvation to preachers. Every one of you saith, "I am of Paul, and I am of Apollos, and I am of Cephas, and I of Christ." This is saying that Paul, Apollos and Cephas all jointly with the Lord are the cause of my salvation. Paul's reproof to them shows that is what they meant. For he says, Is Christ divided? Was Paul crucified for you or were you baptized in the name of Paul? There is no such thing as a partnership between the Lord and preachers of the gospel. They preach, not themselves, but the Lord. They preach not the power of man, but the power and wisdom of God. He says, who is Paul, or Apollos? We are nothing but ministers by whom ye believed, even as the Lord gave to every man.

Ye are God's husbandry, ye are God's building. Paul may plant, and Apollos may water, but God giveth the increase.

It is no where said in scripture that the preacher or the act of preaching quickens the dead. The Lord God does that. Yet

preaching is highly important. Paul does not say he labors for the Lord, but that his labor is in the Lord, and that he always abounds in the work and labor of the Lord. He always ascribes his sufficiency to God, and positively disclaims any part to be of himself saying our sufficiency is of God.

Paul loved the Lord Jesus, and the vessels of mercy saved by the Lord. Addressing these brethren he said, "Ye are our epistle written in our hearts, known and read of all men. Ye are the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone as the law was written, but in fleshly tables of the heart. The Holy Ghost then is the great operator in accomplishing this work of the Lord.

Paul asserts that his sufficiency is of God who has made him an able minister of the New Testament, and says, "For we are unto God a sweet savor of Christ in them that are saved, and in them that perish." The Lord Jesus is so precious to the Lord God that he is well pleased with him in all things, and for his sake God grants his chosen people all good things for Jesus' sake. God so loved the world that he gave Jesus, his well beloved Son, that whosoever believeth in him should not perish, but have eternal life. So dear is Jesus to the Father that if he gives us Christ he will with him also freely give us all things. So that if God commits a dispensation of the gospel to one by revealing Jesus in that man so he preaches Jesus, that is a sweet savor unto God who is always well pleased for Jesus' sake. We think there must be some merit in us but when we abhor ourselves as vile, but Jesus is so revealed unto us that he is precious then for his sake we are shown we are saved, or that it is by and through him righteousness comes to us. Hence such preachers always preach Jesus, and this causes the servant who preaches Jesus to have a good standing before God. Such are a sweet savor unto God in them that are saved and in them that perish. Jesus unto

God is a sweet savor for Jesus is the same yesterday, today and forever.

In them that perish the gospel preacher is a savor of death unto death. Such is the perfection of Jesus when preached that all that reject him are openly manifested, are proven to be refuse and reprobate, and God is glorified in the damnation of them that perish, and the lost are without excuse. The preacher is a savor of death unto death and in the revelation of truth there is glorious holiness displayed in preaching the gospel, and the preacher knows that God is holy and the unbeliever is shown in his true character as a vessel of wrath fitted to destruction.

In them that are saved the preacher is a savor of life unto life, for the good ointments of Jesus as he is preached become to the believer a most blessed unction of life and peace, and the gospel preacher becomes very precious as an honored servant of the Lord God, since he preaches that which so glorifies the God of our Lord Jesus Christ, and Father of all our mercies. Every thing that is preached and the servant that preaches Jesus present the glories of Christ crucified so that his service is a savor or unction of life unto life in them that are saved. Such a preacher is not seen only in the glorious anointing of the Lord Jesus, and that is always grateful and well pleasing unto the Father.

Beware careful such a preacher is that he may give no offence to Jew or Gentile, bond or free, but in all things he may serve the Lord Jesus and glorify him in his body and spirit.

Now who is sufficient for these things? Surely no strength, qualification or wisdom of man could fit one, for his sufficiency must be of God who has made him an able minister of the New Testament, not of the letter or law works, but of the spirit, or of the Holy Ghost so that he preaches that which the Holy Ghost supplieth, and the ministration of the Spirit of God is felt in the hearts of the hearers of the gospel. It is from the faith of the Lord Jesus wrought

in the preacher unto the same faith wrought in the hearer, and the feet of him that publishes peace becomes beautiful to the vessels of mercy afore prepared unto glory, and now in hearing and receiving the preaching these are shown to be saved according to God's grace given them in Christ before the foundation of the world, but now manifested. Knowing beloved your election of God, for our gospel came to you in demonstration of the Spirit and of power as the word of God. Here is fellowship and joy in the Holy Ghost, and the preacher and hearer both equally give all glory to the Lord. The preacher has proof in the way these vessels of mercy receive this salvation that God has called him to preach to them, and the hearer has proof that God has called such a man to be a gospel preacher. These fears are the proof and seals of his ministry and live in his heart, and this preacher is a father to them in the gospel, and the same life is in one that is in the other; and the faith of all of them is in the Lord Jesus. The labor of the preacher is in the Lord, and the joys of the believer are in the Lord.

P. D. G.

#### HOW IS IT?

A lady friend said to one of the Primitive Baptist sisters, How is it that you do not unite with us in telling what great things we are doing for Jesus in saving sinners? She replied, The reason we do not and cannot join you in telling what great and wonderful things we are doing for the Lord Jesus is we think it more becoming, and more in harmony with the truth for us to tell, if we could, what great and wonderful things the Lord has done and is doing for us. Jesus said to the Gadarene, Go home to thy friends and tell them what great things the Lord has done for thee, and has had mercy on thee. We do not believe that we, nor any one on earth, nor all the people of the world, can save a helpless sin-

ner, but we hold that salvation is of the Lord who saves sinners—that all power is his, and therefore none of it belongs to man.

It would therefore be contrary to our conscience, and to our convictions, and to our profession to ascribe or take the glory of saving sinners and take part of it or all of it to ourselves, when all of it belongs to the Lord. Will a man rob God? We desire to render the praise due to his holy name. It is a matter of vital principle with us. Nor can we do such violence to our conscience as to engage in what we feel is not the truth. We desire to render praise unto the Lord who has saved us and called us with an holy calling, not according to our own works, but according to his mercy and grace which was given us in Christ Jesus before the world began, and is now manifested by the appearing of Jesus Christ as our Saviour, who has abolished death and has brought life and immortality to light through the gospel.

Surely our praise and our service should all be to him, and it should not be given to man whose breath is in his nostrils. O, what account is he?

One said to this same sister, You all once had great foot hold in this country. Why did you not keep it when you had it? Where are your children? How few of them are joining you? She replied, You are all very active in persuading them to join you, telling them they need not wait for any experience—that is all a notion, and there is no need of waiting for that. This sister said, we Primitive Baptists hold that one should bring forth fruits meet for repentance.

We believe that they should have repentance towards God and faith towards the Lord Jesus, or bring forth fruits meet for repentance; but you all will take them and do not want them to have an experience of grace, for such as have an experience of grace cannot fellowship your way of wor-

ship. Hence you do not want any such a thing as this.

Now who is right about this matter? Should we seek to please God or men? Judge ye.

Suppose the Primitive Baptists are right in this matter. Then what would become of all you? Straight is the gate and narrow is the way that leads to life, and few there be that find it. While broad is the road and wide is the way that leads to death, and many there be which go in threath.

The Primitive Baptists are very much despised and spoken against because they are contending for the faith once delivered to the saints. They belong to a sect every where spoken against. Why are they so spoken against? Because these other denominations have invented many new ways and schemes not warranted in scripture, and because we oppose them we are despised as attempting to hinder the Lord's work.

Do you ever read of new departures, new things gotten up by men contrary to what God has taught us in his word, which is the complete and perfect man of our counsel.

The more men depart from the right way the more the way of truth is evil spoken of.

Do you ever read of the condemnation uttered against these new things brought in by men? The only safe way is to have a thus saith the Lord authorizing what one is doing.

P. D. G.

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#### FRAGMENTS.

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Sister Prillaman of Washington requests my view of Infant Salvation. From the teaching of Jesus, and some expressions of such men as Job and Jeremiah, also from the experience of many of the Lord's people, it impresses me that there is salvation for such as die in infancy.

Jesus said to his disciples, when they

were disputing about who should be the greatest said except ye be converted and become as little children ye shall not enter the kingdom of heaven as a little child, helpless in every sense. Jesus said also to his disciples, who objected to some that brought little children to Jesus to bless, suffer the little children to come to me and forbid them not, for of such is the kingdom of heaven.

Job in his great sorrow wished he had died in infancy, or had never been born. Jeremiah used similar language. They must then have thought there was hope for them if they had died in infancy. Also it was David's comfort that his child that died in should go when he departed.

Many of the convicted people of God in their dark days have desired that their death had been in their infancy. For then they would have never known the evil and distress they were then passing through, but would have been taken from the evil to come, and by the grace of God have been carried to heaven.

We do not consider that it is an accident or a matter of chance that so many die in infancy, but it is in accordance with the ordering of God's providence. Jesus was born unto us and is therefore our salvation in infancy. For it is by grace and not of works we are saved.

A Jew was a Jew from infancy, and was circumcised because he was already a Jew or an Israelite. So spiritually the chosen of God are his choice before they are born, and therefore after they are born. As the chosen of God they are in God's purpose saved before they repent or believe. What is there in the condition of such as die in infancy to prevent their salvation, in as much as those who live to be adults and repent and believe and lead godly lives are indebted altogether to grace for that living, and are saved altogether by grace, or they have no advantage over the infant.

Infants are born sinners, or they would not die. Death reigned from Adam to

Moses, even over them that had not sinned after the similitude of Adam's transgression. This proves that all death is in Adam. But all salvation is in Jesus from infancy to old age.

I am requested by sister Prillaman to give my view of 1st Cor. 11:5, "But every woman praying or prophesying with her head uncovered dishonoreth her head; for that is even all one as if she were shaven." Literally this refers to a married woman. Every believer is as the married woman in the sense that Christ is head, and we honor him as our head or covering. For we pray in his name and thus honor him.

As the married woman stands in the name of her husband who is her head, so the believer being married to Jesus prays only in his name, and thus honors him, and obtains all that is asked for in his name.

Also my view is requested of 1st Cor. 14:35, "And if they will learn any thing let them ask their husbands at home: for it is a shame for women to speak in the church."

This concerns married women.

Suppose a woman is not married must she keep silent and speak not in the church. Remember that Paul speaks only of married women. Consider that Jesus is the head or women. Consider that Jesus is the head or the husband. Therefore the believer or all believers answer to married women, or all prayer, speaking and teaching must be in his name, or under his authority and honoring him. Learning therefore must be at home or in the Lord Jesus who is the Lord, head and husband in all things. Nor does any true believer want to learn any thing except at home from the husband—the Lord Jesus.

When the wife reverences her husband she occupies the most graceful place, as Sarah honored Abraham calling him Lord. So true believers honor Jesus and receive all their knowledge of him, and thus learn

at home and do not usurp authority, but obey and follow Jesus their head in all things.

As in a family where the husband loves his wife as he loves himself, and the wife obeys her husband and honors him there is peace and order: so in the church of God every member in the true spirit honors Jesus, and there is love and peace in the household of faith.

P. D. G.

Dear Brother Gold:

I enclose a clipping from the Christian Index. If you feel inclined to do so I would be pleased to see a reply from you through the Landmark.

I get the paper regularly. I do hope the brethren and sisters everywhere will pay you what they owe you and thereby do to you as they would have you do to them. When the Landmark comes I turn to the editorials and read all you have written and often wish you had written more. My heart goes out in love to you as I read, and though I be absent in the flesh, yet I hope I am with you in the spirit, joying and beholding your order, and steadfastness of your faith in Christ. If we confess that we are strangers and pilgrims on earth, do we not declare plainly that we seek a country that is a not heavenly? Dear aged brother in Christ, you have made straight paths for our feet, if we do not get too lame and be turned out of the way. Your speech is always with grace, seasoned with salt, and you know how to answer every man.

Yours in hope,

#### THE ANTI-MISSION BAPTISTS.

(Rev. O. W. Darsey.)

I propose to prove by well authenticated history that the founders of this new sect, who claim the name of Primitive Baptist, were once members of Missionary Baptist churches, and some of them missionaries employed by the boards. The associations

which are now antimissionary were in favor of Foreign Missions up to 1825, to 1836 and hence have no claim to the title of Primitive Baptists.

I will begin with the Baltimore Association, perhaps the most famous of this modern sect in the United States. Their minutes of 1814 contain the following record: "Received a corresponding letter from Bro. Rice, one of our missionary brethren, on the subject of encouraging missionary societies."

In 1816, their minutes, in circular letter, say: "The many revivals of religion which are witnessed in various parts of the country—the multiplication of Bible societies, missionary societies and Sunday Schools, both in our own and foreign countries, are viewed by us as showing indications of the near approach of that day when the knowledge of the Lord shall cover the earth." And minutes of the same year state that, "The standing clerk is instructed to supply the corresponding secretary of the Foreign Mission Board with a copy of our minutes annually."

In 1817, Bro. Rice presented himself as the messenger of the Baptist Board for Foreign Missions and was cordially received." Elder James Osborne was a member of this body which cordially received a foreign missionary, and at this very session Osborne was appointed a home missionary." This man Osborne was a leader in the anti-mission secession, both in Maryland and North Carolina. And we learn from their minutes of 1828, that they claim to be regular Baptists just as we do now, and were until 1836, when they met with the Block Rock church, and then, by a vote of sixteen to nine, withdrew fellowship from churches favoring foreign missions, Sunday schools, etc.

The Kehukee and Country Line Associations, two of the most influential of the anti-mission party, were once missionary bodies.

In Burkett and Read's History of the

Kehukee Association, it is stated, on page 139, that 1794 a special day was appointed to pray to God for a revival of religion. And on page 145, that it was the custom of ministers of that date to invite penitents to come forward and kneel down to be prayed for. In Bigg's History of Kehukee Association, page 162, this Association appointed delegates to meet at Cashie church, Bertie County, in June, 1805, with delegates from the Virginia Portsmouth and Neuse Associations, and at this meeting arrangements were made to collect money for missionary purposes; which showed Kehukee at this time to be in fellowship with mission work. Besides, it is stated that the first missionary society ever organized in the State was in the bounds of this association \$3.00; in 1812, \$5.99; 1814, \$5.00 to the general meeting of correspondence of North Carolina, which was an organization of Missionary Baptists. In 1817, it was in correspondence with the General Convention of the Baptists which met in Philadelphia, which was at that time supporting Judson and other foreign missionaries. This body was an active Missionary Baptist association until 1827.

The Country Line Association did active missionary work until 1832. Its minutes show that in 1816, '17 and '18, that body sent delegates to the general meeting of the correspondence, and in 1816 Elder George Roberts, one of the ministers of this association, was the moderator of the general meeting of correspondence, of which Robert S. Daniel was the agent, and which developed into the North Carolina State Convention. In 1817 this association sent \$32.45 to the North Carolina Missionary Society by the hands of Brother John Campbell. And what is still more remarkable, there was a very prosperous woman's missionary society in this association, the minutes of which, kept by John Campbell, show that the Hico Female Central Society was founded at Lynch Creek meeting house, in Caswell county, in October, 1816. In March, 1817, it met at

Bush Arbor meeting house, and at the same place in 1818. In 1819 at Grave's meeting house, and the fifth annual meeting was held at Arbor, in 1820.

All of these churches are now anti-missionaries, but were then missionary bodies, and the persons who preached the annual sermons, R. Rushing, J. Sanders, Bezella Graves, Abner W. Clopton and S. Chandler, were all Missionary Baptist ministers, it was in 1832, under the influence of James Osborne, that they were prevailed on to withdraw fellowship from the Missionary Baptists of the State.

The anti-missionaries were, according to their own minutes actively engaged in mission work—in America and in foreign lands—from 1794 to 1826. Now they deny that churches are required to send the gospel to the heathen. They deny the right to teach in the Sunday school; they deny the right of the churches educating their ministry, to organize missionary societies or Bible societies, or to raise and use money in the spread of the gospel.

Setting out about seventy-six years ago holding the above principles, with a membership of about 40,000 we behold them today with a very small membership; and should they continue to hold to the above principles, it would be very reasonable to conclude that seventy-six years hence history will refer to them as a thing of the past. When Jesus said, "Lo, I am with you," he meant: If you teach all nations; if you baptize the taught; if you teach them to observe whatsoever I have commanded you, then I will be with you. The anti-missionaries have refused to teach the nations; hence, have no heathen to baptize, to teach, etc.

I am god that among this people are many noble Christian men and women. Yet the fact remains that the faith of the anti-missionary Baptists is not the faith of the gospel, the faith once delivered to the saints.

## REMARKS

Andrew Fuller was born February 6, 1754 in England. He was brought up as he says, himself, among those holding what the other denominations call the Anti-Mission Baptists. I will quote from his 1st volume, "The system of doctrine which had at that time to a considerable extent prevailed was a caricature of Calvinism, exercising under some of its forms a peculiarly degrading and pernicious influence. From this he was the happy means of rescuing many of the churches and of leading them to recognize the perfect consistency of the most devoted views of the sovereignty of divine grace with the most extensive obligations of men to moral and spiritual duties, and the most unlimited invitations to unconverted hearers of the gospel."

"With respect to the system of doctrine which I had been used to hear from my youth, it was in the high Calvinistic, or rather higher Calvinistic strain, admitting nothing spiritually good to the duty of the unregenerate, and nothing to be addressed to them in the way of exhortation, excepting what related to external obedience."

Mr. Fuller says, "My father and mother were dissenters of the Calvinistic persuasion, and were in the habit of hearing Mr. Eve, a Baptist minister who being what is here termed high in his sentiments, or tinged with false Calvinism, had little or nothing to say to the unconverted."

I therefore never considered myself as any way concerned in what I heard from the pulpit."

These extracts show that when Andrew Fuller was born and brought up the Baptists held in substance to what they do now, and that he introduced new measures among the Baptists, and on October 2, 1792 formed the first modern Missionary Society among Baptists.

This new thing soon reached the United States, and by the end of the century a new order sprang up and spread all over the country. These new measures intro-

duced new doctrines on the atonement which Fuller held to be universal with a special application, opened a door for the modern Missionary system.

With every effort imaginable, money, human learning, man's ability, Sunday School, and every thing else that the carnal employ do their own pleasure. These new things soon spread all over the country, so in the last century they were adopted all over the country. But soon there developed a sentiment opposed to these new means and measures. Hence a division followed. The old established brethren and sisters loved salvation by grace, and relied alone on the work of grace for salvation, began to oppose these new things. If they had not these things would have gone on as they commenced. We confess that for a time these Missionary measures were advocated and endorsed. But as soon as the character and effect of these new doctrines and measures were felt and seen the predestinarian Baptists, or what Fuller calls Calvinists, began to oppose these new things and it ripened into such opposition that there was a separation—the Old order or Primitive in faith withdrew from the new order.

Of course these new measures were introduced and weighed and found wanting, or there would have been no division. So we can prove, and I have proved it by Fuller, the acknowledged standard authority of the modern Missionary Baptists, that the Baptists in his boyhood days were opposed by him. In reading what Baptists are now, and what they were before Fuller led them off, we find them all one, hence we are justly entitled to the term Primitive Baptists.

We are in favor of preaching the gospel, but we want it to be the gospel. We are opposed to Fullerism and its corrupt, unscriptural methods.

P. D. G.

## OBITUARIES

### EDMOND L. PHELPS.

Edmond was the son of Micajah and Edith Phelps, and was born in Tyrrell Co., N. C., April 1st 1884. Sometime in the early part of the year 1905 he came to Norfolk, Va., where he met Miss Olla Nalay, to whom he was married on March the 22nd, 1905. There were born to them two children, Tony and Edith.

At the time of his death he was living in Norfolk, and was working for the Norfolk & Portsmouth Traction Company, as street railway motorman.

He was taken with pneumonia Jan. 31st and was carried to St. Vincent Hospital. Wednesday he became delirious, and on Friday morning left his bed, walked across the hall, jumped through a window falling 15 feet on a pavement, breaking one arm and one leg, and badly crushing himself otherwise, and died at one o'clock the same day; making his stay on earth 25 years, 15 months and 24 days.

He was carried to his old home in Tyrrell county, N. C., for interment, where he leaves a father, mother, two brothers, two sisters, a wife and two children, to mourn his loss, but we hope their loss is his eternal gain.

Eddie enjoyed the pleasures of sin for a season, but there was a great change in the last year of his life, so much so that it became very noticeable. If talked to about his condition he would not say much but cry; which was proof to my mind that he had been wrought by the Spirit of God, and made to see his condition which produced deep concern about his eternal welfare.

We hope he is at rest with Jesus, where sickness, sorrow nor death shall ever come.

May God bless his aged father and mother to bear up under the ordeal, and help them to become reconciled to the will of God who giveth and who taketh away, is my prayer.

W. S. BODWELL.

### PETER ADAMS.

Elder P. D. Gold, Dear Sir:

It is with a very sad heart that I now attempt to announce the death of my husband, Peter Adams, hoping you will allow it space in the Landmark, that being his favorite reading matter for quite a number of years. He quietly passed from this world of trouble on the morning of June 8th, 1908. I do not know his exact age, but think he died in his 85th year. There were born unto us eleven children, five of whom were survived. He was a great sufferer nearly six years with bladder and kidney trouble, gradually growing weaker each year. He was a hard working man all his life as long as he was able. I have been his companion 39 years 6 months and 8 days. He has always been kind hearted, quiet, peaceable, patient and devoted to his family, and was loved by all who knew him. I don't think he had an enemy among either race. He professed a hope in Christ June 25th, 1894 and united with the church at the Falls of Tar River, September 14, 1895.

He joined at the water on Sunday morning and was baptized the same morning by Elder J. D. Armstrong. He was put before the Church before he was through talking then. Mr. Billie Woodard said let him alone he is preaching to me. If I could preach to you as the brother is preaching then I could preach for you. It seemed to be the happiest time I ever witnessed. Every body seemed to be melted in tears. He was an affectionate father to his children and considered their needs, but was firm in his discipline of them. He loved me I believe as long as he lived. I can never tell how much I miss him, but I cannot with my heart wish him back to this old life of suffering. I believe that he is resting now with his Saviour. It was a comfort to me to look upon him after death, and see that restful, easy, peaceful look on his face after so much suffering before his death. I have watched over him through

his years of suffering as a mother would watch her infant. It seemed if he had died when he was first taken I could not have borne it. But it seemed that the Good Lord kept him here for many years that I might be more resigned to his will. Before his illness I have hoped the Lord would take me first. Not feeling that I could bear to see him leave me; but after he was stricken down I hoped the Good Lord would spare me to care for him through all his illness, for I didn't feel that he would ever be well again. And through his mercy he has granted my desire.

The morning before he died I tried to show his youngest daughter the pure gospel faith. We could hear him whisper peace and love, but his voice was so weak we couldn't understand all that he said. On Saturday night before he died he called me to his bed and asked me to establish his faith. I know no better way of doing this than writing his obituary to this paper which he so dearly loved, and for which he has been a subscriber for so many years.

Written by his devoted wife,

MARY A. ADAMS, Col.

MARGARET ELIZABETH EVERETT

Dear Brother Gold:

I ask space in the *Landmark* for the information of our many friends and relations, the death of my beloved wife, which occurred on the seventh day of February at 7:18 p. m. 1919.

Her Christian name was Margaret Elizabeth. She was the daughter of Reuben T. Purvis and Macillo (Best) his wife, was born on the 2nd day of March, 1852, and was married to the writer on the 19th day of January 1872.

We feel to know that what the Lord does is right, but how hard for human nature to be reconciled to his Providence. At my age to have a dear companion taken away who has been the partner of my joys and sorrows for thirty-eight years is a stroke more sensibly felt than told.

We were both born and reared in Martin county, and spent our days here among our own people, and have raised a large family of children, the youngest about grown.

Bettie, as she was always called, made no open profession of religion till in her last hours when she expressed resignation to the Lord's will, and stated that she had been praying to him in secret for fifteen years. She was extremely modest, unpretentious, a plain straight forward character. In my judgment she was as clear of faults as any one I ever knew. We know that human nature is imperfect, but as I view her life I would be at a loss as to know how to begin to describe her faults.

She was one of the most industrious beings of my knowledge; and the measure of success we have enjoyed in life is due in a great degree to her untiring zeal and watchful care over all that came under her supervision.

To give the reader a characteristic picture of her life I will state a dream that a few days before she died the interpretation coming to me fortitly as descriptive of her. I found myself in a little village with a beautiful street, and in the center of the street stood the trunk of an exceedingly tall tree looking to be 150 feet high, perfectly straight with not a limb or the sign of one upon it, though it was leaning as though would soon fall. While I was looking upon it there appeared at the base of it the edge of an iron tool coming from the inside of it. I became alarmed and turned to advise the inhabitants of the danger and awoke. The interpretation came at once to my mind—that it meant the death of some noble character. I told the dream to my wife, then and there, not thinking it to be her, but told her to expect to hear of some one. She I am sure at the time had no thought of dying so soon.

She was a friend to the needy, lived a

righteous life so to speak, and I am sure her end was peace.

She leaves five sons and four daughters and a host of relatives and friends to mourn the loss of her. I hope I thank my heavenly Father for the gift of such a wife, for the pleasure of her companionship for 38 years.

After funeral services in Spring Creek church-house by Elder M. T. Lawrence, she was laid in the embrace of mother earth in the burial ground, about one half mile from the church to await the resurrection.

JUSTUS EVERETT

MITTIE LEWIS.

Dear Brother Gold:

The death of my sister, Mittie Lewis is almost as sad to me as if she were my own child. In fact I don't feel much difference. My mother's health was bad at the time of her birth, I had almost the entire care of her. I was sixteen years old. Mine were the first human eyes and hands that beheld or touched her little form.

I called her my birdling, my Jar'rag. I watched her from day to day. She came to our home in the spring time in the twentieth of May. She was born May 3rd 1869 died October 19 1909. She was the best child I ever saw, her's was a sweet, mild disposition. Truth and honor were her motto from the cradle to the grave. With her I lost my bosom friend. In pleasure and in trouble her counsel was sweet. She was almost a daughter, a sister in the flesh, and in the church. In her last sickness she suffered untold agonies. Just nine days before she died, she told me her death had been showed to her. Then a few days before her death she said, Dippie, I am going to die. I asked her if she was afraid to die, she said no, I hope not. She leaves a husband, five children, one brother and two sisters.

She is fallen asleep in Jesus,

She is gone from the evil to come,

There is rest for the weary, there is rest for the true,

Lying peacefully forever under the sunlight and dew.

Her sister,

DIPPIE E. LANG.

AUGUSTA WARD.

It is with a sad and heavy heart that I attempt to write the death of my dear mother. I do not feel competent and fear I can't write it as it should be.

Mother was the youngest child of Samuel and Nancy Britton, born April 17, 1849, was married to Joseph W. Ward February 19, 1874, and died February 3, 1910.

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 Baptists but never united with the church until Saturday before the first Sunday in August, 1908, when she became dissatisfied with the life she was living and went to Flat Swamp, was received and baptized the following Sunday by Elder G. D. Roberson. That was the first time she had been able to go to church in about ten or twelve years, owing to her bad health. How we dreaded for her to go out that Saturday, and Sunday is a day to be long remembered by us all. Mama was blind besides all her other afflictions and was not able to walk without help, so she was carried into the water in a chair by two of the brethren. It looked like a picture when they were going down the road to where the stream was deep enough for baptism. I shall never forget how happy she looked when she was brought out from the water. She said that was the happiest day of her life. Oh, that sweet smile that was on her face then will long linger in the memory of her children. She would often say, "Oh, happy day, that

fixed my choice." Mamma was never able to go to church after Saturday before the first Sunday in September, of the same year. How she longed to be able to go but was not.

She would always say her heart was with them but her frail body would not allow her presence.

Elder Roberson came and preached for her when convenience permitted him the opportunity. She was always delighted to have him, any of the other members, or any one else visit her.

Mama was always kind and true and loved by all who knew her. She was a good neighbor, a loving wife, and a precious mother. How sad to know that her footsteps will never sound in her room again! 'Tis true she was not able to do anything but we had rather have her here to answer to her name "Mama" than to be without her. So many things we want to tell her; so many times we want to call her name, but alas! she will speak to us no more.

"In her grave dear mother lies,

Deep buried in the ground;  
No light comes to her darling eyes,  
and she can hear no sound."

Mama was not able to get out of the house during the winter months, but would speak of going to church when the summer came, but ere summer came in 1910 death came. She was taken with a severe cold and on Thursday before the fourth Sunday in February, she was forced to take her bed for the last time. All was done for her that kind and loving hands could do, but could not remove that dreadful pain of pneumonia, and on Thursday morning about two o'clock her spirit took its flight from this world of sorrow to rest in the land of everlasting rest prepared for the saints from the foundation of the world.

On Friday afternoon her body was laid to rest in the family cemetery attended by a host of heart broken relatives and friends. The funeral services were conducted by Elder G. D. Roberson.

She leaves a husband, seven children, one little grand-son, one sister, and a number of relatives and friends to mourn her absence.

During her many years of afflictions she was never heard to murmur at any of God's work. In the year 1906 the sense of sight left her and she was completely blind, yet she did not complain, but would often say, "What a dark world I am living in." But now I think she is in a world o' light and brightness; a world where blindness is unknown; a world of everlasting happiness. She looked so happy and sweet after she died. I know she was the prettiest corpse I ever saw. It is natural for her children to think so, but there were others who said the same.

"She only had sixty years, eleven months and sixteen days

Here on earth to stay,

Then took her flight one lonely night,  
To moulder in the clay.

But Christ had only loaned her

For a little while below,  
Then took her home to glory  
Where we hope to go.

Her life was our pleasure,

Her death was hard to bear,  
But in Christ she has a treasure  
That we do hope to share.

Her precious tongue is silent,

Her darling feet are still,  
But Christ calls them home to glory.  
According to his will.

So now for dear mother we should not weep,

But say, thy will be done,  
For we have many trials  
Before our race is run.

Yes, many are the trials

We have here while we stay,  
But let us learn to bear them  
and try to learn to pray.

For from afflictions, toils and care  
The happy soul has fled,  
The breathless clay shall slumber here  
Among the silent dead.

Dear mother, we feel to know you are at  
home,

Singing around the throne;  
Where we some day hope to meet,  
When all are gathered home."

Mr. Gold, remember us in your prayers.  
Written by her daughter,

NELLIE WARD.

---

S. R. SCHOOLER.

S. H. Schooler was born April the 12th,  
1857, in Gregg County, Texas, and died on  
March 6, 1910.

He joined the Primitive Baptist Church  
in 1903. Brother Schooler was a good, hum-  
ble, kind and tender hearted brother, but  
was deprived of living near the church so  
he could attend regularly. I knew him to  
love him and esteemed a friend and a sound  
honest, upright faithful Old School Baptist.

He loved to read the Old Baptist papers  
and constantly took the papers that I have  
published. He leaves a widow and several  
children at Ponder, Tex., Denton Co., to  
mourn his loss.

May the Lord in his tender love and com-  
passion ever watch over them and lead  
them to living fountains of rest and peace.

J. H. FISHER.

---

BROTHER N. T. COX.

Whereas, the Almighty God, who  
doeth all things according to His own  
will and purpose, has removed from us  
by death our beloved brother, N. T.  
Cox, we bow in humble submission to  
His will with great sorrow, though we  
hope our loss in his eternal happiness  
in heaven.

He was born August 10, 1851, and  
departed this life February 24, 1910,  
making his stay 58 years, 6 months and

14 days. He was the son of Josiah and  
Sarah A. Cox. He united with the  
Primitive Baptist Church at Blount's  
Creek, Beaufort County, in the year  
1879, and remained there some years  
when he moved to Hancock Church, Pitt  
County, where he remained a faithful  
and true member until his death. He  
was ordained a deacon at Hancock and  
served until his death.

In the death of Brother Noah, Han-  
cock's has sustained a great loss. He  
was one of the best beloved members  
there. Oh, how we all miss him.

He was stricken with pneumonia and  
lived but a few days.

He is survived by his wife and eight  
sons, and we say to the weeping wife  
and children, you have lost a good hus-  
band and father—remember the good  
examples of his life and pattern of his  
unswerving faith that you may abide  
therein and confidently wait until your  
change shall come, together with all his  
dear brethren and sisters who loved him  
so much, be saved with an everlasting  
salvation to inhabit forever a home free  
from sorrow and death and be forever  
more with the Lord.

"Look to the heavens above,  
To earth that smiles beneath,  
And read Jehovah's power and love  
In all that move and breathe.

If Jesus be my Shepherd still,  
When the last hour shall come;  
The stroke that doth my body kill  
Will bear my spirit home."

JOSEPHUS COX,  
Assistant Clerk.

The next session of the Staunton  
River Union is to be held, if the Lord  
will, with the church at Walton, Fri.  
Sat. and 5th Sun. in May. A general  
invitation is extended. The meeting  
house is one fourth mile north of  
Sutherland, and 10 east of Chatham.

JNO. S. LEWIS.

## ASSOCIATIONS

The next Session of the Contentnea Union is appointed to be held with the church at Lower Town Creek Saturday and 5th Sunday in May, 1910.

The Eastern Union is to be held the Lord willing, with the church at North Creek, Beaufort County, North Carolina, to commence Friday before the fifth Sunday in May. We hope to meet and have a full representation.

A. W. AMBROSE, Clerk.

Elder P. D. Gold, Dear Brother: The first session of the Salem Association will convene with our church in Winston on Saturday before the second Sunday in May 1910. We hope the Lord will bless you to be with us at this time. You will please announce through the Landmark, an open door to all parties who may wish to visit our association. Sincerely yours,

W. L. TEAGUE.

The Presbytery appointed by the Mayo Primitive Baptist Association met on Oct. 15, 1909 at Sardis church, Rockingham Co., N. C., to wit:

Elder A. L. Moore, J. P. Via and E. M. Bernard to organize a new association.

After prayer and preaching the said presbytery was organized by choosing A. L. Moore, Moderator, E. M. Barnard, Clerks, and J. W. Griggs, assist Clerk.

After which letters of dismissal by the churches from Sardis church, Cross Roads church, (Hillsdale), Saints Delight church and Banker Hill church of the Mayo Association, and High Point church and Abbotts Creek church of the Abbotts Creek Association were presented and read and received, and after due examination upon faith and order, and the several churches agreeing to maintain a regular decorum covenant and articles of faith of the mother association from which they came.

Whereupon said churches were declared a body or association in order,

Signed by the Presbytery: A. L. Moore, Moderator; E. M. Barnard, Clerk; J. P. Via, J. W. Griggs, Assistant Clerks.

First: This Association then proceeded to business. Appointed Elder P. W. Willard moderator and W. L. Teague Clerk.

Second: A petitionary letter was received from a newly constituted church at Winston-Salem N. C., known as the Winston-Salem church. Evidence having been produced of their faith and order, said church was received as a member of this association by the moderator giving their messengers the right hand of fellowship.

Third: It is agreed that the name of this association shall be called Salem.

Fourth: Elder J. A. Ashburn and brethren D. F. Craddock and J. G. Tudor being present were invited to seats as visitors.

Fifth: It is further agreed that we hold two associations each year, and that the first shall be held Saturday before the Second Sunday in October, 1910.

Sixth: It is agreed that the next session of this association be held with the church at Winston-Salem, N. C.

Seventh: Dismissed in order.

Signed, Elder P. W. Willard, Moderator; W. L. Teague, Clerk.

## APPOINTMENTS

J. E. ADAMS.

Newport, Saturday and first Sunday in May.

Marshallburg, Tuesday night.

Portsmouth, Wednesday night.

Cedar Island Second Sunday.

Goose Creek Island Tuesday.

Beulah, Thursday.

Rose Bay, Friday.

Tiny Oaks Saturday and Third Sunday

Elizabeth City, Tuesday night.

Kitty Hawk Saturday and fourth Sunday.

Powell's Point Sunday night.

Pungo, Wednesday.

Thence to Eastern Union.

He will go to Elizabeth City on Monday after the fourth Sunday and take train on Tuesday to Pike Road.

Will some of us meet him there on Tuesday evening?

ELDER D. A. MEWBORN,

Tarboro, N. C., Monday, May 23.  
Conetoe, Tuesday, May 24.  
Flat Swamp, Wednesday, May 25.  
Skewarkey, Thursday, May 26.  
Skewarkey Union at Smithwick's Creek, Friday Saturday and Sunday, May 27, 28, and 29.

Jamesville, Monday, May 30.  
Morattock, Tuesday, May 31.  
Washington, Wednesday, June 1.  
Sandy Grove, Saturday and Sunday, June 4 and 5.

The next session of the Skewarkey Union is appointed to be held with the church at Smithwick's Creek, Friday, Saturday and 5th Sunday in May.

ELDER JNO. TRENT.

Winston Tuesday, May 3.  
Widow Snider's Wed and Thursday, May 4 and 5.  
Saints Delight, Friday, May 6.  
Bunker's Hill Saturday and Sunday, May 7 and 8.  
High Point at night, May 8.  
Salisbury, Monday night May 9.  
Concord Tuesday night, May 10.  
New Zion, Wednesday, May 11.  
Meadow Creek, Thursday, May 12.  
Running Creek, Friday, May 13.  
Bear Creek Saturday, May 14.  
Liberty Hill, Sunday, May 15.  
Clark Grove, Monday, May 16.  
Crooked Creek, Tuesday, May 17.  
Broom's Grove, Wednesday, May 18.  
Union Grove, Thursday, May 19.  
High Hill, Friday, May 20.  
Liberty, Saturday, May 21.  
High Ridge, Sunday, May 22.  
Lawyer Springs, Monday, May 23.  
Pleasant Grove, Tuesday, May 24.

Watson, Wednesday, May 25.

Jerusalem, Thursday, May 26.

Jones Hill, Friday, May 27.

Howard's Chapel Saturday, May 28.

Freedom, Sunday, May 29.

Albermarle, Sunday night, May 29.

Mountain Creek, Monday, May 30.

Flat Creek, Tuesday, May 31.

Conveyance needed when off the railroad.

Some one meet him at Salisbury depot May 9, also at Concord depot, May 10.

J. D. VASS.

Wilmington, 1st Sunday in May.

Bay, Wednesday.

Yopps, Thursday.

Wardswill, Friday.

North East Saturday.

South West 2nd Sunday.

Maple Hill, Monday.

Cypress Creek, Tuesday.

Muddy Creek, Wednesday.

Goldsboro, Thursday night.

Nahunta, Friday.

Turner's Swamp, Saturday.

Aycock's Third Sunday.

Memorial, Monday.

Lower Black Creek, Tuesday.

Wilson, at night.

Upper Town Creek, Wednesday.

Mill Branch, Thursday.

Falls, Friday.

Nashville, Saturday.

Peach Tree, Fourth Sunday.

Sandy Grove, Monday.

Healthy Plains, Tuesday.

Contentnea, Wednesday.

Scotts, Thursday.

Upper Black Creek, Friday.

Greensboro 5th Sunday.

I think to be with him as far as South West. Will some of the brethren at Bay meet us at Dixon Tuesday evening?

E. E. LUNDY.

E. J. LUNDY.

Beulah, Tuesday and Wednesday after 1st Sunday in May.  
Rose Bay, Thursday.  
Tiny Oak at night.

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# ZION'S LANDMARK

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P. D. GOLD, Editor

Wilson, N. C.

P. G. LESTER, Asso.

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.

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

# ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST.

## INFANT SALVATION.

Dear Brother Gold:

I hesitate to speak or write on a subject that there is so very little said about in the Bible, but by the request of our dear brother Elder C. F. Denny, and others, I will write some things for our consideration and hope that I may be able, by the Lord to write the truth.

We know that the Primitive Baptists have been charged by their enemies of preaching that there are infants in hell from not a span long and upward.

I want to deny this for all true Baptists, the world over. It is not our privilege to say who is nor who is not in hell, but we greatly rejoice in the fact that "The foundation of God standeth sure, having this seal; The Lord knoweth them that are His"

It might be well just here to show some respect to the "more liberal" denominations of professing christians and see how they stand on this subject.

In the Roman Catholic, "Familiar Explanations of Christian Doctrine, published by Krenzer Brothers, Baltimore, Md. We quote lesson xii, which is headed "No Salvation Outside of the Roman Catholic Church."

Question. Since the Roman Catholic Church alone is the true church of Jesus Christ, can any one who dies outside of the church be saved?

Answer. He cannot.

2nd. Did Christ Himself assure us most solemnly, in plain words, that no one can be saved out of the Roman Catholic church?

A. He did; when he said to his disciples, "Go teach all nations," etc.

Q. What do the fathers of the church say about the salvation of those who die out of the Roman Catholic church?

A. They all, without any exception, pronounce them infallibly lost forever."

There is right much more of the lesson but the above is sufficient for our purpose.

Thus we see that they teach that all who die out of the Roman Catholic church are lost. This includes infants and adults of more than two thirds (may be nine tenths) there are infants in hell?

It can be no harm to put the saddle on the right horse.

I will quote a section of the Roman Catholic layman's oath: "I, N. N., do at this present freely express and sincerely hold this true Catholic faith, out of which no one can be saved; and I promise most constantly to retain and confess the same entire and unviolated, by God's assistance, to the end of my life."

The above faith justifies in them or to them that part of their Jesuitical oath which says, "Rip up the stomachs and wombs of their (the protestant's) women and crush their infants' heads against the walls, in order to annihilate their execrable race."

So much for the Roman Catholics on all infants as well as adults, who are not communicants in their congregations. Now judge ye what they teach.

I find in the Presbyterian constitution in the United States in May 1821, and amended in 1833; chapter x, pages 64 and 65,

article iii: "Elect infants, dying in infancy, are regenerated and saved by Christ through the Spirit, who worketh when, and where, and how he pleaseth. So also are all other elect persons, who are incapable of being outwardly called by the ministry of the word."

Thus they show that only the "Elect infants, dying in infancy," are saved, but they fail to express anything about the non-elect infant. Again they point out two ways of salvation here: One by regeneration by Jesus Christ and the other by 'the ministry of the word.

Are infants saved by regeneration and adults by the ministry of the word? and this, they teach, is only for the elect infants and for the elect adults while in article four they teach that though the non-elect are called by the ministry of the word, yet, they cannot be saved. Do these people preach that all infants are saved. I leave the reader to judge.

Now, refer to "The Doctrines and Discipline of the M. E. Church, South, 1906, Chap. xvi, section ii, paragraph 487 on page 235, "The ministrations of baptism to infants" and read: "Dearly beloved, for as much as all men are conceived and born in sin, and that our Saviour Christ, saith, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God, I beseech you to call upon God the Father, through our Lord Jesus Christ, that of His bounteous goodness he will grant to this child, now to be baptized with water, that which by nature he cannot have: that he may be baptized with the Holy Ghost, received into the Christ's holy church, and be made a lively member of the same."

Here we have the teaching of baptismal regeneration even in the case of the infant. Therefore, according to this article, water baptism is the water birth and our Lord said that except a man be born of water and the Spirit, etc. If this is the water birth that one receives in baptism does it not follow according to the words of Jesus that

no one, infant nor adult, can be saved without water baptism?

What is this but saying that all who are not baptized are lost? And both infants and adults.

I have not seen Mr. John Wesley's note book but have been informed that he said that when an infant was born into this world he was so contaminated with the sin of Adam that it was necessary for him to be baptized in order to be saved. The article above quoted, is in substance the same.

According to that what goes with the infant who is not baptized?

Does such teachings give any place for the blood of Christ? If so, where. According to what I see the blood of Christ is entirely set aside and baptism substituted even to the infant. Therefore, for the want of baptism some infants cannot be saved if that be true.

There are other religious bodies who tell us that the infant is innocent or not a sinner and therefore he will be saved. Can any one be saved because of his innocence? Adam was innocent once, or he was in no way a sinner, neither by nature nor by practice and yet he was not in a salvable condition. Jesus Christ came to save sinners and no one else. It was the guilt of sinners that he took away. He came to seek and to save that which was lost. Therefore He did not come to save innocent people neither young nor old.

If they admit that the infant is a sinner they must admit that he is lost. To say that the blood of Christ is equal to the occasion and sufficient will put their craft in danger, for if the root of the evil tree is transgression of our first parents and if, in the death of Christ that root is cut off then man must cease to be a sinner and all their works to save the world will have to stop. This brings up to them an insurmountable difficulty. Therefore, they have to set forth many ways of salvation: that the infant is saved, 1st, because his parents were christians which gave him his

right to the kingdom of heaven provided he got into the church by baptism or rather sprinkling or pouring to wash away his sins.

2. That the infant is saved because he is innocent, and the innocent can't be condemned by any law of justice.

Where is the blood of Christ in any of these? Is there any Christ in any way in it?

Why preach that Christ came if there is any other way of salvation? All that John saw in heaven were singing glory and honor to the Lamb because He had redeemed them out of every nation, kindred, tongue and people, etc. They were redeemed. That proves that they were lost, lost in sin. He redeemed them by His blood. They did not praise Him because He had put redemption in their reach, but because He had absolutely redeemed them by His blood.

John did not see any other class there, nor hear any songs only from the redeemed. Therefore if there is any other salvation there is another place of abode where the praise does not belong to our Jesus.

Probably there is no other subject that is so much talked of in the world in which the scriptures are so silent. I know of but one text that deals positively with this subject. That is 2nd Samuel xii: 23. "I shall go to him, but he shall not return to me."

David surely believed that he was saved by the Lord and that he should go to that child.

Some have thought that the raising of the son of the Shunemite was bearing on that subject, but that child was grown up. He was large enough so that Elisha could stretch himself on the child.

People were not considered men in those days as soon as they attained their growth. Benjamin was called a lad when he was a father.

I do not believe that the text, "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of

heaven," and "Except you be converted and become as this little child you cannot enter the kingdom of heaven" have any particular bearing on the infants. They only show the character of all who enter the kingdom of God whether infant or adult. They must be as a little child, dependant on the Lord altogether. This is the place to which Peter was converted when Satan had sifted him as wheat, and in that infantile state he was to strengthen his brethren.

The case on the day of pentecost, "The promise is unto you and your children," does not bear on infant salvation. The apostle was telling the Jews of the blessings of God to them as a nation as the children of Abraham, or as the called, promised and elected national people of God. Then he said, "and to all that are afar off." Suppose he had stopped there? But he didn't, because he was speaking by the Holy Ghost who never failed to closely define every revelation, and therefore he said, "Even to as many as the Lord our God shall call." This included all in Christ of both Jews and Gentiles, both far and nigh. Therefore Paul said, "The election hath obtained it and the rest were blinded."

The Primitive Baptists do not know any other salvation but infant salvation, for they are taught by experience that they must be brought down as little children, become as helpless and as dependant as the little babe. To learn of the Lord one must be meek and lowly in heart for Jesus is that way, and He teaches His own life by both precept and example. Doubtless Paul was as great a minister as has lived since the ascension of our Lord, and he was the chief of sinners and less than the least of all saints.

We know that every one who is saved whether infant, child, youth or in manhood and womanhood, is saved by the grace of God and that without works.

The power of God is not limited to those who can help themselves. Jeremiah was known of the Lord before conception, and

sanctified a prophet to the nations before he was born. John the Baptist leaped in the womb at the salutation of Mary before he was born. Why? because he was full of the Holy Ghost. Has the arm of God shortened? Or has He grown careless of His children? God forbid.

Has he not power to save the infant now as He saved Jeremiah and John the Baptist? Surely the Lord did not save Jeremiah because of his innocence for it was he who said, "The heart is deceitful above all things and desperately wicked." How did he know? To be sure, by the experience of his own heart. He was rebellious and said that he would speak no more in the name of the Lord. He doubtless would have carried out his determination had it not been for the fact that the word of God was in his heart as a burning fire shut up in his bones which made him weary with forbearing, so he could not stay. Thus you see that he was a sinner even after the saying and calling of God was manifested in his heart.

John the Baptist received everything that the Lord had promised him and yet he fell into doubts.

Both of these were continually in need of the preserving care of the Lord, that He should hold them by their right hand and keep them from falling; or they were as needy of His care when they were men as they were when they were infants. Paul could not do the things he would, but to do evil was always with him. He was not a "free agent." He was needy as an infant and had to be cared for by the Lord.

There is not a person who can tell who are saved and who are not saved only by their fruits. That is the rule our Lord gave us and when we measure up to that we must stop.

All God's people were chosen in Christ Jesus before the world began, and that election is manifested to them when the Lord reveals His love to them, and they make it

sure (or bear fruit unto righteousness) as they walk in the fear of God.

The love of God for them never changes in any stage of their life. We are as continually changing as the moon but our God is the same yesterday, today and forever.

The infant cannot possibly be saved only by the blood of Jesus Christ which cleanses from all sin, but this is sure to all the seed in every stage of our existence. How glorious is the work of the Lord to us?

The Lord be praised.

L. H. HARDY.

Reidsville, N. C.

Elder P. D. Gold,

Dear Brother:—I have felt impressed to write you some time but put it off because of my weakness, but I will try with the help of the Lord.

I have been compelled to stay at home for twelve months because of the ill health of my dear wife. She has been in bed for that length of time. We have had five different doctors. They all have given her up to die. I haven't taken a good night's rest in a year. My troubles have been almost more than I could bear. I felt like some times the Lord had forgotten to be gracious, but, my brother, I got to the place kemsæ r. Heltli uldþea thanico ore þoqalm where I could say, "Oh, Lord, thy will, not mine, be done!" Many nights I would lie down to rest a little. I would try to ask the Lord to show me some sign by which I might know she would get well, but it seemed to me it would always be to the reverse. I begged until I almost felt it to be a sign to me. I'm glad to know that the Lord has all power in heaven and earth, and all his ways are right. I feel to be ~~nothing~~, but oh, Lord, keep and direct me in the way Thou would'st have me go.

Brother, I shall never be able to tell what I have gone through with for the past year. My wife has asked the Lord day and night for mercy. She is not a member of any church but wishes to be baptized. I believe

she loves the brethren and sisters as well I do, and if I don't love them I am very badly mistaken. How it builds me up when they come to see us. I live so far from any of them they do not come often. Bro. C. C. Brown comes as often as he can. My wife always wants him to sing and pray for her: and oh how much we enjoy it. The brethren and sisters, also friends and neighbors have all been very kind to us. We felt very thankful for each and every kindness, and hope the richest blessings may be theirs. How it builds up one who is so much cast down! If you have ever traveled this, the road I am now traveling, you know how to sympathize with me. I have been deprived of going to church and it seems like my life is almost gone. My membership is at Ward's Mill. There are only a few of us. Elder C. C. Brown is preacher for us.

My wife seems to be slightly improved.

Brother Gold, I write this to relieve my mind. If you think it will do for publication please publish in the Landmark; if not throw it in the waste basket. All will be right.

I humbly ask the prayer of the brethren. May God bless us all in my prayer for Christ's sake, amen.

Yours in hope,  
E. F. POLLARD.

Hubert, N. C., Mar. 22, 1910.

Elder L. H. Hardy, Reidsville, N. C.,

Dear Brother in Christ:—Although I have never met you, yet have read from your inspired pen for twenty odd years. Thus having learned that you are a truly devoted servant of God, and I love proven men, that leave no doubt in my mind as to whether their motive is pure.

The order of a true and successful preacher is plainly given us in the 24th Chapter of Genesis. He was the eldest (most proven) servant of Abraham. He was first told what not to do, and then told what to do. He had the rule over all that Abraham had, and that was much and

abundant riches; and he knew how to handle these things well; before he was sent away from home on a special and particular errand. He should not take of the Canaanites a wife for Isaac, but of the house of Abraham's brethren. She too must have certain qualifications. She must be very fair to look upon, a virgin, and one that no man hath known. This undefiled woman must be of the blood kin to the master. It may well be supposed that she is a wise virgin, and will require some proof of the servant that he is the true servant of one of so great honors, the servant knew his business and that it must be done under covenant oath, and he prayed unto the Lord God of his master to send him good speed, and it does seem to me, that God gave to him the inspired prayer (at the well) as well as the answer coming as it did, for before he had ceased praying, behold, Rebekah came, and done as he had required in order that he might know that she was the one that the Lord had appointed for his master's wife. 'She was very fair to look upon, a virgin, and no man hath known her.' Whose daughter art thou? she knew and told him. He then could bless the Lord God, seeing that he had not left his master destitute of his mercy and truth. And that he (the Lord) had led him to his master's brethren. Yes the house of my master's brethren. Having met now one of the kindred out at the well, and that she is certainly the appointed of the Lord, he presents the golden ear-ring and the bracelets of gold for her hands. Then the damsel ran and told them of her mother's house the things which he had said unto her, and the house was prepared for the reception of the servant. His reputation had gone a-pace. Rebekah, and after hearing of her, and seeing the ear-ring on her face and the bracelets on her hands, Laban, her brother, went out to the man who stood by the camels at the well and said, "Come in thou blessed of the Lord.

Why standest thou without?" He had not been invited into the house, and he was a true servant and did not go in, until he was invited by some one in authority of the house. And when he had entered into the house, he did not tell his errand until they of the household gave him the liberty. And after hearing the message he delivered of the riches and honor of his great master, and the only one heirship to all these great riches. They bade him God speed by sending him away with Rebekah. Now, dear brother, if the cause of Jesus is to be represented by preachers sent away from home, why not God send them, and then we or the church would be benefitted, and the church plainly see their object in coming. The mind of the Lord is with his people, and there is room for every gift that is prepared of the Lord. Room in "the Father's house" (the church) for every gift. But why did not Abraham send his younger servant? Abraham had more sense than to send some unestablished man on such important errand for they might make mistakes and stir up confusion, and not keep the riches to gather. Grace, mercy and peace from God the Father of our Lord Jesus Christ, is the riches of the house of my master's Brethren. And one should know how to keep these things together at home before he goes abroad. Then let the people of God say to them, Come ye blessed of the Lord, come in, your reputation is known to be of good and we will hear.

Lovingly your brother in Christ,

D. SMITH WEBB.

#### EXPERIENCE.

Dear Brother Gold:

It has been somewhat on my mind to write to the dear old Landmark, and set forth some of what I hope is the dealings of the Lord with me.

Until December 17th, 1908, I was going on fulfilling the desires of the flesh and the carnal mind and lust. I have been one of the most wicked boys in the whole world,

cursing, swearing, getting drunk, and practicing all other bad habits. But on that day in the morning myself and brother-in-law went to a sale, and I was drinking and having as I called it, a good time, until I reached the place, and while sitting down there came a strange feeling with power, and it seemed to seize every part of my body, and it seemed that I was going to die. I thought I would get up and stir around and see if I would not feel better. But oh, there came a darkness over my eyes, and when my sight came to me then and there I saw myself a sinner and said, what will become of me? It appeared to me if I died in that condition hell and destruction would be my portion. Then I desired to get off in some secret place, where no one could see me, of the human race. Do they teach that and try to ask the Lord to be merciful to a sinner. So I started off to some secret place, and reached the woods, and fell on my face to the ground. My cry was, Lord, save, I perish. I remained there a while wandering over the woods, trying to get rid of the burden; but got no better but only worse, so I decided to go back to the house.

Some one asked me what was the matter? I told them my heart was bothering me. It seemed my heart would burst out of my breast. Some said I was scared. Some said I had been drunk.

Dear readers, I had tried to get drunk that morning; but whiskey did not take any effect on me. I remained in that condition and came back home still getting worse.

I had a doctor called. I tried two doctors, but no relief could I find from them. I remained in this condition trying to work and trying day and night to ask the Lord to be merciful to me a condemned sinner.

On Friday before the fifth Sunday in May, 1909, while I was hoeing in my cotton field, suddenly it seemed like a showering down of rain filled my whole soul with praise to the Lord. Throwing my hoe out of my hands, and clasping my hands, I uttered

these words "Bless the name of Jesus, who said all Israel shall be saved," and I do not know how much more I said; but it seemed to me that my mind was carried away from the things of this world, and I felt that I was free from the law of sin and death, feeling that I had been forgiven of all my sins, and I felt like I would never do any thing wrong again. But it was not long before doubts and fears came.

I wanted to tell some one of the change that had taken place with me, but oh I was ashamed to tell any one of it.

I began to visit the Old Baptist meetings, and it seemed they took their texts on me, and preached my feelings. Oh, how I did love the doctrine of salvation by grace. My desire was to be with them.

I went on in this condition until the first Sunday in August at the baptizing place at Clear Creek church there was a sister to be baptized. My desire was to be baptized. A hymn was lined and the door of the church was opened to any that had a mind to come forward and give a reason of their hope. My mind and self were put out of the way, and all at once I was there telling what I hope the Lord had done for me; and to my surprise I was received, and was baptized by Elder J. E. Williams. When I came out of the water it seemed to me I could praise the Lord the rest of my days.

I have never from that day to this regretted being baptized. While I have many trials, doubts and fears, but sweet Jesus says, in the world ye shall have tribulations, but in me peace.

I will close my unworthy letter by asking the prayers of all of God's little children.

Your unworthy brother, if one at all, in hope of eternal life.

JASON A. EUDY.

R. 1, Locust, N. C.

Elder S. H. Durand, Southamton, Pa.,

Dear Brother in Hope:—I have been intending writing you for some time, but

it seems it has been next to impossible before this. I would thank you to have sent to me care of P. O. box 161, Richmond, Va., one Durand & Lester hymn and tune book, round notes. I am enclosing check for seventy-five cents which I understand covers the cost.

In this connection, I feel that I cannot refrain from mentioning the joy that was mine upon reading your piece in the Landmark to Brother Gold.

Dear brother, I feel that you and Brother Gold have been wonderfully blessed in being spared so many years to declare the unsearchable riches of Christ and I trust that you both will yet be spared to speak comfortably to the people of Zion. While you are a stranger to me in the flesh, yet if I know my heart, we are both of the same fold spiritually. I have at times been made to wonder if such brethren as you and Brother Gold can have such trials and temptations as I find confronting me and your letter referred to assures me that you do; then, I remember Paul speaks of a warring in his members. Thus we see there is a continual warfare going on all the time, and when we would do good, evil is present, but thanks be to our God who giveth us the victory. He does not allow us to be tempted or tried beyond the strength given us through grace. It is needful that we should have a thorn in the flesh, but we should not forget that the great "I am" has declared "my grace is sufficient for thee." So let us press forward and take courage, looking unto Him, who reigns and rules in the armies of heaven as well as among the inhabitants of the earth, to pilot us safely to the shore beyond this veil of tears, where there will be one continual song of praise to His great and holy name. I am, if one at all, the least,

Your brother in hope,

R. LESTER DODSON,

Dear Brother Gold:

When I first heard of your loss by fire I cannot describe my feelings.

I heard it through the Charlotte paper, and as I did not get my Landmark for February 15, I feared it would not be published any more, and it seemed I could not help you in any way except with my poor feeble desires.

I had not heard of your affliction until brother Ashburn told me. I was in Salisbury and heard him preach the first Sunday in this month.

I am glad to know of your unceasing trust and confidence in God in your severe trials, and trust that he will preserve you, as he did Job, unto his heavenly kingdom.

I have wanted to visit you more than ever in my life, but it seems that my way is hedged.

Our association is to be held with the church in Concord the first Sunday in May, Saturday and Monday. Can't you come by and stop with us and go on to the association? I do want to see you so much.

I had a letter this morning from brother Bell. He and sister Bell have both been very sick, but are up again. He writes that brother Cannon, Deacon of the Pee Dee church, has passed away from the shores of time.

May the dear Lord still grant to supply you with sustaining grace. I feel comforted in hearing that you have been so strengthened and sustained; for this desire concerning you has been with me for some time, even before I knew anything of your recent trials.

I always love to hear from you.

Much love to you and sister Gold, hoping that you are both improved in health.

Your little sister in hope.

LOUISA A. EDWARDS.

Elder P. D. Gold, Dear Brother:

Our much beloved and faithful brother and deacon Milton Dance, passed away Sat-

urday night, March the 12th, 1910, aged 82 years and 7 days. He has been in bed most of the time since you saw him at our association last spring. He has been a great sufferer, and was anxious to depart, feeling that he would be with Jesus.

Brother Dance and I have been close friends ever since I came to this country, have talked together a great deal, he understood himself, knew what he believed, and would speak his mind freely. He believed in the dear old doctrine of the new birth and also of the resurrection of the bodies of the saints of God at the last day, was loving and lovable. How good to be associated with such dear brethren. I surely did appreciate his confidence and fellowship. Since his pastor died he requested that I should conduct the service at his funeral. I promised him to do so, should I be here when he was gone, so if the Lord's will, I will attend the funeral Wednesday, the 16th, about noon, at Harford meeting house, where he was a faithful attendant.

Your brother,

JOSHUA T. ROWE.

Richmond, Va., April 2, 1910.

Dear Brother Gold.

I notice my subscription to the dear old Landmark expired April 1 and as I feel I cannot do without it, I am enclosing you herewith my check for one dollar and fifty cents, to pay for it another year. There is no money I spend that affords me more pleasure or comfort than the amount I spend in religious periodicals. I only take two now—the Landmark and Gospel Messenger, both of which are very precious to me, but I hope to be able soon to subscribe to two others. Besides the comfort I derive from reading after the able editors and saints in the Lord I feel it is a financial help to those whose time and labors are spent in an endeavor to defend the great cause and to the edification and comfort of God's dear children, and it is our Christian duty to contribute to the natural needs,

as much as in us is, of such brethren. I sometimes wish I was better off as to this world's goods than I am, feeling I would then be more liberal in aiding the needy ones. I realize, in a measure, at least, I believe what your needs are in a financial way just at this time, and my desire and prayer is that the good Lord will work in the hearts of his people and move them to come to your assistance, thereby enabling you to continue the wonderful proclamation of truth through the pages of the Landmark. I was very sorry indeed to learn of your physical condition, but I hope the cure due to operation will prove permanent.

Notwithstanding all of these trials, Brother Gold I rejoice to know that you can find consolation and comfort in the case of Job. I have been reading Job's trials and afflictions of late, and while I dare say no other human man ever had such experiences, yet we are to pass in order purge out all self-dependence and to purify us such as God would have us appear. I am often made to wonder. Can there be any one like me, for it seems I am always surrounded by doubt and fears, and feel to be a stranger here below. I am a great mystery to myself, and sometimes I get like Job did. Wish that I had never been born, but thanks unto Him who giveth us the victory through our Dear Lord and Saviour Jesus Christ, that the Holy Spirit visits me when I am so cast down and enables me to cry "I know my Redeemer liveth." The Lord knows best, and I believe He has a purpose in leading his people by a way they know not. When we are brought to see and feel our absolute nothingness, and that the righteousness of a natural man is nothing more or less than filthy rags in the sight of God, then it is, and not till then can we cry unto Him in this condition. I believe he will hear and answer their cries.

So I feel that trials and persecutions are essential to the welfare of a child of God. The flesh is so exceedingly prone to sin, that unless we be given a thorn in the flesh

to buffet us about, we would become exalted above measure, and, I fear destined to forget our God. We read in Psalms I think it is, that "A broken heart and contrite spirit, God will not despise," so I feel we should consider it a glorious blessing to suffer for Christ's sake.

May the Lord continue to supply your every need both spiritually and naturally, is the prayer of one, who, if not deceived, loves you for Christ's sake.

Your unworthy brother,  
R. LESTER DODSON.

Wilsons Mills, N. C.,  
March 14, 1910.

Dear Brother Gold:

I have been taking the Landmark more than 20 years. It yet brings good news to me. There are many religious papers in the world, some saying to here, and some saying to there. But I desire to stand by the old Landmark if I am what I hope I am. One thing, I know, if I am not deceived I do love the brethren and the cause. I hope for Christ's sake. Respectfully, your little brother, I hope, if one at all.

ELI BATTEN.

#### REMARKS.

When I heard, while I was under treatment fire burning our printing office, I felt there was a blessing in it in some way.

We are laboring to replace and improve our machinery, and hope soon to print the Landmark in larger type and plainer, and to be on time in its publication. Perhaps in one month if the Lord will this will be done. We need money to help us in our loss. We request our subscribers who are in arrears to send on their dues. We desire an increase of circulation of the paper.

We desire to supply our readers with a good paper, and will be glad to do so, and also glad of their help in this labor of love.

We desire to express our thanks for the sympathy expressed by so many in our distress, and some have ministered to us in

money as well as in kind words. This I desire may prove a blessing to all that have so ministered to us.

We desire the remnant of our days to be employed in the praise and service of the brethren in Christ Jesus. P. D. G.

Grantsboro, N. C.,

April 14, 1910.

Elder P. D. Gold, Dear Brother:

Enclosed find a check for \$1.50 for which please credit me on Landmark for ensuing or present year.

I felt right much uneasy when I saw in the News and Observer of your affliction and financial loss, but was glad to see the Landmark again. I feel that the Lord has blessed you, and will bless you again, that you may come forth with the regular publication of the Landmark that is so much prized by our brethren because of the many words of comfort received through its columns. The Lord be with you and yours.

Yours in hope,

JNO. P. TINGLE.

Elder P. D. Gold, Dear Brother:

It is with both joy and sorrow that I have read accounts of your sufferings, both by loss from fire, and from afflictions of the body. I sympathize with you in both, and rejoice with you. I trust, for the inexpressible manifestations of the blessed Spirit of Christ, to comfort and strengthen you, to endure it all so submissively and meekly, giving God all the praise and honor even in sore afflictions.

How wonderfully blessed to be brought into such sacred nearness. How priceless the gift of the Son of God to poor, sinful beings. These things are treasures not to be attained by man, but freely a gift from a merciful and wise Father.

I hope your joy continues, and that you may ever be guided by the same loving and gentle spirit to the end of your days is the wish of your little unworthy sister in hope,

BETTIE G. WILLIAMS.

## ZION'S LANDMARK

F. D. GOLD, ..... WILSON, N. C.  
P. G. LESTER, ..... FLOED, VA.

"REMOVE NOT THE ANCIENT LANDMARK  
WHICH THY FATHERS HAVE SET."

VOLUME. XLIII      NUMBER 12

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WILSON, N. C., MAY 1, 1910

## EDITORIAL

### REMINISCENCES.

I have been looking over some Landmarks published years ago, and reviewing my writings nearly forty years ago, and more recently.

These writings are my views and convictions now as satisfactory to my mind as were then. What I loved then I love now. What I believed then I believe now. Is this uncommon or is it common? If one was in error years ago why should he not be in error still, unless he has received understanding of the Lord? If one held the truth forty years ago why should he not still hold it? Would he not? What is there better than the truth? Does one who has been shown the truth ever depart from it? Peter said, Thou art the Christ, the Son of the living God, and hast eternal life. Where else then could Peter go? One does not receive the truth until there is a failure as to all other things or notions. As long as one holds to falsehood he does not, will not, cannot, receive the truth. There may come such a revelation of truth, as when Jesus was revealed to Saul of Tarsus, that unbelief is cast out by the glorious shining of the Lord Jesus. Then darkness could not tarry there. No man can serve two masters. He cannot hold the contradictory systems. The spirit that loves and holds to falsehood cannot receive the truth. I mean

the truth of Jesus Christ and him crucified.

After receiving Jesus as the Saviour one does not love falsehood as he once did, nor believe it. They went out from us because they were not of us. For if they had been of us they would no doubt have continued with us.

What I believed forty years ago is as dear or dearer to me than it was then. Growth has been downward in myself. For I have made so many blunders and failures, and am so blind and blundering—have done so many wrong things that years ago I did not think I would do, have been shown corruptions dwelling deeply shockingly rooted in me, that once I did not think dwelt there—that I feel more the need of grace the older I grow. Also the increasing consciousness of my need of grace unfolds more clearly the sufficiency and fulness of that grace, so that to grow in grace is to feel more of its need and its preciousness and fulness; so that I can say by the grace of God I am what I am.

"Thou shalt remember how the Lord hath led thee these forty years." The review of my life is humbling to me as the painful remembrance of my follies and sins abases me. The goodness and the mery of God is the more endearing and precious, showing that he is God. How good to be still and know that the Lord He is God, and beside Him there is no God.

P. D. G.

#### THE WILL—IS IT FREE?

Moses said, I set life and death before you therefore choose life, a wise man would not tell another to choose what is hurtful and wrong. Moses told the people to choose life because life is good, and because Moses was wise and therefore gave good counsel.

But did the people give good heed to what Moses advised? No. They did not, because that was not their choice. Men choose according to the principle that is in them. Their choice is free in the sense

they choose what they want. But was it the choice of the Israelites to dig? They choose that which was wrong, and that is the way and ways of death, for death is the ways of sin. Moses warned the people of the result of disobeying God; yet they transgressed the commandments. Jesus said to the Jews, ye will not come to me that ye might have life. The reason he gave why they would not come was because they loved darkness rather than light, because their deeds were evil. They loved darkness rather than light and choose to walk that way. What else would they choose beside or in the place of darkness if they loved darkness? Will not a man choose that which suits him? Does not a man choose that which seems right to him? Does not freedom of will to choose consist in choosing that which is suitable to the man? Will he choose that which he does not desire.

Suppose it seems evil to a man to serve the Lord then will he choose to serve the Lord? How can they who are accustomed to do evil learn to do well? Would it not require a power above that of man who loves wickedness to induce him to choose righteousness? As long as Saul of Tarsus thought he ought to do many things contrary to the name of Jesus of Nazareth would he choose to honor Jesus? No, he sought to destroy that name. He was free to do that in the sense that he did it willingly. When would he have changed his course if he had been left to follow his own natural will, and do that which seemed to him to be right? Joshua said to Israel, if it seem evil to you to serve the Lord, choose you this day whom you will serve. You can choose between the false gods of your fathers, or the gods of the Amorites. They are all false. Now if it seem evil to you to serve the true God then you can choose between false gods. But what good is there in it?

Men choose according to the principle in them. If that principle is evil they will make that manifest by choosing according

to it. If thine eye be evil thy whole body is full of darkness.

Primitive Baptists hold that we are saved by grace—which is not according to our works or natural choice. The case of Saul of Tarsus illustrates this. While in urgent speed towards Damascus breathing out threatening and slaughter against the Lord's followers a light above the brightness of the sun—a revelation of Jesus, shone upon him. Falling to the ground he said, Who art thou Lord? The reply was, I am Jesus of Nazareth whom thou persecutest. It is hard for thee to kick against the goads. You are wronging yourself. Like a mad horse kicking against spikes that pierce his heels, so Saul was wronging his own soul. The Psalmist said, Thy people shall be willing in the day of thy power in the beauties of holiness. As soon as it was shown Saul who Jesus was, and what he himself was, suddenly he is made willing, desirous to renounce self and obey Jesus. For he said, 'Lord what wilt thou have me to do.' At once the will of God and not the will of carnal man began to control him, and his delight was to follow Jesus. He was willingly the servant of the Lord Jesus, and he delighted in the law of God according to the inward man. Paul said by the grace of God I am what I am. He also wrote by grace are ye saved through faith, and that not of yourselves.

This grace was given us in Christ Jesus before the world began, and it is not according to our works.

Now what a mercy that the Lord saves us, shows us what we are, and reveals himself in us, and we seek this salvation because he has quickened us from the dead, and turned us from dead works to serve the Lord. Jesus is exalted a prince and a Saviour to give repentance towards God and faith towards the Lord Jesus.

God begins this work, for he quickens the dead.

When we find one hungering and thirsting after righteousness we say to him, there

is mercy for you, for you are seeking the Lord. But as long as we see one going about to defend his own works, or to establish his own righteousness we cannot speak peace to him, or encourage him.

The freedom of the man whom Jesus makes free is the highest kind of liberty. Such love the Lord Jesus and love holiness.

The world raises a great clamor against this doctrine by proclaiming that election has chosen a great many people to go to hell. There is no truth in that. It is one of the devil's lies. Election chooses people to salvation. Elect according to the foreknowledge of God the Father through sanctification of the Spirit unto obedience and sprinkling of the blood of Jesus Christ. If that does not save what would or could? Grace never damns any one. Whom or all that God foreknew he predestinated to be conformed to the image of Jesus in order that they should be holy and without blame before God in love. Then are we not indebted to the grace of God in Christ Jesus for salvation?

Then what about such preachers, and there are legions of them, that are endeavoring to cast shame and reproach on the lovers of salvation by grace? People should take heed how they offend one of these little ones that believe in Jesus. Every one that is saved is converted from proud free will and self reliance, and is brought down to receive the kingdom of God as a little child. How glad all such become as they have hope they are led not by their own blind free will, but led by the Spirit of the Living God.

There is a great gulf between salvation by grace, wherein God works in us both to will and to do, and the vain system of salvation by works wherein the corrupt creature, man, if left to decide according to the principles of his own will and choice how he shall live or what he shall do.

Before one can see the Kingdom of God he must be born of the Spirit of God.

Such desire that the will of God be done.

As many as received Jesus were born before they received him, not of blood, nor of the will of man, but of God. This free will the world boasts of so much is the will of the flesh or the will of man, and in it is the pride of man, and the sin of man, for the carnal mind is enmity against God, not being subject to the law of God. When this carnal enmity is slain then one is humble and obedient to the will of God, and laying aside all anger, wrath and malice, and as a new born babe he desires the sincere milk of the word that he may grow thereby. He then walks by faith in a new and living way, and his fruit is unto holiness, and the end is everlasting life. The confidence of such is not in themselves, nor in their own ability or wisdom or power to decide their own case, but their trust is alone in the Lord Jesus who is made of God unto them wisdom, righteousness, sanctification and redemption, in order that their glorying might be in the Lord. The works of such are good for they are purged from an evil conscience and an evil heart of unbelief in departing from the living God, and their fruit is unto holiness and the end is everlasting life. For the life of faith is the life of Jesus crucified and risen revealed in such so this is holy living, for it is Christ in you the hope of glory. If Christ be in you the body is dead because of sin, but the life of Jesus is manifested in you. The life that I now live in the flesh I live by the faith of the Son of God who loved me and gave himself for me, because I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me. Old things are passed away in this man, and all things are become new and all things are of God.

P. D. G.

#### LOVING REMEMBRANCE.

Dear Brother Gold: Will you please notice S. John 29th chapter 21st 2nd and 23rd verses and especially the 23rd and give us

such light as you may have upon the subject through the Landmark.

The Apostle James says if any of you lack wisdom, let him ask of God; and seeing you are so often called upon for your views on scripture, I have wondered if our people are not asking too much of you. But all of God's people are or should be helpers one of another, and the Landmark affords us a wonderful medium through which you can impart unto us the benefits of your spiritual gift, and not only you but all the many good brethren and sisters who contribute to its pages. Some even of our own brethren object to printing religious papers claiming that it is man's works. Well I suppose the labor of writing and printing is man's work, I confess that these very fingers of mine with which I am now wielding this pen are mortal, and must soon crumble into dirt; but what if they do? God has given us our bodies as well as the soul, and has taught us to glorify him with our bodies as well as with our spirit. By reading these communications I have learned to love and have been brought into fellowship with many of the dear saints of God, whom I have never seen, nor ever will see in this world; but is it not wonderful indeed that the whole church of God is and always has been, and forever will be all in one solid piece, and that all the miles and mountains, seas, lakes and rivers, as well as ages and generations, and death and the grave, all combined, never can sever the golden chain that binds the church together. My pen and paper will fail to describe the love I feel towards every one of you dear brethren and sisters, and I wish to avail myself of this opportunity to communicate my love and fellowship especially to every church I visited, and to all the members and friends that I met while brother Atkinson and myself were on our tour in the eastern part of this state in November and December 1898. Your kindness and manifested fellowship still linger in loving remembrance in my mind, and I hope I have the true spirit of prayer to God that your light may continue to shine upon

the candlestick in its place that it may give light to all that are in the house. I dearly love the Primitive Baptists where ever I meet them. They are my folks, and they can make me feel so much like I am at home with them. I feel like I am a very small speck among them, if one at all, but if I am not deceived I am a Primitive Baptist, and I expect to live the remainder of my days and then die praising God for the grace that made me one.

After all this has been said I must still add and say that I have a special endearment to my own home church that meets at Cedar Hill. This is the same church to whom I first related the dealings of the Lord with my soul nearly thirty three years ago, and even now my soul mounts up on high as it dwells upon the theme of the amazing and unspeakable love of God that filled my heart so full as I saw those old veteran soldiers of the cross as they came round with the tears trickling down their cheeks to give me, a poor twenty year old boy the right hand of fellowship; and still yet as I remember how my soul did magnify the Lord, and how my spirit did rejoice in God my Saviour, as I arose from my liquid grave at the hand of Elder Jno. Jones, and walked up out of the water enjoying the answer of a good conscience toward God by the resurrection of Jesus Christ.

Elder Jones and many others of the older members of whom the body was then composed have long since retired from the field, but yet it is the same church and to meet them in love and fellowship and sweet communion is a heavenly place in Christ to me; and yet with all this my joy is not quite full for as I look over the congregation I may see one dear little lamb sitting back all of a tremble looking up from watery eyes toward the temple of Go', who no doubt can almost hear the throbbing of its own heart, as it beats with strong desire to enlist and be a soldier; and now if these lines should chance to greet the eyes of one of those, I address you in the language of Ananias to Saul,

Why tarriest thou, arise and be baptized. There is more than just a morbid desire to swell our numbers why we pray you in Christ stead be ye reconciled to God. You can only guess how glad the church would be to grasp your hand in fellowship. So come and go with us; we will do thee good: not that we can promise to divide our joys with you, for Christ is not divided, neither is his kingdom divided, and you coming to the church will not lessen the joy of those already there.

Jesus makes no such promises to his children as Herod made to the daughter of Herodias that he would give her half of his kingdom, but the promise of Jesus is to give you the kingdom, not half of it, but all of it, and says fear not little flock, it is your Father's good pleasure to give you the kingdom. So each subject can say with equal right the kingdom is mine, for my heavenly Father gave it to me. I think I realized for myself one day while preaching that even all the fulness of eternal heaven will be just as much to me as if I was all the one to enjoy it.

So I will say to all the little lambs and sheep that are crying round outside the fold, Take upon you the yoke of obedience to Christ and learn of him, and you will find rest to your soul.

A. M. DENNY.

Dale, N. C.

#### REMARKS.

Brother Denny well quotes what James says, "If any of you lack wisdom, let him ask of God who giveth to all liberally, etc. God only can give wisdom or understanding. No man can do this. Paul says, consider what I say, and the Lord give you understanding in all things. He (Paul) could not give understanding in any thing. Preachers of the gospel when preaching do not give understanding or wisdom to any of their hearers. Prophets and Apostles when writing did not give understanding or wisdom to their hearers or readers, and yet it was right for them to write and speak, teach and exhort, even as it is right for

God's preachers now to preach the word, and for such as he has called to write their views.

Many no doubt have gone to hear brother Denny preach, and when he expounded scripture they have been instructed and benefitted by what he has said, and have felt that God is in him of a truth. God gave Saul an understanding or mind to hear the gospel preached and then sent Ananias to him to preach the word of the Lord Jesus to him.

Concerning the scripture that our dear brother Denny requests me to write on I feel a willingness, if God is pleased to give me any understanding to write on the same, for I am glad I hope that my dependence is all on the Lord; for if he is my hope and the one in whom I trust what he enables me to speak or write is his truth.

The scripture referred to is in John 20: 21-23 and reads,

"Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you.

"And when he had said this, he breathed on them, and said unto them, Receive ye the Holy Ghost:

"Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained."

1st. Peace he gives them. The God of peace that brought again from the dead our Lord Jesus, the great shepherd of the sheep gives peace. This is the peace of justification, of freedom from sin, of righteousness.

How broad a place and how good the standing—no more curse, no more death. Life and immortality are brought to light through the gospel. For the gospel is that glorious power wherein we see the righteousness of God in our justification.

2nd. As my Father hath sent me so I send you. Then they go in the name of Jesus. As the Father is in Jesus and does the work, so Jesus is in them and does the work or will of his Father in them.

3rd. Then he breathed on them and said, Receive ye the Holy Ghost. That is the

power by which Jesus wrought, and he sends them in this power. After the resurrection Jesus said, all power in heaven and in earth is given unto my hand. He had said that he that believed on him should do greater works than Jesus did in the flesh, after his ascension, because he should go unto his Father. On the day of Pentecost there was a greater display of the power of Jesus in the hearts of men than there had been shown before. The preaching of the Apostles, wherein the gospel was preached with the Holy Ghost sent down from heaven or in demonstration of the Spirit and of power, was the revelation of the effect of the manifestation of Jesus in the flesh, and of his crucifixion, and all he had said and done, or Christ crucified, the wisdom and power of God unto salvation to every one that believeth, according to the mighty power which God wrought when he raised Christ from the dead.

4th. He empowers them to remit and retain sins. This power he first gave to Peter when he said, Thou art Peter, and upon this Rock (Christ revealed,) I will build my church, and I will give to thee the keys of the kingdom, and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven. The same power Jesus gave to all of the twelve Apostles.

Peter has no more and no less power than Paul, or any of the others, but the same.

They are twelve judges occupying twelve thrones in Israel. They have *power* had and successors, for they have never died as Apostles though as men they are dead. But their authority is as complete as judges today as it was then. They are inspired. No men since their day have ever been inspired as they were. All Catholic pretensions to popish infallibility, all Episcopal claims to Apostolic succession, together with all Mormon claims to twelve Apostles are utterly without foundation. Paul is our Apostle, and Peter is ours, and so are they all. God hath set them first in the church.

They are empowered not to make laws,

not to declare the law in Zion. What they therefore, in declaring the law of Jesus in Zion, bind or condemn is bound or condemned in heaven or in earth, or out of it; and whatsoever they loose on earth is loosed in heaven. It is the word of God.

If therefore the word by Paul, Peter, John or any one of the holy Apostles of the Lamb is given you by the Holy Ghost to loose you then you are loosed from your sins as freely as if Jesus himself should say, "Thy sin be forgiven thee." Or if any one of the Apostles should condemn me that will bind me everywhere as though God had spoken it.

In the order of the resurrection Jesus appears risen with the Apostles. In the regeneration, when Jesus the Son of man sits in the throne of his glory, which is now, these twelve Apostles sit upon twelve thrones judging the twelve tribes of Israel, and their judgment will never be reversed, because it is the Spirit of Jesus in them judging.

P. D. G.

#### KISSING.

I am requested to give my views on kissing as suggested by the apostles. The ordinary idea of kissing is the bringing of the lips of two persons together performing an osculation expressive of the impulse of the heart of each toward the other, either in friendship or affection, but may be performed when one is active and the other passive, and the activity party may be prompted by different motives which may or may not be sincere. "The kisses of an enemy are deceitful." The impulse may be only in the heart of one that is passive, as, "Let him kiss me with the kisses of his mouth." This would seem to indicate that there are kisses other than with the mouth or lips, but perhaps the intention was to give a more impressive expression of the pure, sincere, individual, personal desire of the hearts, and that thus and thus only could it be really and truly required. The requiting tokens of love may consist in the giving or receiving of that which is indi-

cated according as the impulse may suggest, both as to the token and the bestowing. In this instance the token is the kisses of the mouth of the one loved or the beloved and is to be received. "Show me a token for good." The above represents the true, pure, holy desire of the church toward her beloved, blessed and glorious husband, and is purely and truly spiritual. Again, the one in whose heart the impulse or purpose is may be the active one, in the same relation, but to be bestowed as a token of a humble recognition of good already received, as in the case of the woman who kissed the Saviour's feet. Much had been for given this woman and therefore she loved much, and her love suggested the proper course to pursue and the thing to do. Sincere humility attends this kissing, and while it is not feet washing it is very closely connected with it and allied to it. While the children of God, which compose the bride the Lamb's wife, are graciously accorded the blessed privilege of desiring that the Lord would kiss them with the kisses of his mouth, yet they are willing and contented in the execution of the desire of their hearts toward him to kiss his feet. A sense of the forgiveness of sins and love to Jesus therefore attended with divine humbleness and gratefulness of heart in the woman forbade any other and prompted the thought to kiss his feet. So it must be with regard to children of God today. Where this or that is not set forth as an ordinance each one must be fully persuaded in his own mind and may act according to the prompting of his heart if such action be found in the scriptures and not condemned. It is not within the province of the church to require the observance of anything not set forth in the scriptures to be observed.

There were customs among the people in the days of the Apostles, which they might observe with propriety, one of which was kissing, and it seems to me that it was as such that the apostles practiced it, and suggested its practice. As in the case of the apostles on several occasions, it may be that one entertains great friendship or

love for another or others, and would kiss them, and would kiss them, and would kiss them, according to customs, were practicable to do so, but not being at present with them, in writing to one who is with them he says to that one, "Greet so and so with a holy kiss" as much as to say I love them therefore kiss them for me, even as I would were I with them. Or the apostle would say, in view of these precious things of which I assure you, and which I am persuaded you have learned of the Lord Jesus, and of which you have been assured by the Holy Spirit, salute one another with a holy kiss, even as you love one another with a pure heart fervently. This seems to have been the manner or form or closing epistles or letters in those days, as a kind of commendation of good feeling as we are accustomed in this day to do inclosing a letter to a brother or friend. We as a rule feel to say, in the conclusion of a letter, Love to you, or all your family, or to all the household of faith with you, as much as to say, "let us love one another," and "salute one another with a kiss of charity."

Kissing may be practiced in a true spiritual sense, or it may be practiced in deceit, in treachery and betrayal. Jacob kissed Rachel in the mystical bond of conjugal love; David and Jonathan kissed each other in the purest ties of friendship; the brethren kissed Paul in love, fellowship and afflictions of the gospel; Joab greeted Amasa as a brother and kissed him, and at the same time slew him; Judas approached Jesus and said: "Hail, Master; and kissed him and thus betrayed him.

I do not understand the apostles to enjoin this practice upon the churches collectively, nor upon the members individually, nor do I think it would be well for the church should it become a practice in this day. Each one must act in this according to or in a manner commensurate with good order and gospel decency. "Let everything be done decently and in order." In my opinion the instances are rare in the life time of one when he may salute his brother really and truly with a holy kiss.

I do not believe it is required of brethren to thus salute each other when and every time they meet and shake hands, but if one feels in his heart thus to salute a brother let him do so consistent with expediency. In all matters of custom or privilege expediency should be well maintained. In observing the precepts and examples of Christ there is nothing in time, season or circumstances which can render it inexpedient but it must be decently and orderly performed. But customs and privileges should strictly conform to the law of expediency as well as occasion to one to stumble, or be offended, or perish for whom Christ died.

As these salutations were to be a holy kiss we may not do violence to the scriptures to regard them as strictly and merely spiritual in all essential features. We can only regard that which is spiritual as being truly holy and that which is holy as being truly spiritual. While Elizabeth and Mary saluted each other on a certain occasion, as they no doubt had often done before in all natural respects, they were made sensible of a divine salutation not brought about nor governed by the volition of the natural mind nor will, but by the Holy Ghost, and therefore it was spiritual and consequently holy. In this salutation the presence of the Lord was revealed, and so it is often with the people of God today. When they meet and in the bonds of love and fellowship salute each with the right hand of fellowship there is a blessed realization according the faith of each, of divine emotion or impulse in their hearts toward each other as each is impressed in mind and heart and confirmed in belief that Christ is in the other the hope of glory. When we meet with those whom we love in the Lord we should make it convenient to give expression of our feelings toward them in some proper or lawful and expedient manner and thus salute them, and such may be with holy kiss though it be not with the mouth.

There must be and is more in the constitution of the children of God and of their

demeanor toward each other than can be found in the flesh or in its way. They worship God in the spirit, rejoice in Christ Jesus, and have no confidence in the flesh.

P. G. L.

#### BREAD ALONE.

As a man Jesus was hungry. As the Lord from heaven he could have made bread of the stones at his feet. But as "the second man Adam" he was not only made like unto his brethren, but also must be touched with a feeling of all their infirmities as tempted in all points like as they were: after being thus tempted he rebuked the tempter by saying "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Mat. 5:5.

The gospel system of eternal salvation by the will and purpose of God decreed to be accomplished by the Godhead dwelling in Christ bodily; and confirmed by the divine assertion that "God was in Christ reconciling the world into himself," that his people "might receive the adoption of sons by Jesus Christ unto himself," shows that all the provisions—all the necessary work, the eternal life, and all the graces of the spirit; together with the power and authority for personal application, were placed or given in Christ bodily; so that he was the grand depository, or rather the embodiment of that life and salvation—in a sense, was himself that life and salvation. So that one must be found in him, to find these—be made partaker of him to partake of these. And all these provisions and principles being spiritual and direct from God, we may say he was "that Bread which came down from heaven,"—that bread referred to above.

Therefore those born of God's spirit and become like spiritual alone may eat of that bread. The natural man according to the decree of God,—other words that have proceeded from his mouth when he turned him from the garden, must live of the herbs of the field by the sweat of his face, that is, must find meat and drink or natural sustenance, by obeying the laws of God given

and adapted to the natural man in the field or world outside this gospel church which is "a garden enclosed."

The soul or heart of man as born of the spirit, while the natural man is still in nature. And thus "the spirit of life because of righteousness, while the body is dead because of sin." Hence, there is the spiritual and the carnal,—the new and the old man, in the one man. And this is the status of every child of God in time.

Then, I repeat, the spiritual must live of the garden; the natural of the field. And thus the man as a whole, must not live by bread alone. Jesus as such would not appease the natural appetite with this bread direct from heaven. Though, as spiritual, he did partake of it in the garden when angels administered unto him; and whereby he was strengthened in spirit to go "without the camp"—without the garden into the field to eat the bitter herbs and "drink of the brook in the way," or as obeying other words or laws of God, .

Yet, I think some, who because this gospel system is predestinated sure as ordered in all things to be done by the unerring hand so to speak, of the Godhead, call it the "doctrine of predestination;" and hence, entertaining the idea that it divests them of responsibility, are tempted to want and wait these stones turned to bread, and that to sustain the entire man. And thus ignore all other words which have proceeded from God by saying in substance "once saved," saved eternally, therefore no matter whether I live on meats in part by the sweat of my face, or upon the bread from heaven that came by the bloody sweat of Jesus' face, once saved, I am saved forever." And finally becoming so absorbed in this doctrine, he looks to, and leans upon it alone as though the only word that had ever proceeded from God to man. And that as applying this doctrine to the natural as well as the spiritual—to the world as well as to the child of God. And the longer apparently, he thus looks, the closer he clings to this imaginary power as the motive

power ruling all men and things; and thus by general application, denies the assertion of Jesus that "man shall not live by bread alone," and declares "man shall live by bread alone." Though generally such look very weak and lean themselves as if not eating proper food, or as not rightly dividing the word.

P. D. G.

#### QUICKENING.

"My soul cleaveth unto the dust: quicken me according to thy word." Psa. 119:25.

Two things specially are here to be noticed, first my soul cleaving to the dust: second a prayer that God would quicken me according to his word.

Here is a sore distress. My soul cleaveth to the dust. How unclean the dust is. The soul is the noblest part of man. When the soul is so defiled as to cleave to the dust surely that one is unclean and diseased from the head to the sole of his feet, so that there is no soundness in him.

If the soul cleaves to the dust what is there in the man that is thus prostrate in the dust that can raise him out of this element of corruption?

The hopeful feature of this condition is that this one is sensible of his desperate case. He loathes himself as he sees and feels that his soul sticks, hugs, sucks the foul dust and feeds on such poisonous trash. How could one be healthy in such a case?

But the cry of this one is to the Lord. Surely none but the Lord can raise up such an one. But is there any thing in such a person that the Lord would regard. Yes, the fact that there is such a cry to the Lord in the heart shows that the Lord hears that distressed and wretched soul.

What is the prayer. "Quicken thou me according to thy word." What a blessed desire. Surely such a prayer, such a desire must come from the Lord, must be of the Lord. For the perfect rule and standard of right is the word of the Lord, and to have respect to all God's commandments

proves that love of truth dwells with that one.

God only quickens the dead and heals the sick. When one has the desire to be raised up into blessed conformity to God's word this shows the resurrection life of Jesus in him. Having this blessed desire which shall be fulfilled how blessed is that soul. To be quickened according to God's word is causing the most blessed estate without guilt or condemnation.

Surely this is well pleasing to God who grants all such petitions with an answer of peace. For if God be for us who can be against us. The most desperate case calls for the greatest remedy and surely will obtain it.

P. D. G.

#### ATTENTION.

We hope and expect, after this issue of the Landmark, to print the entire paper in large and plain type.

Since the fire we have been in great straits to get in a condition to do our work well.

The Lord blessing us we hope to be in that condition soon.

P. D. G.

Elder P. D. Gold, Dear Brother:

I am sending you the subscription list of the Baptist Watchman. Will you please give credit to the dates marked on the list. I hope those who are behind will remit to you as soon as they get your first copy. I have marked all of them two months ahead as we have missed two papers since it was started. They will no doubt take an interest in the paper when they see it comes regular. They will see that a twice a month magazine paper is better than a monthly. It is my intention to write for your paper, and I trust the subscribers will not only renew, but that you might get a wide circulation in the Southern States. If our papers could avoid such publication of a doubtful character, and contend for grace all the way through, it will be good.

Most of our papers are floundering either on the crags of false doctrine, or the snags of bitter contention. To have sound doctrine and also walk in moderation is best. Jesus is the only life, peace and hope of His people, and all our works without him are trash only to be swept away. Only the genuine which is the kind that is done with a godly motive will stand the test of fire.

"It shall be revealed by fire for the fire shall try every man's work of work sort it is."

Some shall suffer loss, some shall receive that reward of grace that is according to gracious work. God's children will not know till the end of what it will be, for we will not know till then for certain that our motives were good.

The churches in our association are all in peace, for which we are thankful.

Brother Gold, you may publish this if you like that our brethren may understand that we have decided to turn our list over to you and get you to fill out their unexpired time.

Yours in hope of the rest that remains to people of God.

J. H. FISHER.

Graham, Tex.

## THE BAPTIST WATCHMAN DEPARTMENT

ELDER J. H. FISHER . . . . .Graham, Tex.

ELDER M. L. GILBERT . . . . .Dade City, Fla.

Corresponding Editors.

(We hope by the next issue of the Landmark to print the paper in larger type and trust that there will be an increase of interest in the same.

These Elders are sound able writers.

P. D. G.)

MARRIED. Mr. F. A. Latta and Miss Laura Farthing, at Raleigh, N. C., April 20, 1910, by P. D. Gold.

## OBITUARIES

### ALBERT V. LANG.

Dear Brother Gold: I feel it my duty to write the Obituary of my only son, Albert V. Lang, and my youngest sister, Mittie Lewis. This is a sad and painful duty. I feel it will be poorly done.

The death of my son is the saddest, most overwhelming trouble I ever met with. None but a mother knows such love as mine for him.

I hope the Lord is my comforter. There was a smile on his face as if he was happy in death. I am lonely without him.

Albert V. Lang was taken with pneumonia the day he was thirty years of age which was on the seventeenth day of March, 1910. It is impossible to tell how he suffered. He lived one week, died on March 24th, 1909. It seemed that I could not give him up, but death so called is with us an abiding presence. "In the midst of life we are in death."

Death is no respecter of persons. He said he did not mind dying but hated to leave his wife and children. I think he had a hope seven years; he was a firm Primitive Baptist in belief.

He was noble, truthful, and honest. My life is desolate without him, he was an obedient child, affectionate husband, loving father, and tender brother.

He was born March 17, 1874. He leaves a wife two children, father, mother and one sister.

Dearest Albert, thou hast left us, here thy loss we deeply feel,

But 'tis God who hast bereft us, He can all our sorrows heal.

Yet again we hope to meet thee, when the day of life is fled;

Then in Heaven with joy to greet thee, where no farewell tear is shed.

His mother

DIPPIE E. LANG.

### MRS. E. F. GARRARD.

Mrs. E. F. Garrard died at the home of

her mother, Mrs. Lucy Leathers, about the last of February, 1910. She had been married but seven years, during which time she knew nothing but sickness.

Everything was done for her comfort; her true faithful husband spared neither money nor trouble to restore her lost health but alas! 'twas all in vain, for God saw fit to take her to himself, where I now believe she rests in the sunbeams of his blissful presence away from the ills of this sin-stricken world, and the multiplicity of evils. No sweeter character has ever been my lot to meet, all who knew her felt her sweet influence.

She never connected herself with the church, but loved the doctrine of Predestination, and had no confidence in the works of man. She viewed the Saviour on her dying bed and asked her mother if she did not also see Him. She was willing to die, and I believe was brought down and emaciated by the ravages of disease that she might more fully realize the helplessness of the flesh and the Almighty strength of Jehovah; in whose embrace she desired to rest, and in whose smiles she longed to bask through all eternity.

Rest Annie, dear, our loss is great,  
But thy eternal gain  
While loved ones still in sorrow wait,  
Thy body's free from pain.

Rest Annie, dear, until the morn  
When Jesus shall appear,  
To take His bride he hath adorned  
Whom he hath ransomed here.

Her Cousin-in-law,  
LIZZIE HOLDEN GARRARD.

#### CHARITY CRANE.

Dear Brother Gold: I will try with a sad heart to write of the death of my dear daughter, Ada, who was born August 16, 1892, and died February 10, 1910. She was married to Grasty Crane December 15, and died of consumption. With wonderful patience she bore her sickness, never mur-

muring, though she was anxious to go to housekeeping, and got every thing ready. The day before she died she told her sister she hoped, if she could not get well, that the Lord would take her, for she had stood it as long as she could. She died the next morning. Several days before she died she asked her father to sing, "Alas and did my Saviour bleed." The next day she asked me to sing, "Jerusalem, My Happy Home," saying it had been on her mind all day.

The next morning she woke me singing, "There is rest for the weary."

All was done that could be done for her by two doctors, a loving husband, father, mother, friends and relatives. But the Lord called her to a better world than this. She leaves a husband, father, mother, and six brothers and six sisters to mourn her loss. But we feel our loss is her eternal gain.

Through all pain at times she'd smile,  
A smile of heavenly birth:

And when the angels called her home,

She smiled farewell to earth.

Heaven retaineth now our treasure,

Earth the lonely casket keeps;

And the sunbeams love to linger,

Where our sainted daughter sleeps.

Written by her lonely mother.

NORA OAKES.

#### HOSEA FOUNTAIN.

As I feel impressed to write the obituary of my dear father I make the attempt though I do not feel worthy to undertake the task. He was the son of John Fountain and Martha, his wife. He was born December 14, 1824 and died February 17, 1910, and was married Jan 18, 1846 to Anna J. Horn, to that union were born eight children three of them preceded him to the grave. I think him and his wife lived as happy together as any one I ever saw. He was a good husband and a kind and loving father. It seemed that he wanted to do his whole duty. He was a poor man, and worked hard on the farm, and provided

well for his family. He went to the Civil war and served his time there as a faithful soldier. Soon after the war he joined the church at Muddy Creek, and was chosen deacon of the same church, and filled his place faithfully. When there was any trouble in the church he always tried with all the ability that he had to make it up, if he failed it seemed there was not any one else to try. He was a good neighbor, and was always ready to visit the sick, and administer to their necessities as far as he thought it his duty.

In September 1884, his wife died and left him with his old afflicted sister, and youngest son. In a short while he was married to Mrs. Bethany Jones, who waited on him most patiently in time of sickness. In the year 1893, if I mistake not, there was a division in some of the churches that composed the "White Oak Association" he went astray, and followed man, I believe, to his destruction in life. I felt like it was almost more than I could bear to see him leave his old church, where he had been so highly esteemed. In the year 1905, the Lord saw fit to take his second wife, and he was left again with his son and family. He was almost helpless the most of the time. He was waited on most tenderly, and cared for by all the family. His daughter-in-law was an exception. I hope and believe the Lord will reward her. I do not wish him back in this sinful world, I believe his spirit has safely landed where sin and sorrow cannot enter.

Although it is sad to go to the old home and not meet the greetings of that welcome handshake and loving smile.

If I have made any mistake and who read please excuse it for I am so imperfect I cannot do anything right.

A precious one from us has gone,

A voice we loved is still,

A place is vacant in our country

Which none but God can fill.

Written by his daughter,

ANN E. BROWN.

#### REUBEN HANSON.

We are requested to chronicle the death of our beloved brother Hanson who departed this life April 26, 1909, aged seventy years, and four days, leaving a wife, seven children and several grand-children with a host of relatives and friends to mourn his absence.

Brother Hanson was born April 22, 1839, was married to Miss Mary Charmlee, of Lee County, Mississippi, on the 3rd day of April, 1860. To this union ten children were born, seven of whom survive him, four sons and three daughters, all of whom are married excepting one, Frank, who resides with his mother.

The subject of this sketch was a most worthy man, possessing noble traits of character and fidelity. As a citizen he was highly esteemed, serving his country in a useful and patriotic way, endearing himself to all that knew him.

He enlisted in the war early in life with the 11th Company, Scotland Guards, Fifth Regiment, and served through the Civil War of 1861. Was a brave and daring soldier, and enjoyed the esteem and confidence of those with whom he served. As a husband, father, provider, he was kind, frugal, energetic and exemplary in his walk. Last, but not least, our brother was a godly man, one that loved and served the Lord. What vast meaning in this good sentence; what a comfort to know that our brother was indeed a godly man. Our subject surrendered to the cross of his Master a number of years past and was baptized by the writer's father, and ever lived an orderly and devoted christian the remainder of his days, ever ready to attend his church meetings, ever ready to assist his pastor, and the poor and unfortunate of his community. One that very much enjoyed the companionship of his brethren and also to entertain them at his home. But now the warfare is over. He with many, many of our loved ones, has fallen asleep in Christ and a blessed crown awaits them. "And there is laid up for me a crown of righteousness, and not for me only but for all those that love his appearing."

Dear children, let me beg you to consider the amiable life of your father; walk in his footsteps, imitate the virtues of his noble life; remember the people he loved and walked with, remember the great truths he contended for, and the God he loved and served, and may this God, the God of Abraham, Isaac and Jacob, help you one and all to thus live and thus die. The writer sadly feels that of his best and most highly esteemed friends has gone to be with God and Christ in endless heavenly life. May we, by His merciful help, come to join the heavenly hosts of blood washed armies, to shout the praises of our Redeemer in the heights of heavenly splendor and immortal glory. May God's blessings rest on and heal the hearts of the bereaved family.

A. R. YARBOROUGH.

Stamps, Ark., Oct. 9, 1909.

Remarks: I knew and loved brother Reuben Hanson as a faithful, humble, forbearing Primitive Baptist. May God bless his children and bereaved widow and direct them all to that sweet and eternal rest we feel sure he has found.

J. H. FISHER.

JOEL H. MASSINGILL.

By special request I write and send for publication in Zion's Landmark the obituary notice of this dearly esteemed brother. He was born December 15, 1831 in Johnston county, N. C., and died November 2, 1909, was united in marriage to Matilda J. Adams February 23, 1851 to which union were born ten children, five sons and five daughters, two dead one son and one daughter. The widow, who is a cousin of the writer, is still living.

Brother Massingill received a hope in Christ a few years after the war between the states and joined the old church at Sandy Grove in Johnston county, N. C., August 15, 1880 and was baptized by Elder James Wilson. He was dismissed by letter October 16, 1889, and joined the church at Fellowship, Johnston county, N. C., have not the date, where he remained a faithful

and consistent member and deacon, filling the office well.

But few were more faithful and prompt in attending their meetings and sister churches than he. He was a lover of peace and would often speak in Conference with much feeling, giving good counsel and advice.

The writer had been intimately and personally acquainted with him for many years, served in the late war together living in the same tent.

He by nature was a sinner like all Adam's race, but was suddenly and miraculously awakened to a sense of his lost condition by reason of sin and suffered as much as any one I ever saw. I would often meet with and talk with him and try and console him by telling him that where the Lord began a good work, as I believed He had in him, He would perfect it unto the day of Jesus Christ. Not long after this he was delivered and received a good hope through grace. There was as bright and marked a change in this dear brother as in any one I have ever known. The world could see this.

He was a dear lover of God and gospel preaching, was and had been a subscriber to Zion's Landmark for a good many years, was always prompt at paying up every year at the Association, as you know Brother Gold, for you were well acquainted with him. I would that all were as faithful and prompt with their obligations as he was to the last.

We all miss him much at our meetings. He was a good neighbor and citizen, a good husband and father to his dear children, provided well for them, gave them good counsel. May they heed it and imitate his good example and godly life. May the Lord teach them as he did their father.

He was much afflicted for years with something like vertigo of the heart, was struck with paralysis and died suddenly. I believe in the Lord with faith and hope such the Lord alone can give.

He is resting from his labors enjoying that peaceful rest beyond the sorrows and

conflicts of this sin-disordered world.

We do not sorrow as those without hope. I know I have failed to do justice to the memory of this dear brother. Let us all remain faithful and imitate his good traits. We realize that we too must soon follow and may we be well prepared when the summons come. I would say to the dear wife and bereaved children not to sorrow as without hope. May you all, if according to God's will meet beyond this vale of sin and sorrow where all will be joy and peace forever and ever is the prayerful desire of the unworthy writer.

JOS. E. ADAMS.

Angier, N. C.

## ASSOCIATIONS

Dear Brother Gold: Please give notice in the Landmark that the next Contentnea Union will be held at Lower Town Creek, in Edgecombe county, on the fifth Saturday and Sunday in May, Elder C. C. Bland to preach the introductory sermon and Elder T. B. Lancaster his alternate. Pinetops is the nearest station. Visitors coming by Railroad will be met there on Friday. They should write to Brother J. E. Cobb or H. H. Drake.

Yours in hope,

H. L. BRAKE.

The Linville Union meets Saturday and fifth Sunday in May at High Point, N. C.

The next session of the Black River Union is appointed to be held with the church at Hornett meeting house, in Sampson county, N. C., on Saturday and fifth Sunday in May, 1910. The church is about sixteen miles from Dunn, N. C. All lovers of truth are invited to attend. Those coming by rail will write to Luther Baggett Cooper, N. C. Route, and he will meet them at Dunn, on Friday, before the fifth and convey them to the Union and back to Dunn.

CORNELIUS HODGES.

The Pig River Association will commence April 29th, 1910. Any of the brethren will be met at Burnt Chimney, on the railroad from Danville, Va., to Martinsville, Va., if they will write to brother Joseph W. Minter, at Leatherwood, Va.

The Mill Branch Union is to convene with the church at Simpson Creek.

## APPOINTMENTS

ELDER D. A. MEWBORN.

Tarboro, N. C., Monday, May 23.  
Conetoe, Tuesday, May 24.  
Flat Swamp, Wednesday, May 25.  
Skewarkey, Thursday, May 26.  
Skewarkey Union at Smithwick's Creek, Friday Saturday and Sunday, May 27, 28, and 29.

Jamesville, Monday, May 30.  
Moratock, Tuesday, May 31.  
Washington, Wednesday, June 1.  
Sandy Grove, Saturday and Sunday, June 4 and 5.

The next session of the Skewarkey Union is appointed to be held with the church at Smithwick's Creek, Friday, Saturday and 5th Sunday in May.

ELDER JNO. TRENT.

Crooked Creek, Tuesday, May 17.  
Broom's Grove, Wednesday, May 18.  
Union Grove, Thursday, May 19.  
High Hill, Friday, May 20.  
Liberty, Saturday, May 21.  
High Ridge, Sunday, May 22.  
Lawyer Springs, Monday, May 23.  
Pleasant Grove, Tuesday, May 24.  
Watson, Wednesday, May 25.  
Jerusalem, Thursday, May 26.  
Jones Hill, Friday, May 27.  
Howard's Chapel Saturday, May 28.  
Freedom, Sunday, May 29.  
Albermarle, Sunday night, May 29.  
Mountain Creek, Monday, May 30.  
Flat Creek, Tuesday, May 31.  
Conveyance needed when off the railroad.  
Some one meet him at Salisbury depot May 9, also at Concord depot, May 10.

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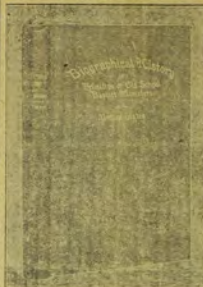
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It is a book of great interest and permanent value and should be in every Primitive Baptist home.—*S. Hassell.*

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I consider it a valuable contribution to our people.—*F. D. Gold.*

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One of the most agreeable surprises we have ever met in the way of books.—*F. P. Braxson.* The book shows faithful research, and the style and workmanship both good.—*Isaac Webb.*

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I have enjoyed your book very much, and have heard no one express dissatisfaction with it.—*J. H. Cushman.*

A book well worth the money, and I believe the Baptist will buy it readily.—*E. E. Lundy.*

Very much appreciate your book. The arrangement and mechanical work is very good.—*A. B. Morris.*

Am well pleased with the work. It furnishes in condensed form just what Baptist need at this time.—*J. E. W. Henderson.*

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

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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.

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# ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST.

## THANKSGIVING.

Tarboro, N. C., April 20, 1910.

Dear Sister Coker—Our esteem sister in Christ: About two months ago at church you asked me about not writing to the Landmark. I well remember my reply to you. It was my unworthiness. I felt that you were so much superior to me that I could prefer you every time, but I will admit that I have felt that I wanted to write several times, but feared it was not of the Lord. But I will tell you why I am writing now. Last night I saw my name in the Landmark as plain in a dream as I ever saw any thing in my life, and on getting up this morning I was writing to you before I got my clothes on. In all my work it was with me all the while. I went out and gathered a beautiful bouquet of roses. They were so beautiful to behold. I saw the wonderful hand of the Lord in them. All of his works are so beautiful, if we are enabled to see them. As I rest on the steps the beautiful trees and the shade from them is so delightful to behold. When one is so tired and worried just stop and rest a bit under the shade tree and feel the gentle breeze coming so calmly on us is a sweet rest to a wearied person. So it is when we feel that we are hovered under the love and mercies of our Lord and Saviour Jesus Christ, and feel that sweet breeze of love, mercy and grace so calm in our souls. Then we have all we need. The dear old

hymn to me, What Wondrous Love is This, is beautiful to me. Just this wondrous love of God is all over the whole world, and are not you and I glad that he needs no mission work for him to save his people. He chose them in the foundation of the world. Was not our last meeting a glorious meeting? Oh, that we could have just such meetings often. Haven't we got something to live for? Such a Saviour as this. I feel that I have much to thank him for. To day is my 23d wedding day. The Lord has brought me through some very deep afflictions, of which I feel thankful. This morning he has blest me with real good health, for which I prayed so earnestly. Oh, let us pray for Zion all over the world, that her beauties might be seen.

From one that feels to be very unworthy.

LULA HURST,  
Tarboro, N. C.

## THE LORD IS MERCIFUL.

Sharpsburg, N. C., April 15, 1910.

Dear Brother Gold, in Christ—I have read several of the dear sisters' letters that told my feelings better than I can write them myself. I have often been impressed to write and tell you my feelings and ask you what you thought of my case. When the Lord first showed me what a sinner I was I cannot tell you the trouble I was in. I would try to pray night and day. I would get off to myself and read the

Bible, and get down on my knees and ask the Lord to be merciful to me and it would come into my mind, what have I done to be in so much trouble, for I thought I had always done the best I could. Then it would come to me I had done nothing good. I felt so unworthy. I felt like and it seemed to me I could not stand it much longer like I was. I went down to the spring, not far from the house, but it was down a hill so I could not be seen by any one at the house. I got down to ask the Lord to have mercy on me, a poor sinner. What I said and how I felt I can not express with this pen and ink. I was not only made to say, Lord thy will be done, not mine. I was made to feel that what he did with me was just and right. I was made to feel any punishment he put on me would be just and right, and I felt perfectly willing to bear it. I never leave and I don't think I ever shall forget how I felt when I got up from there. I went up the hill to the house, singing Amazing Grace; how sweet the sound that saved a wretch like me. 'Twas grace that taught my heart to fear, and grace my fears relieved. Through many dangerous toils and snares I have already come. I once was lost, but now am found. Was blind, but now I see; everything looked bright and beautiful to me. It seemed to me that everything was praising the Lord. It seemed to me the birds sang sweeter than I had ever heard them before. I went on in this happy state for a few days, until I dreamed one night that I was baptized and being with the dear brothers and sisters and shaking hands with them, and it was the Primitive Baptists I was with, and I have loved them ever since. I believe they are the people of God. They are people of great love to each other. I wish I could describe to you how dear I love them. My first hus-

band was of Missionary Baptist faith, so when the Missionary Baptist church was organized at Sharpsburg, N. C., my first husband (David L. Lancaster) and my oldest sister (Mary Jane) and her husband (brother George Robbins) and myself, all joined and were baptized. It has been twenty-three years ago, the 13th of last June. But I have been often impressed to offer to the Primitive Baptists. When I would go to hear them preach I would enjoy the preaching so much, and they would look so good to me, and I felt too unworthy and unfit, not good enough to be with them. So I went on this way until the first Saturday in this month (April), I went to Mill Branch church and heard brother Burt Williams and brother Media Williford, and they preached my feelings better than I can tell it myself. So when the door of the church was open sister Lucy Davis offered and was received. But all at once there came such a feeling over me to offer I went up, but I was so full I could not say but a few words. I wanted to talk and tell them of the little hope I have. But I could not tell it; they received me.

So we were both baptized by brother Williford the following Sunday morning. I have felt so much better satisfied, though I have nothing to say against any other church, for I think there are Christians in all churches, and when I met with any one and they talk and witness with my feelings I have a love for them, and I believe that the Lord will call them at his appointed time; for I did not go at the time I thought I would. My present husband, Henry C. Robbins, is not a member of any church, and I had decided to tell him I wished to offer to the Primitive Baptist church, and see what he thought of it, see if he was against it, not wishing to do any thing against his will. But when the time

came I had not asked him a word, so when I got home I asked him was he mad with me. He said no, it was no more than he expected, so he carried me to be baptized and he enjoyed the preaching and is of the Primitive Baptist belief—I found out from his conversation. Sister Pheba Wynn and I went to the Falls last Saturday. Oh, how I did enjoy your's and brother Williford's preaching. I felt like it was a feast to my poor soul. I wish I could hear you more often. I do pray that you and brother Williford and brother Williams' health may be restored to you, that your years may be many here on this earth yet to explain the word of God to his people. May God bless you and your dear family, and I want you to remember me in your prayers. I want the prayers of God's dear people, that I may live as near right as I can in this life, and when I die may I find sweet peace with Jesus, where there will be no more troubles and afflictions.

Brother Gold, I have wrote you some of my feelings and experiences: you can publish it in the Landmark if you think it worthy of a place in such a good book. If not throw it aside and it will be all right with me. May the Lord be with you is my prayer.

Your humble sister, I hope,

HENRIETTA ROBBINS.

Sharpsburg, N. C.

### AN INQUIRER.

Mr. Gold—It seems that I have a mind to write you concerning what has been on my mind for some time. It seems that I love the Primitive Baptists better than any people on earth, but how vile and sinful I am. I am too vile and sinful to be with them. When I hear them preach it seems that I can hardly keep away from going forward and telling them my feelings.

I have been troubled for some time on account of my sins, and it seemed I was utterly lost; but my burden left me about four months ago, and I felt happy, and that I could praise the Lord for ever. I want to join the Baptists and be baptized, but how could they receive such a sinful wretch as I am? If I could get some encouragement on this subject, but maybe I am not worthy of encouragement.

Please answer through the Landmark; also give your view on infants. Are they saved?

Remarks—There are two classes of people prominently setforth in the Bible. One class consider themselves better than others, and if they have membership in any denomination they manifest by deeds and words that they consider themselves better than others. They complained against Christ that he received sinners and ate with them. They are ready to condemn others and save, I would not do as they do.

The other class consider that others are better than they are, and forgive others their trespasses. They in truth have so much burden of their own to be judging others, but are beggars for mercy.

Does my friend consider that Paul was stating the truth when he said he was the chief of sinners?

The reason Primitive Baptists receive those who feel they are too vile for membership in the church of God is that they feel that such is the truth concerning themselves. We are in the same condemnation, and we indeed justly; but Jesus has never done any thing amiss; but he has done all things well.

My advice to our friend is to go and tell them what the Lord has done for you and hath had mercy on you.

As to the case of infants I refer you

to a communication by Elder L. H. Hardy on this subject.

P. D. G.

### ASSOCIATIONAL.

Dear Brethren—The spring session of the Bear Creek Primitive Baptist Association has just closed. It was such a pleasant and enjoyable meeting that some of the dear brethren and sisters requested a little writeup of the same. This was the 26th spring session and was held with the church in the city of Concord, N. C., commencing on Saturday before the first Sunday in May, 1910, and continued three days. The Saturday morning trains to Concord brought in a goodly number from a distance who were very kindly met and conveyed to the meeting ground by brethren and friends. The weather was most auspicious, and at 11 a. m. the introductory sermon was preached by Elder P. D. Gold.

Dismissal for one hour, then the association was assembled in the house with all the churches represented with letters and most of them had delegates present, and a fair number of visiting brethren from sister associations, including the following ministers: Elder P. D. Gold, of Wilson; Elder J. A. Ashburn, of Winston; Elder C. A. Davis, of Kernersville, and Elder T. M. Standly, of Burke county, all of whom preached during the meeting.

During the sittings of the association in the house preaching service was carried on at a stand out in a grove. There were two sermons each Saturday and Sunday nights in the house, and five at the stand Sunday and three Monday.

This was a remarkable meeting, being made so by the absence of anything whatever to disturb or mar the peace and fellowship of the people of God, for we are confident that the Primitive

Baptists are that special, chosen race for whom Christ shed his precious blood; and how pleasant to see them meet from different sections and come together in love and Christian fellowship to worship the same gracious and merciful Father. All the preaching was good. The ministers were wonderfully blest in the spirit, and we believe God was honored and the saints built up and edified, yes, consoled and confirmed in their faith and hope. This meeting will be long remembered with pleasure.

Monday, just before services were closed at the stand the door of the church was announced open for the reception of members, and two came before the church and related their reason of a hope, and were gladly received amidst much rejoicing. Thus closed one of the best of meetings. The brethren and friends in and near Concord certainly entertained the associational visitors handsomely. They did all possible for the convenience of their company. May the Lord be praised for his goodness and mercy to his humble followers, that peace and union may abound.

Your humble brother in Christ, I hope,

J. W. JONES,  
Marshallville, N. C.

May 4, 1910.

[Primitive Baptist please copy.]

### PERFECT WORK.

Rison, Ark., Feb. 21, 1910.

Miss Louisa A. Edwards, Polkton, N. C.

Dear Sister—As I hope in a precious Saviour: I remember my promise when I met you at Lawyer Springs last October that I would write you. I made the same request of you, but as yet have not heard from you.

I may not be able to interest you or be of any spiritual benefit to you. But

I have often thought of the perfect work of an allwise God. David said: "All thy works shall praise thee, O Lord, and thy saints shall bless thee," Psa. 145-10, which is true. "There is one body (church) and one spirit even as ye are called in one hope of your calling." Eph. 4-4. "All thy children shall be taught of the Lord," etc. Isa 54-13. "All mine are thine, and thine are mine, and I am glorified in them." John 17-10. "Holy Father keep through thine own name, those whom thou hast given me, that they may be one as we are one." John 17-11. These, with many other scriptures teach the perfect work of God and oneness of his people or church in the one hope of their calling. All in substance have the same experience—all called with the same holy calling—preachers and all taught in the same school—taught the same thing that salvation is of the Lord. They love their teacher because he first loved them and his love in their hearts leads them into loving obedience, hence the inquiry in their minds What wilt thou have me to do?

No other service is acceptable only through the power of this love. Through the power of God's love the little doubting child goes home to his friends (the church) and finds rest to his soul. The loving Saviour says, "Come unto me all ye that labor and are heavy laden and I will give you rest." Then commands them to take his yoke, obey his commands and ye shall find rest to your souls.

God's servants prove that they love the Lord when they go, constrained by love, and preach the gospel freely without charge—without money and without price. They set no price on their work. They love to tell of God's love and feed the flock of God which he has purchased with his own blood.

But, if a servant says, I will preach for you and tell you all about the love

of Jesus if you will pay me \$1,500 a year, and if you dont do that I can't preach for you, I will have to go to some other field; he sets his price and if the poor flock can't pay it they must get a low-priced man or do without a preacher. How much do such men love Christ and his church? Not much if any. Money leads.

I am glad to know that Primitive Baptists do not price their preaching—glad they are so often poor in spirit that they have to pray to the Lord to prosper their way and to bless them with temporal as well as spiritual food. If the church loves the poor servant that love causes them to care for their preachers. "I will leave in the midst of thee an afflicted and poor people and they shall trust in the name of the Lord." Poverty and affliction causes people to trust in the Lord.

Hezekiah, when all his remedies failed, prayed fervently unto the Lord. Jonah, when he realized that no earthly power could reach his case, was made willing to pay his vows and acknowledge that "Salvation is of the Lord." Ezekiel became helpless before the Lord. The Lord sent him to his "own people"—not to a people of a strange language, as missionaries are doing today. The Lord didn't tell him to go and tell the heathen to accept Christ. No, but go to his people, and say, "Thus saith the Lord," whether they will hear or whether they will forbear." So God's poor servants go today. They go and say, "Thus saith the Lord." They try to tell the flock, and impress it on their minds, that their king reigneth." Stir up their pure minds by telling them the things they know. The love of Christ constrains God's servants. They love the doctrine of grace because they have learned if they are saved they are saved by grace.

The world and things of the world

change as time rolls on, but God's work changes not. "I am the Lord, I change not, therefore ye sons of Jacob are not consumed." God's truth is unchangeable—the same in all ages. No wonder Primitive Baptists preach and believe in N. C., just like they did sixty years ago. All been taught of the Lord in one hope of their calling. They love God because he first loved them. They love to talk of his power, and his everlasting love and exceeding precious promises to his poor and afflicted people. "O, the depth of the wisdom and knowledge of God. His ways are past finding out.

I must draw my little boat to shore and say the half cannot be told.

Hope I am one that loves God because he first loved me.

In hope,

T. B. LITTLE

P. S.—I suppose you are a relative of my first wife. Brother Stanley and Calvin Edwards are her first cousins

My wife joins me in love to you and the dear old Baptists we met at Lawyer's Spring. Our visit was very pleasant and greatly enjoyed by us—would be glad to meet them all again.

We wish to be remembered by you and all the dear brethren and sisters we met on our visit.

May the Lord bless you and all dear to you.

T. B. L.

Polkton, N. C., Feb. 21, 1910.

Dear Brother Gold—I enclose you a copy of a letter I received from Elder Thomas B. Little, of Rison, Ark. I have his consent for you to publish it if you see fit to do so, and if you will send him a sample copy of the Landmark I think he will subscribe for it.

When I saw him he talked like he would love to take it. He is a North Carolinian by birth, but left this country, I suppose, years before I was born.

I have met and heard him preach three sermons much to my delight. He is what I term an old-time preacher—preaching the glorious doctrine of our Lord and Saviour fearlessly and boldly before men. He is gifted in defending the doctrine, and strengthening and confirming the hope and faith of the saints; and notwithstanding his age he seems well and strong, and stands to all who review him, a monument of the amazing and saving mercy of the Lord; as marks of the small-pox are still visible on his face, showing that he has been near death's door. How few and scattered, I feel, are men upon whom like gifts are bestowed. Have you ever met him?

I trust you and sister Gold are well and favored of the Lord with his sustaining grace which is helpful to strengthen you on your way.

Yours in much love and an abiding love.

LOUISA A. EDWARDS

### STRICKEN WITH PARALYSIS.

Hamilton, N. C., May 4, 1910.

Dear Brother Gold—I had a stroke of paralysis Monday morning after the second Sunday in last month, which affected my speech and my whole left side, and I am now suffering with my heart and very nervous. I hope I am improving, but can not speak well; my tongue and lips are still very stiff and feel numb and dead. I have been to all my appointments, but have not preached much, but have been blessed to have the brethren preach to and for me. Brethren Hassell and Strickland were at Conoho and preached much to my comfort. I spoke twice at our meeting at Robersonville as best I could, and baptized a sister on Sunday, and at the close of the meeting two others were received and await baptism at our next meeting. I felt the Lord was

with us and there was much enjoyment in the meeting. Brother Rogerson was here with us Sunday and Saturday and preached, much to our comfort, and I hope to go to Briary Swamp Saturday and Sunday, if the Lord wills. While I have been much afflicted, I feel it has been good for me and I hope for the glory of God and has prepared me to have fellowship with the sufferings of our dear Saviour and his suffering and afflicted people. I have thought of you my dear brother in your losses and afflictions many times and am sure you have realized the goodness and presence of the Lord. I hope you and family are well. Mine are all well. Love to the household of faith.

Your humble brother, I hope,

M. T. LAWRENCE.

### HOPE.

Dear Brother Gold—I have just finished reading the dear old Landmark. I received it about a week ago, but have not had time to look at it until this evening. I know when I begin it I will not put it down until I have finished reading it. Well, I must tell the dear brother and sister my experience, if I have one.

When about fourteen years of age I was in trouble. I would do wrong. Papa and mama would correct me. It hurt me. I would promise myself, I was going to do better, but would soon find myself doing the same thing again. I went on this way for months; then I would say to myself, I crave to be a Christian, would say it every few minutes, some days for hours, for several months; then for several years my mind was at rest. Just about a year ago now, you and brother Isaac Jones preached at Cane Creek. We were late getting to church that day and was sorry. At one time I tried not to go but something seemed to say to me, Go.

I enjoyed the preaching as I never had before. I thought surely this was intended for me, and cried nearly all the time. I felt ashamed of myself before all of those people. I tried to turn a deaf ear to the preaching so I wouldn't cry; but could not do it to save my life.

Brother Lester joined that day. I came very near going up and offering my poor self, and was sorry several times afterwards that I didn't. I was in much trouble all the time until I did join. I sang two songs, they were the sweetest I heard, especially one, this was, "Come, Thou Fount of Blessings, Tune My Heart to Sing Thy Grace, Streams of Mercy Never Ceasing, Call for Songs of Loudest Praise." Some days I sang it nearly all day long. It is the sweetest I ever heard or ever expect to hear. It is just as sweet today as it ever was. It was much comfort to me. I enjoyed a sweetness that meant a feast to me, the greatest feast I ever had. I felt I didn't need anything; often I would be crying when my husband come in the house, would be ashamed, and walk in another room pretending I was doing some things, and couldn't tell him. On first Sunday in May I wrote Brother Lester about my troubles, what evidence I had been given. He wrote he thought that was enough, and was just as worthy that day as I would be, but that did not comfort me any or encourage me. When his letter came my husband read it first. I had not mentioned it to him. I noticed he read the letter the second time, went out, did not say any thing, my own heart told me what the letter contained. He never did mention it to me. On the second Sunday in May my trouble seemed more than I could bear. Some thing said, "Arise, and go, and be baptized; then I thought I would give ten thousand dollars to hear brother Jones

preach just one sermon, only one, felt like it would do me more good than anything on earth; that night I asked my husband what he thought of brother Lester's letter. He said it was a good one, said he had been listening for this and would be glad to see me join. I told him I would promise nobody, but asked the Lord to tell me something, or put an end to my troubles. I dreamed I had joined and felt I had done my duty, was satisfied, had many more evidences given me. I joined the 15th of May and was baptized the same day, and then felt if I could live like I ought to, as I wanted to, I would be happy and can say my mind has been at ease on that since joining, and now above all things on earth I enjoy going to preaching. It is a perfect feast for me, have made this entirely too long, already; you may decide it if you like. If you think it best. I hate to take up so much space, in your dear paper, as I know others will be better, but have postponed this for sometime, and could write lots more, hoping to see you soon.

Your little unworthy sister.

LAILA F. FERGUSON,  
Ringgold, R. No. 1, Va.

### SIGNS OF THE TIMES.

In this day of darkness and confusion among the Baptists there are many things that cause the love of many to wax cold. But the saints should be very careful not to offend one of the Lord's little ones, for the Saviour said, "Inasmuch as ye have done it unto one of these of the least of my brethren ye have done it unto me." And it is well for us in this day of darkness and trial to take heed to the doctrine and the order of God's house and lay hands suddenly on no man; be swift to hear and slow to speak. But whoso shall offend one of these little ones which

believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. Woe unto the world because of offences for it must needs be that offences come: but woe to that man by whom the offence cometh. How think ye if a man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and go into the mountains, and seek that which is gone astray? And if so be that he find it, verily I say unto you, he rejoices, more of that sheep, than of the ninety and nine which went not astray. Even so it is not the will of your father which is in heaven, that one of these little ones should perish. Matthew 18:6-14. And in the condition the Baptists are in now it is not best to be too hasty in excluding members from the church without giving them a proper chance to defend themselves by giving a full explanation of their position so the members can investigate the case thoroughly before any action is taken by the church, and try to avoid giving offence to any of the saints of God. Wherefore let him that thinketh he standeth take heed lest he fall. Though I speak with tongues of men and of angels and have not charity, I am become as sounding brass or a tinkling cymbal, "My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. For if there come unto your assembly a man with a gold ring, in goodly apparel and there come in also a poor man in vile raiment; and ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place, and say to the poor man, Sit thou there; or sit here under my footstool: Are ye not then partial in yourselves, and are become judges of evil thoughts? Hearken my beloved brethren. Hath not God chosen the

poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him? James 11:1-88. The saints of God desire to do right and they mourn over their pride and folly, but the corruption that is in the world has entered into the church to a great extent, and many of the Baptists are more or less influenced by these evils. When Moses charged the judges that were set over the children of Israel in their journey in the wilderness he said unto them, Hear the causes between your brethren, and judge righteously between every man and his brother, and the stranger that is with him. Ye shall not respect persons in judgment; but ye shall hear the small as well as the great; ye shall not be afraid of the face of man; for the judgment is God's, and the cause that is too hard for you, bring it unto me and I will hear it, Denteronomy 1:16-17. "He hath showed thee Oman, what is good, and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God"? Micah 6:7. But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors. What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him? If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body, what doth it profit? Even so faith if it hath not works, is dead, being alone. Yea a man may say, "Thou hast faith, and I have works; show me thy faith without thy works and, I will show thee my faith by my works. Thou believest that there is one God; thou lovest well: the devils also believe, and tremble, But wilt thou know, O vain man, that faith without works is dead?

Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the Scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness, and he was called the friend of God. Ye see then how that by works a man is justified, and not by faith only." James 11:14-24, and it will be a great advantage to us to endeavor as much as possible to show our faith by our works and not conform to the world so much and become blind to its evils. For we should not respect persons in judgment, but we should always be willing to hear the cause of the brethren no matter who it is, or how poor they are in this world's goods, or how ignorant they are in worldly literature; for they have the wisdom that many of the wise people of the world do not comprehend. Take heed that ye despise not one of these little ones, for I say unto you, That in heaven the angels do always behold the face of my father which is in heaven. Mathew 15:3-10. Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God: Therefore the world knoweth us not, because it knew him not. Marvel not my brethren if the world hate you. We know that we have passed from death unto life because we love the brethren. He that loveth not his brother abideth in death. John 3:1-13-14. In this day of religious liberty there are many among the Baptists who do not have this love of the brethren or the circumcision of the heart for there is no persecution now which is a great refiner of the church and there nominal professors are very numerous among those who are raised by Baptists or by Baptist influence in any way. For they can learn the different

points of doctrine and many of them will talk more about these things than the real saints of God. And sometimes they will deceive them in this way for a long time, but after while they will show the cloven foot for the name of Baptist does not amount to much without the principle. For Ishmael could not inherit the blessing which belonged to Isaac, although he was the son of Abraham, had been circumcised for Isaac was the son of the free woman and the covenant was established with him. And as these mocking Ishmaelites do not love the brethren they will talk about them in an unbecoming manner or mistreat them in some other way, and sometimes they will do something that is so disorderly that the faithful members cannot tolerate them any longer, and when they are brought up before the church they are likely to be excluded and if there are others in the church of the same class they will take up for them and a general house cleaning will take place. In a natural way house cleaning time is not very pleasant, especially for those who have the labor to perform, but nevertheless it has to be done, and when it is done all parties concerned can enjoy the pure and balmy atmosphere, and there is another way by which this class of Baptists are taken out of the church and the one by which the most of the dross has been taken away from the church ever since the falling away commenced, and it is done by preachers who are described as wolves in sheep's clothing, and when these false teachers come around preaching all their own class of Baptists will be very uneasy and if pastors of the churches where they come are sound preachers these unsound members will soon begin to find a great deal of fault with them and if they say any thing against these preachers who they are doubtful of, they will say they are only jealous of

them and the members will soon become alienated from each other by much evil speaking. Sometimes this state of affairs will continue for a long time and sometimes it does not last long, but soon or later a division will take place and if there are only two or three sound members left they are better off than they were when they had more in number. For it is better to dwell in a corner of a housetop than in a wide house with a brawling woman. For where two or three are gathered together in his name there he is in the midst of them. Matthew 18:20. The people of God have been so highly favored in this day of religious liberty that many of them have become bewildered by the cares and riches of the world and some of them are discouraged by the confusion and disorder that has entered in among the Baptists and there is not that love manifested among them that once distinguished them. During the long journey of the people of God in the wilderness when they were clothed in sack cloth there is no doubt that they had more spiritual enjoyment than they have now. For they lived isolated from the world to a great extent, dwelling alone in the mountains or other thinly settled parts of the country not much known or noted only for their religious belief, and they enjoyed the assembling of the saints together and the name of Baptist was a thorough passport among the people of God. But since the falling away commenced they have been deceived so often by those who claim to be Baptists that they have lost confidence in the name and they have grown suspicious of each other and the love of many has waxed cold.

We are living in a wonderful age and knowledge and inventions and natural improvements of all kinds and great educational facilities. But dur-

ing the dark and middle age when science slumbered or was confined chiefly to the cloisters there is no doubt that the saints of God had much more spiritual enjoyment than they have now with all their natural advantages and education. For they lived more isolated from the world then and its alluring vanities and they were not so much influenced by its fashion and folly. And they had more love for the brethren and when they were driven from one place to another by cruel persecution they clung to each other with undying affection for they had full confidence in each other. And the great spiritual love they had for each other and all things pertaining to the kingdom of God enabled them to triumph over all their fiery trials and to soar above the world. And they lived and reigned with Christ a thousand years.

[To Be Continued.]

Figsboro, Va.

Elder P. D. Gold:

Dear Brother—I have just received this letter from sister Burgess. Please give it space in the Landmark, as I would love for others also to read it. She was baptized nearly twelve months ago with five others.

Your little brother in hope.

Z. T. TURNER.

#### REASON OF HOPE.

Figsboro, Va., April 18, 1910.

Elder Z. T. Turner:

Dear Brother—It is with fear and trembling that I attempt to write you; but as I have told you I never have been satisfied about the way I talked to the church, for I was so low down, and felt so unfit to offer to the church. I felt like everybody knew me, as well as I knew myself, and they would not

want me. Yet there seemed to be something drawing me there. I could not stay away. I had made up my mind to offer to the church, but not at Reed Creek. I thought I would offer at Camp Branch. I feel as though I can agree with the poet, God moves in a mysterious way, his wonders to perform. It was two years ago this May when I began to suffer and mourn on account of my many sins. I was at Snow Creek association. It seemed like I was impressed to listen at the preaching, and then the thought came to me, if I listen I can not understand, and could not hear. I thought it useless to try, but nevertheless I went in the house on Sunday evening to try to listen at some preaching, and while brother Cockrum was preaching it seemed a great weight come over me and overpowered me so I can never tell just how I felt, and I found myself weeping, and I knew not what for. I continued in this trouble for sometime, but did not know what I was troubled about. It seemed to me I had a great desire to go to preaching and be with some of the old Baptists and hear them talk on the subject of religion; and still at the same time I felt to be a vile sinner, and thought it awful for me to want to be in the company of such good people. My troubles, as it seemed, would come and go. I would go to preaching and shed tears and feel so ashamed. I thought I would stay away and not go at all, but I found I could not and I would just go on Sunday as I always had for fear some one would make remarks about it. In the meantime I thought it was something I had to do to get religion. I thought I would do better and would go and instead of crying I would help them sing, and went to see mama and borrowed her hymn book to take with me. I took the book several times and helped sing, but then it appeared to me

I was too unworthy to even sit near them, so the next time I took my seat ~~near~~ the back of the house, and when the first hymn was given out I opened my book and thought I would sing, but found I could not. I felt as though I could weep aloud and felt a choking sensation. I closed the book and tried to look as best I could, though I felt like every one's eyes were on me, and saying I was trying to get religion. I went on this way sometimes in trouble, and again it seemed all gone. I tried to read the Bible. I thought it made for good people, so I took mine and put it away upstairs where I could not see it; but would find myself going up there to try to read. I tried in my weak way to pray to the Lord and would make promises to him to do better, and I found I was getting worse, for I would break these promises. I had a spell of sickness, and I tried to ask the Lord to snare me to get well, and I would do things that were good and right, but as soon as I got well I forgot these and grew worse and worse it seemed to me. I retired one night and could not sleep at all. I was weeping and shed tears until my pillow was wet, and it seemed I was in great fear, so much I could not close my eyes. I feared if I did I would wake up and find myself lost forever, and begged the Lord to teach me to pray, for I knew not how. All I could say was, Lord have mercy on me a poor lost and ruined sinner. This very night I saw the face of Jesus with the crown of thorns on his head, and it appeared to me that I had groaned and complained too much and was too anxious to get rid of my burden I was carrying, and to think how he suffered. What was mine beside of his? O, I could not keep from weeping aloud. I then promised I would not complain any more. I would be willing I thought to continue with my burden and trouble for years, but fell asleep and awoke ask-

ing and begging for mercy still, but finally all this left me, and I became calm and reconciled, at perfect ease. My burden as I took it to be was all gone and I did not know where it went, or when it left me. I was reading the dear old Landmark one morning, and I found myself just agreeing with the piece I had read, and could see and understand it then. I was so rejoiced that the song I had tried to sing. I found myself just singing at the top of my voice, "Amazing Grace, How Sweet it Sounds, That Saved a Wretch Like Me." I can never tell what a lovely time it seemed to me; it seemed everything was rejoicing and praising God. I felt like I loved every one by the name of Old Baptist, and how I longed to be with them and tell them what I hoped the Lord had done for me. I know I am a poor, weak, worthless worm of the dust, helpless and dependent, yet I hope I have tasted that the Lord is gracious and in him is strength and wisdom. My daily prayer is, Lord lead me in the right way, guide and direct my steps, that I may not go astray, keep me and I shall be kept. I do know this much by the grace of God I am what I am, yet I long for a brighter hope. How often does my carnal mind deceive me and lead me to believe I can do something that will be good and pleasing to the Lord, and yet I know in me that is in my flesh, dwells no good thing, and without him I can do nothing. I do long to be made willing to trust in him always. How grand and glorious is the covenant of grace. How glorious is Jesus Christ, the author and finisher of our faith, by whom salvation came, by grace through faith. But at times I feel so low down and weak, my way is so often dark and I long to see the mark of grace. Oh, I think if I could praise him as others do that my burden would not be so heavy. If I could

have light and manifest that light as others do to me my life would not be such a mystery to me. But I am so often filled with doubts and fears, and so prone to wander, and it does seem so much of my time, may I say all the time, that he is far away and that my sins, the world and its allurements, and everything of an earthly nature hide him from my view, and I wonder in darkness, not knowing whither I am drifting; and I wonder why I do not give it up and say good-bye, religion, hope and profession; but I cannot, for my hope will not leave me, and I have no place to go, if I cannot live among the children of God. I know I am neither fit nor worthy to be among them, and yet when I think of leaving them I feel to say with Peter, Lord to whom shall I go? for I know I cannot live with the worldly religionist. But we must have that patience to wait on the Lord, and must look to him for all spiritual gifts. It is my sweet hope I have that I do love God's dear people. I love the doctrine of salvation by grace, and I hope to be kept by his power and endure to the end. I know I have written a scattering letter, but you can do as you see fit. So I will close, for I am only multiplying words with no edification.

Unworthily, your sister I hope,

MRS. DORA C. BURGESS.

Danville, Va., April 3, 1910.

Elder P. D. Gold:

Dear Brother—I have been thinking of dropping you a few lines for some time, but have put it off until now. We are in usual health now, except my wife; she has been sick the most of this year with catarrhal fever, but is getting about some now.

Brother, I have been tried most severely for some months, it seems to me. I ever was, and have the most dependent feelings, but have found God's grace sufficient as yet.

Some times I would wish to die and almost doubt the reality of a God at all. I heard of your misfortune, or some of them, and those of others, but none so bad as mine, it seemed. I just felt that my life and myself in general, was a failure. Though I have been on the road every day this year except six, and have just got home today, so I must close my scribble by telling you that I herewith send you some notes with reference to sister E. A. Harvey's life and death to publish.

Yours in hope,

THOS. H. WALTON.

### RELIGIOUS PAPERS.

I do not believe the world is better than it would have been if there never had been a religious periodical. But as the country is flooded with religious literature, and a large part of it spurious, I believe Primitive Baptists should take an interest in the support of such papers as are conducted by men who love the peace and prosperity of the churches.

There are some who write claiming to be Primitive in faith, who appear to believe that contributions about doctrinal questions is more important than charity and forbearance. Such men doubtless fill the sphere intended, "for it must needs be that offenses come." Matt. 18:7; Cor. 11:19. "For there must be also heresies among you that they which are approved may be made manifest among you."

The true Christian spirit is manifested in gentleness, meekness, long suffering, for even reproofs and rebukes should be with long suffering and doctrine,

I have no doubt that the controversies carried on by some papers have tended to make gentle Christians distrustful of all uninspired religious literature. Some people seem to be more desirous of reading the "Ripsaw,"

than chaste religious writings. The "Ripsaw" is a socialist paper. Tom Watson is a fine writer, and it seems his eyes are being opened on some religious subjects. I wish him success in his sphere of action on the mission question.

The late article from the pen of Elder Hassell (taken from the Gospel Messenger and published in the Watchman) is good and timely. It carries with it evidence of a good spirit.

I cherish the hope that in the near future violent contentions will subside, and a better spirit prevail among Primitive or Old School Baptists, though some are among us who would not rejoice at such an event. Who is wise enough to judge and condemn another for his views on the nature and extent of God's decree? I do not mean that a man should not be amenable to his church for his doctrinal views. But all disciplinary measures should be according to scriptural rules.

The Watchman has been conducted up to date in a manner that should commend it to those who love peace. It is weak financially. If I understand the position the editor of the Watchman (Elder M. L. Gilbert) would have the paper occupy on the subject of predestination it is that of moderation. So far as my connection with it is concerned I heartily concur with him, there is nothing more prominent in the human disposition than to "line up" on one or the other side of extremes. We are taught to observe moderation in all things. To be sound in doctrine we must believe in God's foreknowledge and purpose, and also in the just accountability of man. No predestinarian believes God is either the author or approver of sin. This has been an unjust accusation from start to finish. Our experiences teach us that we are every day worthy of chastisement for our thought, and (I believe) for our words and actions.

They are in violation of God's Holy Commandments, and we know it, and prove it by our repentance and often by our acknowledgments.

And we cannot help our infirmities, it is (to me at least) a consolation to believe that God makes these turn to our good in learning again our dependence upon him. In our vain attempts to free ourselves from the meshes of sin in the flesh we are made to appeal to the higher power in the words of the Psalmist, "Who can understand his errors. Cleanse thou me from secret fault. Keep back thy servant also from presumptuous sins. Let them not have dominion over me."

If God had seen fit to do so, in giving us an earnest of the spirit, he could have cleansed us both soul and body as easily as to have left us to carry on a warfare, the spirit and the flesh lust against each other. See Gal. 5:17, "For the flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary the one to the other. So that ye cannot do the things ye would."

Predestination may be said to be a spirit. It is not to be understood by words. A believer in it accords to God perfection of holiness, wisdom and knowledge, as also omnipotence and omnipresence. This belief abases all nations before him as nothing and vanity. Isaiah 40:17. The spirit of predestination exalts God in all things and abases man.

Who is there who loves the old paths well enough to give aid and encouragement to those who contend for them?

J. E. BLANTON.

June 26, 1910.

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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. XLIII      NUMBER 13

Entered at the Post Office at Wilson, N. C., as second-  
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WILSON, N. C., MAY 15, 1910

## EDITORIAL

### THE LAW.

Jesus came to fulfill the law that came by Moses—in the salvation of his people. The law is not satisfied with any death or suffering. It forbids all the things that cause death or suffering. If it's commands were fully obeyed there would be no sufferings nor death. Of all the trees of the garden man was allowed to eat—except of the tree of the knowledge of good and evil he was not to eat, for in the day that he ate thereof he should surely die. Adam's eating of that tree was sin. By the disobedience of one many were made sinners. Is a law that men have transgressed as much honored in inflicting its penalty on offenders as that law would have been had all obeyed it in full? When men obey a law they have praise of that law. But when they transgress and suffer the penalty the law does not praise them because they suffer the penalty. In enforcing the law men receive the penalty due to sinning, and in the eye of the law are condemned; but mercy does not rejoice against judgment.

Does the law look with complacency on the downfall of man, his suffering in many ways, his love of wickedness, his unfitness to serve God?

Jesus came to fulfill the law by restoring that which he had not taken away. He honored the Sabbath by doing cures on that day, such as not only forgiving a man's sins on that day, but by making him whole, so he could arise or walk and carry his bed. The fact that the man was a paralytic was proof that the law had been transgressed, or he would not be helpless. The Lord healed diseases and thus put men in the condition of such as were faultless. He restored men whole. For he not only displayed his power over diseases and death, but he was honoring the law by putting men in a condition acceptable to the law.

In the resurrection life, wherein Jesus shall present every man perfect in himself without sin, guilt or stain of sin to die no more, he will have made an end of sin with all its consequences. When we are begotten again into a lively hope by the resurrection of Jesus Christ from the dead, and become new creatures in Christ Jesus, then the law is fulfilled in those that walk after the spirit and not after the flesh, or they are in newness of spirit in the regeneration: hence there is no condemnation to such. As Jesus is revealed in one the law is satisfied, for there is no more sin, nor death, for Christ is become the end of the law for righteousness to every one that believeth.

What is the purpose or use of the law? It is given that sin might abound, by the law is the knowledge of sin. Is the law sin? No. But I had not known sin but by the law. If there had been no law given there had been no need felt for a Saviour. The corrupt condition of man in the flesh brings to his knowledge the need of a higher, holy spiritual life not of the earth earthy. Hence there is awakened in the quickened soul a hungering for the righteousness of God. This furnishes the occasion for the reign of grace. For

where sin abounded grace did much more abound—that as sin reigned unto death even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord. The motions of sin which were by the law—because the law is the strength of sin—were unto death. For sin by the commandment which forbids sin becomes exceeding sinful so that which I thought was unto life I found to be unto death. For I thought I could keep the law until sin slew me by the law. So the law is the ministration of death. But grace is the ministration or revelation of the righteousness of Jesus Christ.

P. D. G.

Harrellsville, N. C., April 24, 1910.

Dear Brother Gold—I receive the Landmark regular. I certainly do enjoy reading it, especially the editorials, and always wish there were more of it.

I hate to put so much work on you to do, as I assume you have a double share of it anyway. But if you can find time, I would be glad to hear your views on the scripture following:

Heb. 2:9.

1st Tim. 2:3-4.

2d Peter 3:9.

1st John 2:2.

Matt. 28:19.

Will thank you very much indeed.

Your brother in the Lord, I hope,

A. M. HYMAN.

Remarks on Heb. 2:9—"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 one."

1. Adam, the figure, was made upright and given dominion over all creation, but that was transitory. For we see not yet all things put under man's feet. But where do we look for the perfect fulfillment of all scripture?

We see Jesus who was made a little lower than the angels for the suffering of death crowned with glory and honor. This was that he might taste death for every one by the grace of God. The every one for whom he should taste is described in the following verses. He Jesus, who sanctifies and they (the every one) who is sanctified are all of one (of one God or of one parentage), for which cause he is not ashamed to call them brethren, saying, I will declare thy name unto my brethren.

It was pleasing in the wisdom of God, it became him by whom are all things and for whom are all things, in bringing many sons unto glory, to make the captian of their salvation perfect through suffering. Hence he must taste death for every one of them by the grace of God. His glory and honor are manifested and accomplished in this way. In as much as he by the grace of God tastes death for every one—that every one shall receive the effect and benefit of that death. We thus judge if one died for all then all died. As these are partakers of the sufferings of Christ they shall also be partakers of the benefits thereof. For he, Jesus, shall see of the travail of his soul and shall be satisfied. They are the purchase of his blood, or his redeemed, and of full right belong to him, and all that the father giveth him shall come to him, and him that cometh to Jesus he will in no wise cast out.

2. Jesus, the second Adam, the substance, the quickening spirit is the fulfiller of all law, and the heir of all the estate. He raises up seed to the dead brother. He has all power both in heaven and in earth. He has therefore power over all flesh to give eternal life to as many as the father has given him. He has power over diseases and death, over men, over devils. He created all things and has power over all things. He has power over sin. He must reign until every ene-

my is put under his feet, and the last one is death. So we see in Jesus this blessed fulfilment, and all glory and honor shall be given unto him.

3. Do we thus see Jesus? Is it our joy to ascribe all honor, power, majesty, glory and dominion unto him? What a blessed thing to have the eyes of our understanding so opened that we see Jesus who is the way, the truth, and the life, by whom we come to the father. What a blessed gift it is to trust to him, and worship and serve him who is worthy to receive honor, power, majesty and dominion. Worthy is the lamb that was slain.

Also 1st Tim. 2:3-4: "For this is good and acceptable in the sight of God our Saviour, who will have all men to be saved and to come unto the knowledge of the truth."

The gospel is good will to men. Timothy, as a gospel preacher, who must possess good will to pray for rulers and for all men, all classes of men, in order that we may lead a peaceable and a quiet life in all godliness and honesty. Christians are lovers of peace. Nor are we to call any man common or unclean, and we are to preach the gospel to every creature, or to all kinds, classes, sorts and sects of men.

For there is one God and one mediator between God and men, the man Christ Jesus who gave himself a ransom for all to be testified in due time.

It is claimed by the Arminian world that Jesus Christ gave himself or died for all as he did for the sheep, or that he died as much for those whose names are not written in the lamb's book of life, as did for those whose names are written in the book of life from the foundation of the world, and that Jesus gave himself a ransom for all that are cast into the lake of fire prepared for the devil and his angels.

Primitive Baptists do not believe this. But they believe that Jesus has ran-

somed his people from corruption, and that the ransomed of the Lord shall return and come to Zion with songs and everlasting joy on their heads, and that sorrow and sighing shall flee away. Jesus himself did not pray for the world, but for those the father had given him out of the world.

A mediator is not of one only. There is only one mediator between God and man. Jesus is that one. He is a man and he is God, therefore he is equal to all requirements. He is the daysman that brings men to God, for he is God, and bringing men to God they are accepted and complete in Jesus the beloved.

Jesus gave himself a ransom for all to be testified, proven to each one for whom he mediated, in due time. To testify a matter is to prove it. In due time it shall be testified, witnessed, proven to each one for whom Jesus gave himself a ransom, and it shall be so fully manifested as to be glorious.

Also 2nd Peter 3:9—"The Lord is not slack concerning his promise, as some men count slackness: but is long suffering to us-ward, not willing that any should perish, but that all should come to repentance."

It is prudent to consider what is the intention of a writer. If he has no mind, purpose or reason for what he is writing it would be folly to throw away time in reading what he is writing. What is Peter here writing about? "Knowing that in the last days there shall be scoffers walking in their own lusts, and saying where is the promise of his coming: for since the fathers fell asleep all things continue as they were from the creation. They argue from that, that God's word is uncertain or cannot be depended on. His word created the heavens and earth of old which he destroyed by water. Likewise the heavens and the earth that are by the same word kept in store reserved unto fire against the day of judgment

and perdition of ungodly men. But beloved be not ignorant of this one thing that one day is with the Lord as a thousand years, and a thousand years as one day. For the Lord is not slack concerning his promise as some men count slackness. But is long suffering to us-ward. His long-suffering to us-ward is salvation. His mercy is so great that there is salvation in that. Then this very long-suffering of God is salvation. He waits that he may be gracious. The world will not be destroyed until every heir of promise comes to repentance. Some are not born in or of the flesh we conclude. Now the world must stand until they come into the world by natural birth, and also are given repentance.

"Long suffering to us-ward." Who is the us? That word us includes all the body. For unto us a child is born, unto us a son is given. So that the promise is definite to a particular people. For the promise is unto you and to your children, and to all that are afar off (Gentiles), even as many as the Lord our God shall call. God that cannot lie promised before the world began. It is of faith that it might be by grace that the promise might be sure to all the seed.

His promise says Peter is to us-ward—to the promised seed. The people of God are blest with the faith of Jesus that rests in his word. For they believe that God is not slack concerning his promise, but he will perform and perfect his promise to us-ward. He is not willing or purposing that any of this us-ward should perish; but he is willing, purposing, that every one of the us-ward should come to repentance.

If it means that God wills that all Adam's race or all his generations shall come to repentance then all mankind shall be saved, or else God is disappointed or slack concerning his prom-

ise, as some men count slackness.

Also 1st John 2:2—"And he is the propitiation for our sins; and not for our's only, but also for the sins of the whole world." Jesus Christ the righteous is our advocate with the father if we sin. He is the propitiation for our sins. He has made an atonement for our sins that is well pleasing to the father who always hears him, for his blood cleanses from all sin. If we confess our sins he is faithful and just to forgive us our sins.

His sacrifice is well pleasing unto God, and through him we have peace with God. What is meant by our sins, and what is meant by the sins of the whole world. By "our sins" I understand John to mean the people of God among the Jewish race. To the Jew first. From the Bible standpoint that is recognized. The fact is recognized. The fact that John also states and not for ours only, but also for the sins of the whole world shows that he is the Saviour of all men, especially of them that believe. For the middle wall of partition is removed, and there is no difference between Jew and Gentile; but the same God is rich unto all that call on him whether Jew or Gentile.

Wherever God grants repentance there is the proof or manifestation of salvation. The offering up of the Gentiles is acceptable through Jesus Christ.

The proof to us whether one is saved therefore is shown in his repentance toward God, and his faith towards the Lord Jesus Christ. For it shall come to pass that whosoever shall call on the name of the Lord shall be saved, because his name is the only one under heaven given among men whereby we must be saved. His merit is so great that it cleanses both Jew and Gentile from all sins, when they are blest with the spirit to confess their sins.

We do not appreciate the great truth as it dawned upon the Jew that in the atonement of Jesus the Lamb of God who takes away the sin of the world that the Gentiles, are made fellow heirs with the Jews, one Lord, one faith, one baptism, one God and Father of all, even as both Jews and Gentiles are called in one hope of their calling.

Also Matt. 28:19, "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

Because Jesus has all power both in heaven and earth therefore He sends his disciples into all the world to preach to the ends of the earth. They are to know nothing among men but Jesus Christ and him crucified and exalted a prince and a Saviour.

Since Jesus is the propitiation for the sins of the Lord's people both Jews and Gentiles, or in all the world, therefore the apostles are commanded to go into all the world and preach the gospel to every creature. For Jesus is the only Saviour in all the world.

All power in heaven and in earth is given unto Jesus, therefore he is preached to every creature. If Jesus has all power he is God and should be honored and served. Every prophet, every apostle, every righteous man trusts and serves him. All the angels of heaven worship him. This is the well beloved Son in whom the Father is well pleased. The Father commands: "Hear Ye Him."

The gospel was preached in the days when the apostles lived in every part of the whole world, or to every creature under heaven, that is it was preached to Gentiles as well as to Jews, or into the whole world. Jesus was with them always or to the end.

We are to call no man common or unclean.

Such is the merit, fulness, complete

power and salvation of Jesus that he should be preached with all confidence to every creature under heaven. We do not know who are the Lord's people, but we should preach the gospel in all its fulness so far as we are able in all the world, because he is the only Saviour in all the world, and blessed are all that put their trust in him.

Jesus gives or commits a dispensation of the gospel or send them that he calls and qualifies into all nations to preach the gospel. He sends them—man does not send them. How shall they preach except they be sent. The Lord sends them. As they go they preach that Jesus is the Christ, and blessed are all they that put their trust in him.

P. D. G.

#### NOTICE.

I have the General Agency for Allen's Nature Compound in the following counties in North Carolina: New Hanover, Onslow, Pender, Duplin, Jones, Carteret, Craven, Pamlico, Hyde, Dare, Tyrrell, Pasquotank and Currituck. I desire an agent at every postoffice. Liberal discount. Write for terms. \$1 per box postpaid.

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**History of Fishers River Association** compiled by Elder J. A. Ashburn, was purchased at sale by J. T. Ayers, and is offered for sale at 50 cents per copy post paid.

Write to brother J. T. Ayers, R. 2, Stewart, Va.

The next session of the Dutchville Union will be held with the church at Camp Creek, Saturday and 5th Sunday in May.

Visitors can be conveyed from Durham there on Saturday morning. A cordial invitation is extended.

G. C. FARTHING.

## THE BAPTIST WATCHMAN DEPARTMENT

ELDER J. H. FISHER . . . . .Graham, Tex.

ELDER M. L. GILBERT. . . . .Dade City, Fla.

Corresponding Editors.

### "RECOGNITION IN HEAVEN."

On the way to Orange church, where, according to request, I was to preach a funeral discourse of the late sister Roberson, brother J. E. Bowen, of Laughman, Fla., asked me if I believed that we would ever know each other in Christ in heaven, as we know each other in Adam on earth. As there are so many people who think they will and seem to think by the departure of loved ones that they have dearer ties in heaven, I will say in substance through the Landmark what I said in referring to his question in my discourse.

It seems to me an incredible thing that creatures bound only by earthly ties, imbued with temporal and literal knowledge, that when merged into a relationship entirely heavenly and spiritual, should know each other. If such a recognition should be, would not that state be somewhat "earthly" and "natural?"

I have no troubled thoughts as to whom I shall know, or how I shall appear, but have been comforted with the sweet hope that I shall be satisfied when I awake with the likeness of my redeemer, God.

We read that the Apostle Paul was caught up to heaven, and yet he could never find language to tell any one what he saw, heard, felt, tasted, smelt or thought. It is remarkable that John beyond being like Jesus, let's us know that it doth not yet appear what we shall be. Who is there among us that can divest himself of human passions and affections and judge of that state of existence that is entirely spiritual and eternal?

It seems that the answer that Christ gave to those who spoke of the woman that had seven husbands on earth, and desired to know whose wife she would be in the resurrection, should explode forever the idea of recognition in heaven. "The children of this world marry, and are given in marriage. But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage; neither can they die any more; for they are equal unto the angels; and are the children of God, being the children of the resurrection." Lu. xx:34-36. Paul would interpret this to mean that, "there is neither male nor female; for ye are all one in Christ Jesus," Gal. 3:28. If as one and equal to the angels, whereof there is neither male nor female, there will not be in heaven, husband and wife or child. "What," comes the cry from a loving mother?" "Shall I not know and clasp my babe in my arms that God has been pleased to take from me?" This is only a mother's feelings here; but as there is no mother in heaven, such a feeling could no more exist there than hope could enter the abode of the eternally doomed.

Again, Paul in the 15th chapter of 1st Cor. in treating upon the resurrection of the saints, says: "As in Adam all die," dying every sensation, emotion, passion and affection belonging to his nature, die—even so in Christ shall all (bodies of the saints) be made alive," as raised from corruption, to incorruption; from a natural body to a spiritual body; from dishonor to glory: when these vile bodies shall have been changed, and fashioned like unto his glorious body; no longer to bear the image of the earthly as resuscitated with his inherent nature, they shall evermore bear the image of the heavenly. As is the earthly, such are they also that are earthly and as is the heavenly, such are they also that

are heavenly. As only natural affections and earthly images go with loved ones into the grave, and so will be all swept away in the resurrection. Should I ask the children of God when time-things and earthly relation had the least hold upon their minds, with one accord they would answer, "When most spiritual and heavenly minded." As heaven is entirely spiritual, there can be no natural feelings or knowledge there.

The names of the saints were all written in the lamb's book of life from the foundation of the world, and God knoweth them by name. As the saints on earth see the eternal things through a glass darkly, knowing only in part as by faith, so I have sometimes mused that when they shall bear his image, clothed with infinite knowledge they shall meet face to face to know each other. Like unto the knowledge that Peter, John and James were endowed when Jesus was transfigured, and Moses and Elijah appeared in their own bodies, talking with him, as will be doubtless in the resurrection, and those apostles were given to know Moses and Elias whom they had never seen in their mortal state. So in that sense may we not believe that the saints will know each other, as having lost the knowledge of the earthly and attained unto the knowledge of the heavenly.

M. L. G.

#### NOTICE.

We are supplying the balance of papers due to the subscribers to the Baptist Watchman. Elders J. H. Fisher and M. L. Gilbert will assist in the publication of the Landmark. Those who desire the Landmark will subscribe.

P. D. G.

## OBITUARIES

### WILLIAM STADLER BUTLER.

William Stadler Butler, son of Moses and Nancy Butler, was born March 19, 1830 and departed this life June 18, 1909, making his stay on earth 79 years, 2 months and 29 days.

On May 4, 1864 he was married to Pernelia A. Harris, daughter of Jno. W. and Elizabeth Harris. To this union there were born seven children, one daughter and six sons, his daughter and one son having preceded him to the infinite realities of the life beyond the grave. Five sons and his loving and devoted companion still survive him. They, together with a host of relatives and many friends mourn his absence but not as those who have no hope, but believe their loss his eternal gain.

The services were conducted by the writer at his home near Lawsonville, after which his remains were consigned to the earth at Greenview Cemetery at Reidsville, N. C. We hope and believe he will be raised again and be made like unto his dear Lord in whom he trusted for salvation. He had for many years a hope but remained out of the church on account of a feeling sense of unworthiness, but on October 7, '05 his love for the brethren, a desire for fellowship with them, and a duty which he felt to be imposed upon him drew him to the church at Lick Fork, three miles from his home and on confession of repentance toward God and faith in the Lord Jesus Christ he was unanimously received and was the next day baptized by the writer. He was truly faithful to his privileges in the church. He beautifully adorned his profession with a meek and quiet life in Godliness and honesty. His life clearly and truly indexed his religion. He went forth on his way with clean hands and

grew in strength and in confidence and fellowship of the brethren. Brother Butler was guided with the principles that make a man strong to run a long race. He has fought a good fight and gone home to be with Jesus. He remained steadfast in the faith until the end. For more than thirty years before his death his bible was his companion.

Only two days before he died he walked to the center table and got his bible and read the third chapter of Peter and later in the day said to his dear wife he wanted to read the chapter again as it was of much comfort to him. This he did and closed his bible for the last time.

His doors were always open to the entertaining of the brethren. It was a source of great pleasure for him to converse with the brethren on the subject of religion. His devotion to his church and family was truly the example of a meek and humble follower of the Master. He was much devoted to his grand children and was often seen with them on his lap and tears trickling down his cheek, would say, "I will not live to see much more of you all, but my prayers are that you may be raised in the admonition of the Lord." He was a successful business man, a good farmer and provided well for his family. He was very submissive to the will of God and would often tell his companion and children to be thankful as the Lord had been gracious to them. He often spoke of his faith in God and his love for the church. He was permitted to engage in the communion services on the First Sunday in May, which was only a few weeks before his death. While brother Butler had been feeble for a number of years he was permitted to walk about the house only two days before his death. He had for some time been troubled with Catarrh of the nose and

throat, together with a weak heart. There seemed to have been a collection of water gathered around his heart, which could not have been removed without an operation.

His age and weakness would not permit of that. Local remedies were used which failed to relieve him. Physicians, relatives and friends did all they could for him, but in vain, none could stay the hand of death. The summons came and bade him come home where troubles and trials are no more. The day before he died he called his companion to his bed side and said, "My dear wife, you have since our earliest married life done all for me you could, but you can do nothing for me now, my time has come and I am willing and ready to go." He prayed that he might die easy and surely his prayers were answered as he was perfectly conscious to the end and only a few minutes before he died, he requested brother Delaney, who was nursing him to raise him up in bed. When this was done he died instantly without a struggle.

A faithful husband, a loving father and kind neighbor has been removed from our midst. No words of comfort can supply the vacancy made by his death. The Lord has spoken, bidding him come up higher and we are powerless to stay His hand. May we all bow in humble submission to His will and may it be the sweet thought of sister Butler and her devoted sons that death can only separate them for awhile and when they have finished their course that like him can leave behind the evidence of an interest in a Saviour's love and gently fall asleep in his arms.

C. F. DENNY.

#### MRS. ANNIS W. COX

Sister Annis W. Cox was born April 12, 1821, making her the oldest woman of Hobgood section, Halifax county, N.

C. At the age of 24 she was united in marriage to Mr. Seburn Hooks, of Hamilton, N. C. This married life lasted one year when he was taken from her, leaving her one child, Mrs. Laura Etheridge, who survives her.

Nine years later she was married to Elder I. W. Cox, of Onslow county, N. C., a Primitive Baptist minister. She joined this denomination in her early widowhood. They lived together for nearly nine years, leaving at his death five little children to be raised. With God's help she raised them all to be useful men and women. Three of them yet live, Messrs. J. S. and J. D. Cox, and Mrs. J. B. Currie, at whose home she died.

She also leaves one brother to mourn her loss, Mr. Walter Weathersbee, of Soldiers Home, Raleigh, N. C. She was ill for four months. We know of no special trouble only she was old and very weak which soon brought death's knock to her door. She seemed to be perfectly willing to meet her God, and constantly prayed to be taken away from earth to heaven.

All her living children and many friends were by her during her sickness.

Her remains were taken to the cemetery and placed beside her youngest son at 4:30 May 3rd.

Written by a Friend.

#### ARRISTA BRYAN.

Departed this life in Hamilton, N. C., on the 21st day of March, 1910, sister Arrista Bryan, in the 67th year of her age.

She was the daughter of Elizabeth and William Best, and was born in Edgecombe county, N. C., January 17, 1844. She was the youngest sister of a very large family. Only two sisters, both older than she, survive her, sister Nancy Hodges and sister Margaret Taylor. She was married to

brother B. L. C. Bryan in October 1867, He died and left her a widow and she never married again. They never had any children born unto them. They both united with the church at Spring Green, Martin county, and were baptized together by Elder C. B. Hassell.

When the church was constituted here they both took letters of dismission and were in the constitution, and at the time of her death she was a loving and consistent member of it. There are many who can bear truthful testimony to her great worth, charity, kindness and generosity as a neighbor, friend and church member. She was industrious, frugal and a good provider, and model as a housekeeper. I was thrown much with her and loved and admired her noble traits of character. She was a great sufferer for a long time before she died, but bore it with great patience, and was sustained in a wonderful manner by divine grace.

She died calmly and willingly, and has entered into rest, peaceful rest with Jesus. She leaves two sisters and a large number of relatives and friends to mourn for her, but not without hope. May the Lord comfort us all in our sorrow and give us grace to emulate her virtues.

Affectionately,

M. T. LAWRENCE.

## APPOINTMENTS

### JOHN TRENT.

Lawyer Springs, Monday, May 23.

Pleasant Grove, Tuesday, May 24.

Watson, Wednesday, May 25.

Jerusalem, Thursday, May 26.

Jones Hill, Friday, May 27.

Howard's Chapel Saturday, May 28.

Freedom, Sunday, May 29.

Albermarle, Sunday night, May 29.

Mountain Creek, Monday, May 30.

Flat Creek, Tuesday, May 31.  
Conveyance needed when off the railroad.

Some one meet him at Salisbury depot May 9, also at Concord depot, May 10.

Tom's Creek, June 1.  
Pearce Chapel, 2.  
New Shepperd, 3.  
Rock Hill, 4.  
Callicot, 5.  
White Oak Springs, 6.  
Gain's Grove, 7.  
Brush Creek, 8.  
Big Meadow, 9.  
Burlington, 10.  
Greensboro, 11.  
Conveyance needed when off the railroad.

#### JOHN TRENT.

Burlington, June 12.  
Durham, June 13.  
Eno, June 14.  
Mt. Lebanon, June 15.  
Helena, June 16.  
Camp Creek, June 17.  
Tar River, June 18.  
Surl, June 19.  
Flat River, June 20.  
Roxboro, June 21.  
Stories Creek, June 22.  
Ebenezer, June 23.  
Prospect Hill, June 24.  
Wheelers, June 25.  
Harmony, June 26.  
McKays, June 27.  
Arbor June 28.  
Oak Grove, June 29.  
Pleasant Grove, June 30.  
Wolf Island, July 1.

Wilmington at night, July 5.  
Stump Sound, 7.  
Yopps 8.  
Bay 9 and 10.  
Wards Will 11.  
North East 13.  
South West 14.  
Maple Hill, 16 and 17.  
Cypress Creek, 18.

Muddy Creek, 19.  
Sand Hill, 20.  
Beaver Dam 21.  
Haskins Chapel 23 and 24.  
White Oak 26.  
Hadnots Creek 28.  
Newport 30 and 31.  
Sheffields August 2 and 3 at night.  
Bethel 4.  
Sandy Grove 5.  
Washington 6 and 7.

#### CHARLES MEADS.

Conetoe on Tuesday after 4th Sunday in May.  
Flat Swamp, Wednesday.  
Bear Grass, Thursday.  
Thence to Union meeting.  
Skewarkey Monday.  
Robersonville at night.  
Spring Green Tuesday.  
Hamilton at night.  
Conoho Wednesday.  
Kehukee, Thursday.  
South Quay Saturday and 1st Sunday in June.

#### ELDER D. A. MEWBORN.

Conetoe, Tuesday, May 24.  
Flat Swamp, Wednesday, May 25.  
Skewarkey, Thursday, May 26.  
Skewarkey Union at Smithwick's Creek, Friday Saturday and Sunday, May 27, 28, and 29.  
Jamesville, Monday, May 30.  
Morattock, Tuesday, May 31.  
Washington, Wednesday, June 1.  
Sandy Grove, Saturday and Sunday, June 4 and 5.  
The next session of the Skewarkey Union is appointed to be held with the church at Smithwick's Creek, Friday, Saturday and 5th Sunday in May.

Elder D. A. Mewborn will preach, if the Lord Will, at Robersonville at night of May 24,

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# ZION'S LANDMARK

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Decorative Example

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

P. G. LESTER, ASSOCIATE, FLOYD, VA.

\$1.50 PER YEAR

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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 strengthens 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.

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# ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST.

## DESIRE FOR THANKSGIVING.

Dear Brother Gold:

O that I could find language to express to the people of God how his mercy and goodness have attended my pathway all the while, and how he continues to comfort, feed and nourish my hungry soul, and yet the unthankful ingratitude of this corrupt heart of mine. O, I can never thank him enough, who has done so much for me.

For a long while I had been in the dark lonely valley where I seldom saw a ray of light or met a companion in tribulation, from whose lips I might hear some words of consolation. Being so numbed and chilled by the cold of a dreary winter's night, I was as David said, "As one that had been long dead." Nothing seemed to animate or give life or comfort to this poor heart of mine, and I felt that the dear Lord in his mercy was clean gone forever. I began to fear that he had never known me in the pardon and forgiveness of my sins or he would not have allowed me to stray so far from him and his precepts. I was so cold and lifeless, and had grown so worldly minded that it seemed to me I could not so much as think one thought towards the holy temple of the Lord. Not one good deed could I perform and I felt, "O, wretched one that I am, who shall deliver me from the body of this death." I remembered how that in days past the dear Lord, or I had hoped it was he, had delivered and how I had hoped and trusted in him to still deliver; but now I was even

powerless to call upon him for deliverance—did not even know how to pray, and for months and months the uppermost desire of my heart was, "Lord, teach me to pray." But I now feel that I did not then fully realize what was embodied in that desire, for what is it brings us to call upon the name of the Lord? Is it not trials and tribulations, which we afterwards learn work patience, etc.? While we sail smoothly we do not remember the Lord, but when the storm arises, then quickly we, not only remember, but call in earnestness and fervor upon him in the language of those of old, "Lord, save us: we perish," realizing that in him is all power, and that of ourselves we can do nothing.

This storm of warring and confusion had begun, and it seemed as if I would be swallowed up of the angry waves which were surging so high that I saw no way to surmount them unless it was the will of the dear Lord to calm the troubled ocean by that sweet "Peace, be still," when our association came on. It is impossible to describe my feelings. My burden was such that tears were my portion much of the time, day and night. I desired to attend the association and felt that I could not stay away, and yet how dark and gloomy the way appeared. But I was favored to start Thursday in time to get to Salisbury for the communion meeting there Friday where I met Elders Davis, Ashburn, Gold and Bryan and heard Elders Gold and Bryan preach very comfortingly, after which the occasion was solemnized

by the administration of the ordinance known as the Lord's supper, where each partook of the bread and wine—emblematical of the broken body and shed blood of our once-crucified, but now risen Lord and master; after which we engaged in the meek and lowly act of washing each other's feet, as he in example set forth just before his departure from earth, saying unto his brethren, "Ye call me Lord and master, and ye say well, for so I am. If I then, your Lord and master, have washed your feet, ye ought also to wash one another's feet." This was indeed a pleasing service—none sweeter have I ever engaged in. In no service do I feel more in obedience to the dear heavenly master than when engaged in washing the saints' feet.

From here a company of us went to concord to attend the association. Visiting ministers present were: Elders Gold, Ashburn, Broadway, Davis and Stanley. Introductory sermon was preached by Elder Gold, much to the comfort and edification of the saints. The preaching throughout the entire association, I feel, was in demonstration of the spirit and of power to those who were blessed with the hearing ear and understanding heart, and the hope and faith of the saints was strengthened and renewed, and our hearts made to rejoice in God our Saviour.

Words fail to express the joy and sweetness of the meeting to me, with the exception that for a little while Saturday evening I was very much cast down and felt that surely the Lord was not in my being there. But how quickly he can turn our sorrow into joy and our mourning into praise. It was like a mountain of Zion upon which the feet of those who bring glad tidings, that publish peace; that bring good tidings of good, that publish salvation; that say unto Zion, Thy God reigneth, who walk beautifully. The dew of heaven descended there and we felt that the Lord commanded us a bless-

ing even life forevermore; for which we felt to praise his holy name.

The second Sunday in May the first session of the Salem association was to convene with the church in Winston-Salem, and I desired more than I can tell to go. But I will have to leave off much of the exercise of my mind and how I was brought to view the hand of Providence in opening the way and suffice it to say that I was highly blessed and favored of him who is continually blessing me above that which I deserve, to get there and to again meet and mingle with the dear people of God and join with them, I trust, in worship to his holy name. Here again words fail to express what this meeting was to me. I just feel that I do not know how to say anything about it as it ought to be said. But I suppose that that warehouse was never before rendered such a heavenly place as it was on this occasion. As the outer man was forgotten—as he perished and died, we beheld the Lord in his exalted state and his train filled this temple of our's. Suddenly the sound came from heaven, as of a "rushing mighty wind," and filled all the house where we were sitting, in so much that our whole beings, even to the very extremities were electrified, and the faces of the ministers shone with the glory of God as they proclaimed salvation to poor dying sinners, such as we. O, that I could continue to praise him the remainder of our days. Here for the first time in my life, I was blessed to meet and hear Elder P. G. Lester preach, in his charming manner, the glorious gospel of Christ. I did not arrive in time to hear the introductory preached by Elder Alvis Moore, of Virginia, but all of the following I heard: Elders C. F. Denny, W. C. Jones, A. B. Philpot, P. G. Lester, J. C. Harst, A. M. Denny and J. A. Ashburn. In all, during the two associations and at Salisbury, I heard twenty-five sermons, and I have but

faintly given expression to my joy, for it is gloriously unexpressible. How sweetly did brother Lester describe patience to us, his text being, "I waited patiently for the Lord, and he inclined unto me and heard my cry," and brother Ashburn, how that as the outer man perisheth, the inner man is renewed day by day, and all the others as in turn they came for all the building is fitly framed together and groweth into an holy temple in the Lord.

One thing I wish to mention before I close. Sometimes when our dear brethren and sisters are over-joyed and wish to give vent to their feelings, they say, I am so proud of this or that. Now won't you please let me come and sit down at your feet as the very least one among you and ask that you use the word glad instead of proud? I don't think you really mean to say proud, any way, for you know better than I, that the dear Lord does not even love a proud look. The only account we have that Jesus ever rejoiced, it is said of him, "In that hour Jesus rejoiced in spirit and said, I thank thee, O father," etc. He was meek and humble. David said he was glad—not proud—when they said unto him, "Let us go into the house of the Lord." I am full of imperfections, and do so many things I ought not, that I am not even worthy to call attention to this one little word; but I do feel that ministers especially, as well as the laity, should be very careful of the words they use; for words fitly spoken, says one, are like apples of gold in pictures of silver—a beautiful picture.

Pray for me that I faint not by the way.

In love and sweet fellowship.

LOUISA A. EDWARDS.

Benson, N. C., February, 1910.  
Dear Brother Gold:

How much I appreciated that little missive of your's. It is a pleasure to

me to know that I am even remembered, most especially in love and kindness, though I feel like I act so silly and foolish at times that I had better be forgotten, but I had rather it was my ugly ways forgotten instead of myself. But charity suffers long and is kind, and love hides a multitude of faults.

You asked me to write something for the Landmark when I felt like it the last time I saw you and again in your letter. You have no idea how little that made me feel. There are so many writers that are more gifted and comforting than I, that I feel like my little mite would be like chaff among the wheat. I feel to be unlearned, destitute, poor in spirit and in mind as well as naturally, and I do not see how any one can be comforted and edified by anything I do or say; most especially those who are intimately acquainted with me.

It seems to me that my people, neighbors, and those who see me often, know so well how I live, that they would feel bad for me, for I sometimes fear the light in me (if I have ever had any) has become darkness, and that I am a stumbling block, and if the salt has lost its savor, wherewith shall it be seasoned?

I enjoyed a letter in the Landmark lately, written by a sister Lowe, for she wrote my feelings, in such few words, it seemed complete. If I could only express myself so easily I would not dread writing so much, but it takes so many words for me to use to just tell a little. It seems to me that my experience is like going to school all the time, and some of the lessons I have to learn over and over, a constant review. It looks like some of them are so bitter and trying that I would remember them to profit thereby, but not so long. It must be because I am such an unruly pupil. But, oh, the pa-

tience of the master, so good and kind. When I think of his tender compassion, sweet mercies, and loving kindness, and of how ungrateful I prove, and put his rules to scorn so much it makes me wondering exclaim: "Lord, what is man that thou art mindful of him, and the son of that that visitest him." However far away his child may wander, yet he does not get out of reach of the outstretched arm. Dear everlasting arm and true deliverer, though we may forget him, yet he never forgets us, but looks down with pitying eye, for he knows our frame, and remembers that we are dust, and "he has laid help upon one who is mighty and able to save to the uttermost." Oh, that we all could be content just to sit at his feet and learn of him, and leave off so much striving about "words that are to no profit," self-importance, big I and little you, and that we could bear in mind that here we have no continuing city, but seek one to come, whose builder and maker is God. Oh, if we are blest to reach that happy place, how sweet it will be, to bask in the smiles of his face, and sing deliverance, saved by grace. No more weary aching limbs, for "there remaineth a rest for the people of God." No more sighing and crying, for God shall wipe all tears from their eyes, and sorrow and sighing shall flee away." No more halting and stumbling in darkness, for himself is the light of the place, and there is nothing there to molest or make afraid.

"No chilly wind or poisonous breath  
Shall touch that far off shore.  
Sickness and sorrow, pain and death  
Are felt and feared no more."

Then as the poet says, "Together let us sweetly live, together let us die," and while we journey here may we be enabled to obey the injunction, "Let

all bitterness and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice, and be ye kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you." Eph. 4:31,32.

Desiring a remembrance in your prayers, and with, I hope, christian love.

A little sister,  
HATTIE HINTON.

#### BEREAVED.

Danville, Va., May 9, 1910.

Elder P. D. Gold:

Dear Brother—This lovely Sabbath day I will try to write you a few lines to let you know that my dear husband, J. J. Shields died the 26th day of April, 1910. Brother Gold, to see my darling husband laid in the cold grave was the hardest thing I ever had to contend with, though I know it is right and just, for God never makes a mistake. I hope I am willing for the Lord's will to be done. Yet it is hard. But I have reasons to believe that he will be better off. I believe he will come forth in the resurrection day and meet Jesus and be like him. But, oh how I do miss him. I look in every room and cannot see him. I hear him say, today, today, and cannot see him. That is the way he has called me for fifteen months the day he died. He has not talked nor stood alone or turned over without help since January 25, 1909. As he had to go first I am glad I kent able to stay by him to the last. We broke up when he was taken sick and went to live with the children and that give all my time to him. If he ever wanted anything that I and the children did not get we didn't know it. That is one great consolation that I have. But, oh, he is gone and will I be as willing to go as he was. He be-

gan to sing two weeks before he died, loud enough to hear him across the street, by just humming the tune, and seemed to be so happy. The day he died sat at the table and sang three pieces and told us what to do and where to bury him. He was so pert we never thought he would ever see another day. He seemed to know his time was near, though little did we think it would be soon, though some one remarked that he was too happy to stay here long. Brother Gold, he was a wonderful man, has been on two crutches forty-two years, had two wives, raised three children, and always had a good home and plenty around him for comfort. God has blessed us all along through life, but I feel now that he has forsaken me and taken all that I had away from me. It is hard but his will must be done—not mine. I am so lonely, no husband, no children of my own, no father, no mother, but three as good step-children as ever was. I am now with his son at 212 E. Thomas street, will be glad to see the Baptists at any time. Hope they will not forget me, although I feel unworthy of their remembrance, but I love them and have a little hope of a better world. That is what keeps me up.

Brother Gold, will you please give this a place in the Landmark, and I hope you and all that read this may pray for me. Pray that I may live right and walk right, and spend my days so that I may meet Jesus at his coming in peace, and die in as good faith and hope of a better world as my darling husband died. What is that bottomless pit that we read about, and where is it? Something with no bottom has no foundation.

Your distressed sister with a little hope, if one at all,

MRS. RHODA A. SHIELDS.

Goldsboro, N. C., May 6, 1910.

Elder P. D. Gold, Wilson, N. C.:

Very Dear Brother—Enclosed you will find the experience of old sister Carter. She wanted it written, and sent for me to come and write it for her. I have condensed it as much as I could to get the sense of what she told. She is very illiterate, in a sense, but not, in another sense. She has two daughters that I rather think will have to do their duty ere long. Now, if you can find space for this she and the children will greatly appreciate it. But she said tell you if it wasn't any good, throw it away and she would be satisfied.

My little family is in usual health. Hope you and yours are well. Come to see us.

Had another to join by ex. last Saturday. I joined by letter.

I am, yours, with a little hope.

C. B. HALL.

#### THE DEALINGS OF GOD WITH A POOR SINNER.

Dear Brother Gold:

I have thought for a long time that I would write you some things I have passed through, as I trust, in my travel from nature to grace.

About the year 1869, while living in the Valley of Virginia, I first saw myself a justly condemned sinner in the sight of God. At this time I was about 19 years old. I had never felt the need of a Saviour up until this time, for when with my father, I looked to him for everything I needed, and after I was married I naturally looked to my husband to supply my every need. One night while asleep I arose from my bed and went to the door and found it open, and I seemed to see spears of ice falling from the elements, and I thought that the world was coming to an end; and I had two children at this time. They and my husband were in the house, and I had plac-

ed my hands on the door facings as I looked out. Now they seemed to be stuck fast there, and I was unable to get away. I tried to turn and look for my husband and children, but could not see them. So here I stood alone. No one on earth to help me. So I cried, Lord, save me, I pray. After this my past sins seemed to rise like mountains before me, and I was continually in dread, and expecting to die at any time, and sink down to eternal woe and misery.

We lived in Virginia about three years, and yet my troubles grew worse all the time. Then we moved back to North Carolina, and my troubles still waxed worse and seemed harder to bear. Some times I would go for awhile in peace, but then those feelings would come over me again, worse, if possible than ever before, and for about 4 years after we came back to this state, I could not understand what was the trouble with me. Up till now, I had lost two little babies, and I was satisfied that they were safe in heaven, but felt that it would never be my happy lot to see them there, and I tried to pray to God that I might meet them after death, and that same night I had a dream. I dreamed that I was walking across a level field, and the field was covered with a beautiful green growth, looking like moss, and there was a narrow path as straight as a line, and so narrow that you only could keep in it, by walking one foot over the other. It seemed that there were two other women with me, my sister and a sister Martha Harrell, and when we had nearly crossed the beautiful field, I looked and beheld Jesus, and exclaimed, Lord, I can't go any further, for he won't receive such as I, and Jesus opened his arms and said, "Come unto me." And I fell in his arms, and presently I asked him where were my babies. In heaven, he said, and I lifted my eyes heavenward and saw nothing but babes, and all were

the same size and dressed in pure white. I couldn't tell mine from anybody else's. About this time I began to feel thirsty, and I asked Christ for water, and he showed me a well of water, and told me to drink all I wanted. I went to draw it, and it was the clearest water I ever saw, and the bottom was covered with pretty, white pebbles, and I drew a bucketful and drank all I could, but never could be satisfied, it was so good.

For about five years after this time, I continued to be troubled, and at times my troubles grew so great I couldn't eat and finally grew so weak I could scarcely carry a bucket of water in my house. One day I tried to ask the Lord what I was filled with that I couldn't eat! and these words came to my mind, so forcibly that it seemed that they were spoken by some human, saying: "He that hungers and thirsts after righteousness shall be filled." After this I had impressions to go to the church, but always found some excuse to stay away, and one night I had another dream, and in this dream there were two dark clouds formed and were coming together. I was frightened, and while standing in the door, I cried, "I can't stay here." And it seemed that a flash of lightning came, and I was thrown over on the foot of my bed. Right then, I seemed to be taken out of this world, for I was so happy that I couldn't sleep that night nor I didn't feel like I needed to sleep.

The last excuse I ever made about joining the Primitive Baptists was that they called each other brother and sister, and I couldn't and wouldn't do that. And while I was trying to sew and in so much trouble, the tears streaming from my eyes till I could not see where to place my needle there was a voice within me that spoke these words, viz: "Brother Gold." And the third time, and this time it was so strong, I spoke it out aloud and

said, "Brother Gold," and I had never seen that man, nor have I ever seen him till this day. And again the voice cried out within, "Brother Gold"; and the third time it was so strong I spoke out aloud and said, "Brother Gold"; Then I was made willing to go to the church and ask for a home, and call them brother and sister, too. Now, Brother Gold, I just wanted to let you know that you were the first person I ever called brother.

I promised the Lord that I would go to church the next meeting time, and asked him not to suffer me to leave the house till I offered to the church. I did offer, and tried to tell the church at Moore's some of the things I felt the Lord had done for me, and I was received. I was baptized on the 4th Sunday in April, 1884.

For twelve months after I joined I was perfectly happy and sailed, as it were, "on flowery beds of ease." But after this I had grave doubts, and felt that I had deceived the church and myself, and if I lived till the next meeting time, I'd ask for my name, but before that day came, I had another vision, or dream, and I thought I was sitting with my hands together forming a tray, and there was money being dropped from above, two kinds, rusty coppers and silver, but the silver dropped in my hands, and the coppers fell on the floor, and something seemed to say: this is the separation of your sins from your soul. So, again I rejoiced.

Brother Gold, I had one more vision I wanted to tell you about. This time I seemed to be on the back porch lying with my head toward the wall of the house, while my children were lying with their heads to the outside.

Now, up until I joined the church, I thought I had as moral a set of children, as anyone, but as I was enabled to see my own sins, I seemed to see their's more. So I worried a great deal about how to train them, that

they might not be so sinful as I had been, and they seemed to grow worse all the while.

Now, while the children and I were lying on this porch, I felt that Christ was at my right and behind me, and he said unto me, "The moon shall pass the sun, and there will be darkness and a heavy peal of thunder, and then the world will come to an end. About this time I looked out across the back yard, and I saw a clothes line, and on it were the whitest clothes I have ever seen, and I thought I would see what beame of those clothes, after the world was destroyed. I knew they were not mine, for I had never owned such clothing. While I was thus thinking about the clothes, Christ said: Those are not natural clothes, they are robes of righteousness for you and your children. Now, just as the moon passed the sun, and the peal of thunder came, there appeared a golden bow in the east, and extended to the west. This golden bow came together, and formed a ring and settled down around me and my children, and the house.

It really seems too good to be true, for God to show such beautiful visions to me, a poor worm of the dust. But, brother Gold, while I cannot read a word, I feel to thank God that he is so mindful of me, as to reveal his power and glory to me in such a way that I can understand.

I could tell you more, but this is enough. I guess I don't want to worry you. And I can truly exclaim with the poet: "Mixtures of joy and sorrow, I daily do pass through," and again:

"I am the chief of sinners,  
I freely own with Paul,  
For if I am a christian,  
I am the least of all."

I am poor as far as this world's goods are concerned, but at times I feel rich to think I have Jesus and the

fellowship of the saints of God.

Brother Gold, remember me and mine when at a rich throne of grace. And now may the God of all Grace be with, guide and direct you while here, and when done with you here, receive you up in heaven, is my prayer. Farewell.

Your sister in Christ, I hope,  
JANE CARTER,  
Goldsboro, N. C.

Dear Brother Gold:

I am sending you a letter I received some time ago. I greatly desire that you publish it in the Landmark if you should at any time have space for it. This letter has been precious to me. It was of so much comfort, while it sets forth the glorious power of the resurrection in so much simplicity it seems that the natural mind only could perceive:

#### RESURRECTION.

Miss Azubah Lee:

My Dear Sister, in Hope of Eternal Life—As I promised I would write you, and as my mind is led out in some unaccountable way, upon the resurrection allow me to pen you some thoughts upon the wonderful event:

If Christ is not raised from the dead our faith is vain, we are yet in our sins. Unchangeableness is the prerogative of Jehovah. He is the same yesterday, and today, and forever, without beginning and without end. All things terrestrial have their beginning and have their ending. But Jesus was a lamb slain from the foundation of the world, and in time was made manifest unto the children of men. In fact all the prophecies by which he is described in the Old Testament have been fulfilled in Jesus of Nazareth of blessed memory. Of these, his resurrection from the dead is one of the strongest proofs of his being the sent, the only son of God. While contemplating the suffering, death and resurrection of Christ, we

not only saw the natural sun eclipsed, but even the sun of righteousness sink into the darkness of death; we shall behold him risen again and shining brighter and brighter to set no more. It was just as necessary that Christ should rise again from the dead, as it was for him to be born, live and die; and the fact that he has risen from the dead is as certain and established upon as clear evidence as that he was crucified and buried, and it is one of the most important articles of faith. Much depends upon it, yea the whole system of the Christian religion is nothing without it. If the resurrection of Jesus Christ from the dead is not true, our faith and hope are both vain, and we are of all men most miserable.

The resurrection of Jesus Christ is a satisfactory proof that his death was an acceptable sacrifice to God his father, and regarded by him as a propitiation for sin. It not only shows that Christ finished all he had engaged to do, and paid every farthing of debt, but that the father had accepted it. Had not Christ have risen from the grave we would have no evidence of our debt being paid. But his resurrection clearly proved that he had satisfied the demands of the law and justice, and affords us a ground of assured hope and triumphant exultation. Christ the blessed Lamb of God suffered as a malefactor, and did undertake the guilt of our sins; but by his resurrection he was justified, declared to the world that he had shaken off that guilt and left it even in the grave, with his grave clothes; and the resurrection of Jesus shows the possibility to the people of God of the certainty of their rising from the dead, and is the glorious pattern, as well as the sure pledge, of what kind our resurrection shall be. That God is able to raise the dead, sound reason will not deny. Hence, saith the apostle, Christ has risen from the dead, and become the first fruits of them that slept. The first

man was of the earth earthy, the second, the Lord from heaven. As the earthy man was such also are those who are earthy, with the same frail materials with him from whom they are derived; so also, as is the heavenly man. As we have borne the image of the earthy, have been subject to the infirmities of this frail earthy body, so also shall we bear the image of the heavenly, be transformed and fashioned and fashioned in our bodies like unto his glorious body according to the working whereby he is able to subdue all things to himself. As our blessed Lord rose to an immortal life, and his body was transformed into a very glorious state and appearance to fit him for that heavenly world where he now resides, so we know that when Christ who is our life shall appear, we shall be like him, for we shall see him as he is, and be in our bodies transformed into the same image, from glory to glory. Believers know and feel, that they have passed from death unto life, and are united to their Saviour by a living faith, as really as the members are to the body, and the body to the head, and can you, my dear sister, conceive for a moment, that Christ would leave any of his saints, the members of his body under the power of death. His promise is as I live, you shall live also. Oh, how consoling and supporting is the thought of a risen and living Saviour under all the afflictions and troubles, perils and uncertainties of the present life, and in the nearest view and approach of death. Sometimes we may say, the sea we traverse may have its storms, but he calms them, and speaks them into peace. We may, sometimes, be uncertain where to direct our course; but if that heavenly pilot steer our bark, we shall not wander wide of the place we aim at. Dangers may encompass, but his power can protect us. Enemies may distress us, but through him that strengthens us

we shall become superior to them. The risen and exalted Jesus is a merciful high priest, ready to save to the uttermost them who believe in him. O, my sister, may you have a good hope through Christ, may he be precious to your soul, as he is to all them that believe. Then, whatever are your burdens and afflictions of life, whatever your care, anxieties, and sorrows, you need not sink under them. Better things wait for you. The scene here, however uncomfortable, shall soon pass away. Death, which is the curse of bad men shall be your blessing, and what is the commencement of their misery, shall be to you the beginning of endless peace and happiness. Remember that Jesus though crucified and slain, lives at the right hand of God. May you, dear sister, be able to join the doxology of the apostle to the circumcision saying, blessed be the God and father of our Lord Jesus Christ, who, according to his abundant mercy, has 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.

The resurrection of our blessed Lord is a powerful incentive to imitate him in purity of heart and holiness of conversation, and to walk before him in newness of life. The remembrance of this great event should put us in mind of the obligation we are under to separate ourselves from the corruption of the world, to subdue our sinful passions and to forsake our former sins, to yield ourselves to God, as those who are alive from the dead, to do the things that are acceptable to him, to live a new life risen from the dead. We should seek those things which are above, where Christ sitteth at the right hand of God, set our affections on

things which are above, and not on things on the earth; that when Christ who is our life shall appear, we may be like him. Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death. Therefore we are buried with him by baptism, into death; that as Jesus was raised up from the dead by the glory of the father, even so we also shall walk in newness of life. For it we have been planted together in the likeness of his death we shall be also in the likeness of his resurrection. Baptism represents to us the death, burial and resurrection of Christ. We show unto a guilty world by being obedient unto the command of Christ by being buried with him by baptism. We have forsaken the world and its pleasures, the things we once loved we no more have any pleasure in. We seek a city in the beautiful beyond not made with hands, a mansion prepared for us and all who love the redeemer of his people.

"Now the God of peace, that brought again from the dead our blessed Lord, that great shepherd of the sheep through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus to whom be all the glory forever."

Our few trials, and disappointments here in this life are as nothing compared to the glory that awaits us when all the storms have wasted their fury on our frail bark. Jesus is at the helm. He will guide us through all our trials, be they ever so hard. Now, my afflicted one, I hope I have in my little way, presented you with some of the truths of Jesus. Pray for the peace of Zion. God be with you always and all the called of God.

Azubah, I think I have written more than you care to read. If I could write something cheerful that would be helpful to all the dear ones of Jesus then

I could be comforted. But my words seem so empty, so disheartening, that I'm ashamed of them. Gold and silver have I have none, but such as I have I give unto the children of men.

I hope you are quite well by this time. My love to all God's children. Pardon this illy written letter.

Allow me to subscribe myself as one of the humble ones of Jesus in hope of eternal life.

JOHN F. JOHNSON,  
Laidig, Pa.

Dear Brother Gold:

I send you a circular letter, written by Elder Atlas J. Gilbert and printed in the minutes of the Abbott's Creek union association, in the year 1876. I hope you will publish same in Zion's Landmark. This letter speaks for him. He was an humble, unassuming preacher, surely a much gifted minister of the gospel. He was advanced in years when he came to the Primitive Baptists, but his gift seemed at once to make room for itself, and his labors were appreciated at home, thus he did not travel much abroad, and was not so widely known as many.

When I united with the church at Mount Tabor in 1876 he was their pastor, and baptized me. He remained pastor of this church until severed by death. He had the care of two other churches, one of which was that of his membership. He spent several nights with father's family. He was very dear to me; his name is yet dear.

#### CIRCULAR LETTER.

The Ministers and Messengers Composing the Abbott's Creek Union Baptist Association of the Primitive Faith and Order, and the Several Churches They Represent:

Dear Brethren and Sisters:

According to our former practice, you no doubt will be expecting an ad-

dress from us. We will offer to you and the world the following remarks:

It has been reported by some and believed by others that we discard the idea of God's using means or instruments for the accomplishment of his divine purposes. The charge is gratuitous and untrue. Although, we do most positively deny the supposed power or efficacy of humanly devised means to facilitate the salvation of lost sinners, in the manner the doctrine is preached, believed and acted upon at the present day; yet we most freely admit and firmly believe that the all-wise and glorious God has appointed instruments by which he will accomplish his adorable purposes. This truth is clearly taught in the scriptures, but, in the example we shall give, you will do well to mark the difference between the wisdom of God and the policy of men in providing and bringing means into requisition. The first example we shall give of God's using means is that of the salvation of Noah and his family. The means used on this occasion was an ark, the plan, form and construction of which were all of God. He that was able to dash a thousand worlds to destruction at a word, and amidst the general calamity say "Let Noah and his family be saved," chose to pursue a different course. No part of the work was left discretionary with Noah, but all must be done agreeably to the divine instruction which Noah received from God.

The plan of man to save the human race from a deluge was to build a tower whose top should reach to heaven, but the means which God employed to stop the progress of the work of Babel was to confound their language.

The train of means which God employed to elevate Joseph and to humble his ambitious brethren was such as human wisdom would have thought most unlikely to succeed—the jealousy of Joseph's brethren, their envy and ha-

tried, their murderous designs, their avarice and treachery, their selling him into slavery—did not look much like means to bring him into power and bring his brethren into reconciliation. The unmerciful Ishmaelites were another link of God's appointed means. By an all-wise decree, they were on the spot at the appointed moment. Had they delayed their journey a few moments more, Joseph would have been no more. But when the murderers saw them, Joseph was raised from the pit and conducted down to Egypt, where he withstood the temptation of his mistress, was falsely accused, unjustly condemned, thrown into prison, miraculously brought forth therefrom, and finally raised to the government of Egypt. Good old Jacob did not seem to like the means which God made use of in this case.

The means which God employed to rid his ancient Israel of a rebellious king was to send an evil spirit with a commission to go and be a lying spirit in the mouths of all Ahab's prophets. These were commissioned to persuade him to go and fall at Ramoth Gilead, and that by lying to him and saying that he should go and prosper, and that the Lord would deliver Ramoth Gilead into his hands.

When the beloved son of God was to fulfill all that was written in the law or prophets, or Psalms, wicked men and devils were God's sword. In many instances, we are told by the evangelists of what they did that the scriptures might be fulfilled. When but a babe, we see the holy child chased down into Egypt by cruel persecution; and, being called from thence, he turned into a small city that the scripture might be fulfilled. From the manger to the cross, his life is loaded with reproaches, abuses, blasphemies, and insults, and all to preserve the sacred volume inviolate. At length, against him, both Herod and Pontius Pilate

meet with men of Israel and the Gentiles for to do whatsoever God's hand and counsel before determined should be done. The heathen raged and the people imagined vain things against the Lord and against his Christ. Yet, all these things were God's chosen instrumentalities for the accomplishment of what his hand and counsel had predestined, and when the dear, disconsolate, disciples, on their way to Emmaus, journeyed and were sad because of what their Lord had suffered from the hands of wicked men and devils—our Lord reproved them, saying, "O fools, and slow of heart to believe all that the prophets have written." Ought not Christ to suffer these things and then enter into his glory? Heaven had ordained the accomplishment of these things, and all requisite means for the accomplishment of the end were duly provided.

But before we close our remarks on this subject, let us examine the means which God has ordinarily employed to facilitate the spread of the gospel. As the heavens are high above the earth, so the ways and thoughts of God do truly transcend the ways and thoughts of men. Let us contrast them for the spread of what they call the gospel. Men form large, popular and monied societies, establish permanent begging agencies, establish executive boards, etc., to induce by hire or bribery such as are greedy of filthy lucre, to enter their field and labor under their own religious and ecclesiastical dictation.

How different is the plan of God. The means, if we may call them so, which he employed in the primitive days of his gospel church, were to let loose the powers of wicked men and devils upon his dear servants to persecute, whip and imprison, calumniate, and distress them. The divine direction is this, "If they persecute you in one city, flee ye to another. Such were the means which an all-wise God em-

ployed, and when it became necessary to start them out about their master's work, there arose a great persecution and the saints were scattered, and they that were scattered abroad went everywhere preaching the word. It was persecution under God that took Paul to Rome, and John to Patmos, and persecution has been ever since employed by the holy ghost in compelling Christ's ministers to travel the earth with the ministry of the everlasting gospel. But mark, while the enraged Jews were made subservient to the cause of God, in wickedly and maliciously persecuting the ministers of Jesus, they themselves had their popular, religious, proselyting missionaries out in all the land and sea under good pay and easy circumstances, even as their successors in the pharisaical crusade of modern times. Down through the dark ages of Pagan-papal persecution, God has over-ruled all their rage and malice and brought it to bear upon his servants in such a manner as to make them more active in preaching the word everywhere. It was persecution in Europe that brought the pioneers of gospel ministry to our beloved shores, and when they thought to sit unmolested and secure under their gourds and enjoy that social felicity together, for which they had bidden adieu to their native country, and for the enjoyment of which they had crossed the mighty deep, God prepared a worm to gnaw the gourd. It withered, it died. Persecution then arose from the most popular party (Congregationalists), and they were scattered, and went everywhere as God directed their way in providence. Hence, brethren, we see God's plan in spreading his all glorious gospel through the earth.

Keep an eye steadily fixed on Jesus, and be not carried about by every wind of doctrine by those who lie in wait to deceive; but be steadfast, unmovable, always abounding in the

work of the Lord. And may the God of all grace support, uphold, and sustain you amidst all your trials and troubles here.

ATLAS J. GILBERT.

#### DISCIPLINE.

Dear Brother Gold:

A brother in Virginia has requested me to write this letter on discipline to be published in the Landmark:

Dear brother, your letter has been received and I am glad to hear from you, but sorry that there appears to be a chronic trouble that bothers you.

I have had some experience with cancers and have found that if one is removed in its early stage it is not much trouble, but if it is let to remain and is nursed and petted until it becomes chronic, it is very hard to get away. That has been the case in some church troubles.

Whenever any member so far forgets the way of the Lord and the order of the church it should withdraw from him forthwith. Keep him in the church and pet him and bear with him to see if he will not do better until he gets so deeply rooted in the minds of some of the members that the worst of conduct is not so bad, but that they are willing to bear with it. That will not do. The cause of Christ should be nearer our hearts than the fellowship of any man or woman.

Those who are excluded from the church have no more right in the church than if they had never been there. The word of the Lord is, "Let him be unto thee as an heathen man and a publican."

To keep writing letters to the membership or to keep talking to them about the church is not the way to show love to the church. That is the way to keep the minds of the brethren in a turmoil and in confusion. The way to show repentance towards God and the church and love to the brethren

is by an upright walk and a godly conversation. To live in such a way as to convince the brethren by action instead of words that they are worthy of their esteem, confidence and fellowship. They will see it when there is true repentance, and they will not have to go and try to make them see it. An apple tree does not cry aloud and say, "Behold my load of fruit." When the fruit is there the husbandman will see the bowed heads of the branches and the fruit as it weighs them downwards towards the earth.

Even so when there is repentance in the hearts of God's people there will be a bending towards the Lord and a turning from the world and its allurements.

When one is drunken he proves that he is in the darkness of the night. "For they that are drunken are drunken in the night," Paul tells us. He further says to the church, "Ye are not the children of darkness, but ye are the children of the light." Being thus they walk in the light. Sometimes God's people go to sleep as to their duties and privileges, and, in writing to the Ephesian church, Paul said, "Awake thou that sleepest." They did not heed his admonitions, and in after years John wrote while on the isle of Patmos to the pastor of that church and told him return unto his first love, and gave him the penalty of disobedience.

No person can be received into the fellowship of the church except it be by the general and willing consent of all the membership. One who cannot feel in his or her heart that a person offering for membership is right does a great wrong to his or her own feelings and to the church to agree upon the satisfaction of others to let that one come in. I have had some experience in that line and found that it brought trouble and sorrow in the household.

Each one should be fully persuaded in his own mind and then act accordingly.

When a brother or a sister cannot feel that it is right to receive one in the church the rest should patiently wait and not make adverse comments very uncharitable. They should give themselves to prayer that the Lord would either convince them of their wrongs in wanting to receive that one, or to convince the other of his wrong in objecting. Then if the one objected to be right and in an humble spirit he will wait patiently on the Lord and will not be stirring up ill feelings against the one or more who has objected to him.

Thus, my dear brother, you can see what I feel sure is the proper course to pursue in matters of this kind and you are at liberty to let the contents of this letter be known.

Praying the Lord to bless you all, I am your brother, I hope, in Christ.

L. H. HARDY,  
Reidsville, N. C.

#### AN APPEAL.

The brethren at Newport News, Va., (14 sisters and 4 men), all poor, have commenced a house for worship—ready for the roof, but they need help to finish it. Any aid that any one will send them will be gladly received. Send to brother A. H. Temple, 220 Thirty-fifth street, Newport News, Va.

#### NOTICE.

I have the General Agency for Allen's Nature Compound in the following counties in North Carolina: New Hanover, Onslow, Pender, Duplin, Jones, Carteret, Craven, Pamlico, Hyde, Dare, Tyrrell, Pasquotank and Currituck. I desire an agent at every postoffice. Liberal discount. Write for forms. \$1 per box postpaid.

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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."

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WILSON, N. C., JUNE 1, 1910

## EDITORIAL

### KINGDOMS—TRUE AND FALSE.

The kingdom of the Lord Jesus Christ appears under many signs and in many ways. It is altogether from heaven, the Lord Jesus himself comes from heaven, and endows all he calls with his own gracious gifts of wisdom.

In the 12th chapter of Rev. a great wonder appears in heaven, a woman clothed with the sun and the moon under her feet, and on her head a crown of twelve stars. This wonder is a true one. The woman answers to the true church of God, the doctrine of God our Saviour, as expounded by the twelve apostles of the Lamb.

John beholds other wonders, "And there appeared another wonder in heaven, and behold a great red dragon having seven heads and ten horns, and seven crowns upon his heads, Rev. 12:3. This dragon drew the third part of the stars of heaven, and did cast them to the earth. This dragon stood before the woman to destroy the man child that she should bring forth. This dragon was red. This indicates a warlike character of furious malice and hate against this woman. This dragon appears in heaven and drags down a third part of the stars of heav-

en. The red dragon is satan, the old serpent that beguiled Eve in the garden of Eden. Now he appears in the Jewish heaven, or the kingdom that God established over the Israelitish nation. The stars mean the rulers or lights of the Israelitish nation. The dragon attempts to defile the worship of God, and corrupt his servants, and supplant the true worship by instituting false worship or false doctrines of men and devils. He had undoubtedly perverted the worship of God among the Jews, and had filled the seat of Moses with false teachers who had substituted the traditions of the elders for the word of God, and had defiled the temple by making it a den of thieves.

In the mystery of grace the woman appears in travail pained to be delivered of a man-child who is to rule all nations with a rod of iron, or with power irresistible. The old serpent suspected this wonder in heaven betokened the fulfillment of God's declaration in the garden of Eden—the seed of the woman shall bruise the serpent's head—and his ancient malice and cunning are displayed to destroy the man-child. He stood up in Herod the ruler of the Jews to slay Jesus. Being thwarted in this by the wisdom of God he appears active again soon after the baptism of Christ. For his observation of the baptism of Jesus, the voice of God, the opening of the heavens, and the unearthly character and conduct of Jesus stir the ever alert and watchful suspicions of the sleepless old serpent to seek to defeat the will of God. For the battle is for the possession of man, who was made in the image of God, which satan seeks to destroy, and to obtain the dominion over man.

If satan can tempt Jesus to the slightest departure from obedience to God—if he can find the slightest flaw in his perfection, or if he can induce him to depart in the slightest manner

in his perfect obedience to God he has triumphed. In his malicious but deceitful cunning if he can aid Jesus to establish his claim to divine sonship, by the slightest departure or rather by aiding Jesus—seeming if he can help the Lord even in the smallest way to prove his sonship, then by battery his point is gained. Therefore at what appears the most opportune moment, after Jesus had fasted 40 days, an altogether unusual thing for man to do, he appears to suggest to Jesus the easy way of proving his sonship by working the miracle of turning stones into bread, and doing two things at once, satisfy his hunger and establish his claim to be the son of God. If thou be the son of God command these stones to be made bread. His persisting is displayed by varying his temptation. He appears very anxious to aid the Lord in this matter, but it is the malice of satan who seeks to destroy Jesus by tempting him to disobey God: yet in such a disguised and covert way that no man could detect the deceit: but Jesus knows. Satan finds nothing in him, and for a season leaves him, and angels come and minister to him.

But the deceiver is not done with Jesus. He soon acts in the rulers or stars, the Jewish leaders, endeavoring to entangle him in his talk, and to find some place of weakness that he may make an inroad upon him. Failing in all this he moves the rulers to put Jesus to death. In this while he displays his venomous nature as the destroyer, having the power of death, he digs a pit into which himself is plunged and his cunning wisdom is so overmatched that Jesus leads captivity captive, abolishes death, and destroys him that had the power of death, and delivers them who through fear of death were all their lifetime subject to bondage. In the resurrection Jesus makes a show openly triumphing over all opposition, and is declared, proved

and manifested to be the son of God, and shall reign until every enemy is put under his feet. But was Jesus manifested and crucified long before the time chronologically here as declared by God? There is an important sense in which Jesus was slain from the foundation of the world, Rev. 13:8. In the worth, certainty and efficacy of the merit of Jesus he was slain from the foundation of the world in the sense that he saved all his people from the foundation of the world, or every true worshipper of God that lived before he was born of the virgin or was crucified and slain, was saved by him as fully as all those that lived since he appeared on earth. But in the fulness of time he took a body of flesh and suffered the just one for the unjust, and was put to death in the flesh to confirm and fulfill all the promises made to the fathers, and that the Gentiles also should be saved. Rom. 15: 8.15.

When Jesus was caught up to the throne of God in the resurrection the woman fled to a place prepared for her. There was war in heaven. There was great strife among the Jews. Great persecution followed the church or woman, and the disciples were much persecuted by the Jews. But Jerusalem was destroyed and the Jewish nation was cast down to the earth, and has been there ever since. But a place of protection is found for the church. For the dragon sought to destroy the seed of the woman, the brethren of Jesus that keep his commandments. But the earth helped the woman. God has raised up men on earth that when needed have helped the seed of the woman, the followers of Jesus.

Satan added another to his schemes of persecuting the seed of the woman, which was foretold by the prophet Daniel, a beast of lamb-like appearance. A lamb or sheep is always a figure of the Lord's people, denoting meekness,

humility and patience. But this lamb like beast was a lamb only in appearance, for his horns denoted persecuting power. Also he used great swelling words of force. His teachings were false and denoted opposition and persecution against the doctrine of Jesus Christ, and hatred to the seed of the woman. This second beast spoke as a dragon, which speech is full of lies, flattery and deceit. He deceives the world with his flattering doctrines, praising man, and ascribing so much power to him which is always complimentary to man, until the Lord shows man that he is vile and vain, without power to do good, but that all power belongs to God, and then this man so taught truly loves this blessed doctrine that Jesus has power to save sinners, and that all that put their trust in him are indeed blest.

This lamb-like beast exercises all the power of the first beast, and is full of deadly hate against the church of God.

This is one of the devils most masterful and dangerous inventions, causing all except those whose names are written in the lamb's book of life, to worship the image of the beast, and to receive his mark.

The common notion of mankind is that you must make a profession of religion, and it does not matter what so you are sincere. You can just make up your mind to be a christian and when you give you hand and your name to the preacher you receive the mark of this beast and you become an enemy to the true church of God and a persecutor of that doctrine.

The number of this combination is the number of a man. There are many in one—many shades of the same persecuting power, and virtually uniting into one power in opposition to the seed of the woman, or the true church of God.

John says: "I stood upon the sand of the sea, and saw a beast rise up out

of the sea having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.<sup>13</sup>

This beast was like unto a leopard. A leopard is full of spots. This beast is sly and active, quick after his prey, and very strong. His spots denote the great variety of his ways of pleasing the world, and enticing it.

It is one kind of profession does not suit another will. Its cunning is to have something that will suit all—full of spots and shades of color. The dragon gives his power to this beast that rises up out of the sea, which is the source of corruption. The dragon is wrath with the woman, and seeks to persecute her seed. Hence he gives his power, his seat and great authority to this beast that has feet like a bear's feet. A bear's feet are a clumsy imitation of a man's feet, yet the track would not deceive those that are exercised to notice the walk or feet of a child of God, whose feet are beautiful. There is much weight or burden in the step or foot of the bear, and his track is one of cruelty and death. While the feet or walk of a christian is beautiful and peaceable.

This beast had the mouth of a lion. His roar was dreadful, and his teeth are crushing. He is loud in thundering his notions and doctrines. He has a persecuting power and great strength to destroy, and has wrought great havoc in persecuting the church of God.

The old serpent, the devil, is a great deceiver, and operates by imitating. This beast has seven heads in imitation of the seven spirits of God.

One of his heads is wounded to death, but behold he lives. This is in imitation of the lamb of God which was slain, and yet lives, and death has no more dominion over him. He says I am he that was dead, but behold I am alive forevermore, and have the keys of hell and death.

When this beast with seven heads,

and one of them wounded to death, but behold his deadly wound was healed, and all the world wondered after the beast, it is the world (not the church of God, that wonders after and worships the dragon that gave power unto the beast, saying who is like unto the beast? Who is able to make war with him? This beast is a great symbol of persecuting and religious power. His seven heads denoting his wisdom, his ten horns denoting his power, his crowns denoting his kingly ambition, and claims, and upon his heads the name of blasphemy against God, as one claiming divine power, or as sitting in the seat of God, and thus exalting himself above all that is called God, such as claiming the power to sell indulgences, to commit sin, or classifying some sins as venial. For the true God of heaven and earth never gives any such power or permission to man.

This beast persecutes the church of God, and makes war on the true followers of the lamb, and blasphemes God. However the period of duration and persecuting power of this beast is limited to a fixed time.

John also beheld another beast rise up out of the earth, and he had two horns like a lamb, and he spoke as a dragon. His two horns like a lamb—the only resemblance to a lamb—were deceptive and dangerous, for horns denote power; but there is no power in a true sheep or lamb. The speech of this beast was that of a dragon of wrathful, persecuting power against the church of God. This deceitful beast—very religious in pretension—exercises all the power of the first beast, and has power to bring down fire (false fire or deceitful worship) from heaven in the sight of man. His power to work wonders in the sight of man causes all the world to wonder after this beast by means of those miracles which he had power with which to deceive the whole world. None are kept from this worship of false religion or this lamb-like

beast except those whose names are written in the book of life of the lamb slain from the foundation of the world. Privileges are given to all that worship this image of false religion, and they only can have freedom as they receive this mark of the beast.

The wisdom of God shows his servants that all this false religion is man's religion, or man's works, and not the work of God.

P. D. G.

Dear Brother Broom:

I am quite willing to give you such as I have.

"What is the new man?" Eph. 4:24. It is to put on and to manifest in conversation or conduct the new man, or that we walk according to the renewal of our mind. To prove by the renewing of our mind what is that good and acceptable and perfect will of God is to put on the new man which is created in righteousness and true holiness. If the tree is good so will the fruit be. We do not just know whether we are right or not, but when we give all diligence to make our calling and election sure, we put on the new man. By their fruits ye shall know them. How good it is to walk meekly and humbly, or as ye have received Christ Jesus the Lord to so walk in him.

"What is the inner man?" Eph. 3:16. It is the new man, the hidden man of the heart, or that which is born of God.

"What is the hidden man of the heart?" 1st Pet. 3:4. These various expressions of these apostles mean the same thing it seems to me. With the uncircumcised in heart there is only one man—that is the natural man. But the man of God consists of a new man and an old man, an outer man and an inner man. The hidden man of the heart is one we cannot see as we see the outer man or old man.

"What is circumcision of the heart?"  
"What is the heart that is circumcised?"

Circumcision is cutting off. Taking away the old, stony heart, and giving a new heart of purity is what is accomplished in the child of God.

"What is the spirit in which circumcision is performed?" Rom. 2:29. The true circumcision is in the spirit and not in the letter like legal circumcision, or in the gospel there is a new man, old things having passed away, and behold all things are become new, and all are of God.

"What is the spirit that is born of the holy spirit?" John 3:6. That which is born of the flesh is flesh—after it is born. That which is born of the spirit is spirit—after it is born. We do not count one as manifested until after he is born.

Affectionately,

P. D. G.

NO OTHER NAME.

From the beginning to the end of the Bible there is only one name given as a Savior. He was promised by the Lord God who said the seed of the woman shall bruise the serpent's head.

Abel, the second one born of woman, set him forth by faith. Enoch is raised up to walk by faith in him. Noah was a preacher of his righteousness. Abraham saw his day and was glad. Isaac was a type of Jesus. Jacob saw him as a ladder, reaching from heaven to earth and from earth to heaven. Joseph represents him, in suffering and ruling for his brethren. Moses spoke of him as the great prophet, and declared that every one that failed to hear that prophet should be cut off from among the people. So the prophets and all holy men of old hoped and desired to see him. Every Bible writer of the Old Testament foretold his coming. Every writer of the New Testament declares he has come in the flesh, and so teaches that not another name is given under heaven among men where-

by we must be saved, neither is there salvation in any other.

Moses condemns every one that rejects or does not believe in Jesus, and so does every Bible writer, and every believer in and lover of the truth condemns every soul that will not hear that prophet.

There is no hope for any soul that does not hear that gracious and blessed one. To reject Jesus is to reject every thing that is holy and pure, and to love what is unholy and impure: if any man love not the Lord Jesus Christ let him be accursed when the Lord cometh.

How little do men think of the guilt and love of sin, shown in and by every one that does not trust in and love the Lord Jesus Christ who is full of grace and truth.

If God give you Christ he will with him freely give you all things. You have every Bible writer, every saved soul, things present, things to come, life, death and all things are yours.

P. D. G.

#### CAUTION.

"Wherefore let him that thinketh he standeth, take heed lest he fall." 1 Cor 10:12. Paul uses the privilege of the Israelites as the chosen of God followed by their overthrow in the wilderness in consequence of their disobedience as an example of God's impartiality in visiting transgression on the guilty. This is written as a warning to us, showing that while the greatest favor rests on the obedient, sore chastening comes upon those that do not give careful heed to their manner of living.

Whoever in the olden days received such marvelous and miraculous deliverances as did the Hebrews? God took them by the hand and led them out of Egypt. "Moreover, brethren, I would not that you should be ignorant, how that all our fathers were under the cloud and all passed through the sea:

And were all baptized unto Moses

in the cloud and in the sea. And did all eat the same spiritual meat, and did all drink the same spiritual drink. For they drank of that spiritual rock that followed them, and that rock was Christ." 1st Cor. 10:1-5. However, with many of them God was not well pleased.

Moses was raised up by the Lord a type of Jesus to lead them. They were baptized unto Moses in the cloud and in the sea, covered, buried, hid, baptized unto him. But they thrust him out and became idolators, lusted after evil things, tempted the Lord, turned back into Egypt in their hearts.

Paul says, I speak to wise men: judge ye what I say. "The cup of blessing which we bless is it not the communion of the blood of Christ. 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. Shall we sin against that body? What a holy calling has made us one. How shall we escape if we neglect so great salvation! What manner of persons ought we to be in all holy conversation. He that sins wrongs his own soul.

All our service should be to the Lord Jesus, for we are redeemed by him. The examples of Israel lusting in the wilderness are written as a warning unto us.

The temptations we have are such as are common to men. The Lord will not suffer his people to be tempted above that which they are able to bear, but will with the temptation make a way for our escape. Then what excuse have we for sinning? None. Then watch, be sober, be steadfast, always abounding in the work of the Lord. God is faithful by whom ye were called to the fellowship of his son. We consider that Israel of old had no excuse or cloake for their sin. Surely we have none.

What a blessing to be faithful and

give good heed to the Lord and his word.

Are we not brought into the most holy relationship into Jesus. Know ye not that so many of us as were Baptized into Jesus Christ were baptized into his death? Are we not then baptized into his death. How then shall we that are dead unto sin live any longer therein? He that is dead is freed from sin. We are dead to the law by the body of Christ that we should be married to another, even to him (Jesus) who is risen from the dead, that our fruit should be unto holiness, and the end be everlasting life. If any man be in Christ he is a new creature, old things are passed away and all things are become new, and all things are of God. Coming out of the bondage of sin and death into the freedom, liberty and fellowship of the gospel of the Lord Jesus is so much greater a deliverance than Israel in the flesh experienced when they passed out from the oppression of Egypt unto the servitude under the law; for our deliverance is mighty through God to the pulling down of strong holds, and bringing every thought into obedience of the cross of Christ, for every high thing that exalteth itself shall be cast down and the Lord alone is exalted who is our lawgiver, our judge, and our king who will save us. P. D. G.

**History of Fishers River Association** compiled by Elder J. A. Ashburn, was purchased at sale by J. T. Ayers, and is offered for sale at 50 cents per copy post paid.

Write to brother J. T. Ayers, R. 2, Stewart, Va.

Elder W. B. Williams requests that the preaching brethren in making appointments in this country will please remember the church at Elm City and make appointments there.

P. D. G.

## OBITUARIES

MRS. LAURA MOTLEY.

Sister Motley was born March 27, 1843. She was the daughter of Lawrence Lot and Matilda Johnson, of Caswell county, N. C. She was married to William Motley in the year 1863, who was then a soldier in the southern army, fighting for the lost cause. He preceded her to the grave three or four years ago.

Seven children survive, five daughters and two sons, to mourn their loss, yet not as those without hope.

For thirty-five years she was a devoted member of Lick Fork church. She always filled her seat when it was consistent for her to do so.

I esteemed her as one possessing many noble traits of character, yet I must confess with sorrow that it was not my privilege to come in close contact with her home life, where the foundation of true worth must begin. Her daughter, Mrs. Lucy M. Fonville, writes me concerning her in part as follows:

"The stroke is hard but I try to be signed and try to look upon it as being for the best. It is the greatest and sweetest consolation to know that she was such a good christian woman, and I believe she is in a better and happier world, where there is no sorrow or parting.

I know she cannot come to me, but I can try to go to her, and this happy thought strengthens me. It may be the means of making me live a purer and better life.

Mother loved her church and its doctrine, revered its preachers and enjoyed her church paper, but above all her delight was reading the law of the Lord and meditating upon them day and night.

I have never known any one of stronger faith in God or one who trusted more implicitly in his love. It was

her chief desire to be governed by his will. She enjoyed her religion and truly fulfilled the command, "Rejoice in the Lord."

A more fitting tribute could not be paid this sainted mother than the above.

Those who knew her best loved her best. Her life was an exemplary one in the home and in the community as well as in the church. Who can measure the worth of such gifts?

How thankful we should be for the life and virtues and the precious hope the Lord Jesus gave to her as an anchor of the soul, both sure and steadfast and bore her through every trial.

Her remains was laid to rest at Lick Fork church on Friday before the first Sunday in April, 1910. May each member of the family feel in their hearts to bow in humble submission to the will of the Lord and may the sentiment expressed in the beautiful lines of Upham, composed upon the fruits of trial, find lodging in each sorrowing heart.

Oh, let me suffer, 'till I know,

The good that cometh from pain;  
Like seeds beneath the wintry snow,

That wake in flowers and golden grain.

Oh, let me suffer, till I find,

What plants of sorrow can impart;  
Some gift, some triumph of mind,

Some flower, some fruitage of the heart.

Written by her pastor,

ELDER C. F. DENNY.

Greensboro, N. C., April 22, 1910.

On November 22, 1908, the death angel visited our home and bore auntie away. She was born November 20, 1848. She joined the Primitive Baptist church at Yopos about thirty-five years ago, and if I am not mistaken, uncle Billie Brown baptized her. She was then the wife of my uncle, George Mason. Before her marriage she was

a Withers. Years after her baptism her husband died and about eight years later she married Mr. Henry Mintz, of Wilmington, N. C. The second time she was left a widow and she remained in widowhood until her death. There is one sister, several nieces, nephews and a number of her first husband's relatives left to mourn their loss.

She was at home on a visit and expected to spend the winter with us, but the all-wise father saw fit to take her away. She had only been with us twenty-four days when the messenger came for her to go. It was so unexpected. She delighted in going to her church, and the morning of November 26, she seemed to be real well and got off soon to church so that she would have time to see her friends before preaching. When preaching time came, she sang with them and seemed to enjoy the sermon very much. After church she was anxious for Mr. Corbett to preach that night, as he would remain in the place, and the appointment was made. She was talking to some of the members when she said: "My cup is full and running over." About that time her strength and voice failed. She took a seat and friends gathered closer around her with ready hands and willing hearts and did all they could. The doctor, O. O. Kafer, came, but with all his attention she did not revive or speak any more. She was taken to our home on a cot with kind friends lingering near. They did not leave her and at about 4 o'clock in the afternoon she submitted to the call "Come hither."

Next afternoon her remains were laid away in our family grave yard at Newport, N. C., to await the coming of her Lord and Savior.

There is a sadness in death even when the life is long, useful and Christ-like, and the end is peace. "Death has such a way of closing the eyes that will no more open; of dulling the ears

that will no more hear; of sealing the lips that will no more speak; of stilling the form that will no more move. But this sadness, this shadow of death, is but the dark background laid by the master's hand to bring out more closely the christian virtue." Friends, "in the midst of life we are in death," so "prepare to meet your God." Let us all try with the help of the Lord to have our cup full and running over when the death message comes for us.

MRS. MOLLIE T. HASKETT,

Newport, N. C.

**JAMES RUFFIN GRIFFIN AND SARAH ANN GRIFFIN.**

James Ruffin Griffin was born in Union county, N. C., July 11, 1839, and died November 19, 1909, making his stay on earth 70 years, 4 months and 8 days. Sister Sarah Ann Griffin was born March 18, 1841 and died same day and date of her husband. Her earthly sojourn being 68 years, 8 months and one day. Living together about 49 years, each one passed away the same evening, the sister having expressed a desire not to be left alone, died just a few minutes before the death of her husband. Each one of them was faithful friends of the Primitive Baptist cause. Their home was ever a welcome and pleasant one to our people. This writer has many times in the past thirty years shared in the hospitalities of their home, a place where many weary pilgrims have been kindly cared for.

Mr. Griffin was a faithful neighbor and substantial citizen, who managed his affairs successfully, and was in good circumstances. He never became a member of the church, but was one of its warmest friends and I believe he is at rest.

His wife, sister Griffin, spent upward of thirty years with the church, and was one of its warm, faithful members, first joining at Watson, where she remained till Pleasant Grove church

was organized at their home, where she became a member. Pleasant Grove meeting house was built on a lot of land donated by them, where she remained a consistent member to her death. They are and will be greatly missed by our little body and the people of that community. They were such virtuous worthy people. This couple having lived nearly fifty years together, died and were buried together, being placed in the same coffin. Their burial was witnessed by some where near two thousand people, it is supposed. Elder E. E. Lundy and this writer conducted the services at the burial. They leave one son, Mr. Vernon Griffin, and three daughters, Mrs. J. A. Jones, Mrs. Zebulon Little and Mrs. Festus Tadlock, all kind, genteel, respected people who are of that kind that love and honor the religion of their departed parents.

May God bless them and their's.

J. F. MILLS.

**MRS. LUCY TERRY HOLT.**

Departed this life April 17, 1910. Mrs. Lucy Terry Holt, daughter of Mrs. J. F. M. Terry, and wife of the late E. P. Holt, who preceded her to the grave only two weeks, and their little daughter, Nannie Parker Holt, was buried just three days before her mother. How sad, father, mother and child, all taken in so short a while, leaving behind four orphans, one of which was then at the hospital with the same disease—typhoid fever. This family, together with its nearest relations have especially been afflicted this year. How strange, to us, are the dispensations of Providence; yet he doeth all things after the counsel of his own will, and man's tongue must remain still and know that the great "I am" rules the armies of heaven and among the inhabitants of the earth. Sister Holt was one of the purest types of christian character that could be known. She joined the church at Mt.

Lebanon when but a girl, and it seems to me that her walk was in the footsteps of a risen Saviour. She murmured not at the burdens of life, but took them up with the sweet submissiveness that truly belonged to her. When told that her beloved husband was dead, she met it in reconciliation saying that God could do no wrong, and she felt that she must bear the trial with patience. She was then very sick herself, but perfectly conscious. The writer has known and loved her for many years, and has every reason to believe that she now dwells among the angels of peace, where death can never come, where sorrow is turned to bliss. Why should we grieve, knowing these things? Frail humanity is helpless, nor would it grieve if strength belonged to it; but not so, all strength cometh from God. He wounds, and he only can heal. How we will miss Lucy's sweet face, in the little band at Mt. Lebanon. Her seat was never vacant when she could possibly get there. Truly, too much cannot be said of their christian character; none knew her but to love her, and those who saw her most loved her best. What a blessed exchange for her; her widowhood would have been one of toil and anxiety, trying to rear the little ones entrusted to her care; therefore grieve not, dear ones, for those frail hands are now crossed in peace over a bosom that knows no more heart aches, but sleeps sweetly awaiting the morn, when her body will rise in triumph and immortality to meet the blessed Savior in the air who will take his redeemed bride to himself and his father forever to dwell in the realms of sweet felicity and eternal bliss.

Grieve not, for Lucy is gone to rest,

To Rest from toil and care,

Where all is joy and peace and love,

For their's no sorrow there.

Her cousin-in-law,

LIZZIE HOLDEN GARRARD

WILLIAM ROBERT HORNE.

Mr. William R. Horne first breathed the natural air that surrounds this earth upon which we live in the year A. D., 1807. His father's name was Robert Horne, who married Martha Joyner, mother of the deceased, who still survives him. His father died before he was three years old, his uncle, Franklin Joyner, took him to his home and raised him. He was of English descent, a man of more than ordinary qualities, virtuous and temperate in all his ways; indeed was of the highest type of men, living at home, his own hands, together with that broad mind of his, administering to his own necessities, and those around him. He was a farmer and loved his calling, was fond of stock, fruit, etc., indeed he subsisted on those things raised on the farm. He owned a very large and fine farm, and was fond of taking his friends who visited him over his farm and explain to them his manner of tillage, which the writer is witness of. It was his pleasure to provide well for all his herds, consequently it was a pleasure for any one to visit him and his good wife, for they were well entertained both at the table and in the parlor. He was a man whose counsel was safe, having a good mind and was well informed. Mr. Horne was married in January, 1887, to Miss Florence Edwards. Of that union there was no issue. He made no mistake in his selection, for she proved to be a wife in its fullest meaning which is man's only and real helpmate. Naturally, she was faithful in giving him her undivided attention until the end. Her love not only for, but to him was strong, but not as strong as God's love. Her love would have kept him, but was too weak. God's love took him, being stronger than death. While Mr. Horne never united with the church, yet he was a strong believer in the doctrine of God's sovereign grace, and loved to hear it proclaimed. He was one of those we feel

sure was circumcised in heart, having no confidence in the flesh in point of salvation. So he is not really dead, but has just fallen asleep in Christ, and will so remain during the night; but will awake in the morning where the sun comes forth with all its splendor. So I would say unto the sorrowing ones, weep not, for he is taking a rest in sleep, and those who have been united with him here in spirit will ere long be associated with him around God's glorious white throne above, where there is no sorrow, pain nor death. Mr. Horne had for some months been suffering with bladder trouble. The best physicians were called to his attendance who did all they could, but their arm was too short. When God calls he is obeyed. On the 23d day of January, 1910 the soul and body of this good son, husband, friend and neighbor parted, the body was laid to rest in its last resting place here, in the cemetery at Farmville, Pitt county, N. C., and his spirit returned to God who gave it. He leaves a sorrowing widow, an aged mother of 76, and two half sisters, Mrs. Pollard and Mrs. Askew, of Farmville, besides a host of friends and relatives to mourn their loss; but the cheering part is: that their loss is his eternal gain. May the good Lord bless, and give grace to those whose hearts were made sad by his departure, specially our dear sister Belcher, his aged mother, who is strong in that faith once delivered to the saints. May her last days be her best ones.

Written by request.

G. D. ROBERSON,  
Robersonville, N. C.

### APPOINTMENTS

JOHN TRENT.

Mt. Lebanon, June 15.  
Helena, June 16.  
Camp Creek, June 17.  
Tar River, June 18.

Suri, June 19.  
Flat River, June 20.  
Roxboro, June 21.  
Stories Creek, June 22.  
Ebenezer, June 23.  
Prospect Hill, June 24.  
Whealers, June 25.  
Harmony, June 26.  
McKays, June 27.  
Arbor June 28.  
Oak Grove, June 29.  
Pleasant Grove, June 30.  
Wolf Island, July 1.  
Wilmington at night, July 5.  
Stump Sound, 7.  
Yopps 8.  
Bay 9 and 10.  
Wards Will 11.  
North East 13.  
South West 14.  
Maple Hill, 16 and 17.  
Cypress Creek, 18.  
Muddy Creek, 19.  
Sand Hill, 20.  
Beaver Dam 21.  
Haskins Chapel 23 and 24.  
White Oak 26.

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# ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST.

## THE GLORY OF ZION HER SURE DEFENCE.

A sermon preached at Providence Chapel, Oakham, on Tuesday evening, September 30, 1845, by J. C. Philpot.

"And the Lord will create upon every dwelling place of Mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night; for upon all the glory shall be a defense. And there shall be a Tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain."—Isa. iv. 5, 6.

This chapter is closely connected with the preceding one; indeed, the second, third and fourth chapters of this prophet may be said to form one series. The last verse of the third chapter reads thus: "And her gates shall lament and mourn; and she, being desolate, shall sit upon the ground." In these words the blessed spirit describes the desolation that was to fall upon Jerusalem. Continuing the same subject, the first verse of the fourth chapter proceeds to relate the consequences of that desolation, "And in that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel; only let us be called by thy name, to take away our reproach." This striking prediction dwells upon a remarkable result and feature of the general desolation that should take place. The men should be so fearfully slaughtered in war that seven women

should take hold of one man who had escaped the general carnage, and seize him for a husband, that they might remove from themselves that reproach so dreaded by Jewish women of having neither spouse nor offspring. They would be willing to eat their own bread and wear their own apparel if they were merely allowed to take his name to avoid this reproach. There the chapter should have ended, for though the words which follow are connected with the desolation predicted, yet they open a feature of the subject by declaring promises of mercy to the remnant which escapes the threatened judgments.

"In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel." A remnant is here spoken of as having escaped in this day of desolation. To this escaped remnant it is promised that "the branch of the Lord shall be beautiful and glorious, and the fruit of the earth shall be excellent and comely." By "the branch of the Lord I understand the divine nature of the Lord Jesus Christ; and by "the fruit of the earth," his human nature. His divine nature is beautiful and glorious to this remnant according to the election of grace, which has escaped the general overthrow. "And it shall come to pass that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem—" that is, whose name is in

the book of life, and who has the life of God in his soul;—“when the Lord shall have washed away the filth of the daughters of Zion” (by washing them in the fountain once opened for sin and uncleanness), “and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment and by the spirit of burning.” Then he adds the gracious promise contained in the text, “And the Lord will create upon every dwelling place of Mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night; upon all the glory shall be a defense. And there shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain.”

The desolation has taken place literally, and I see no reason why we may not expect a restoration to take place literally also. But that interpretation I shall not now insist upon. There is another interpretation, one of a spiritual and experimental nature, applicable to the regenerated family of God, which I shall chiefly dwell upon; and as, viewed in this light, we may take the promise in the text to refer spiritually to the household of faith, so we may take also the desolation as equally spiritually verified in their experience. In other words, that there must be a desolation in them as well as, and prior to, a manifestation. When the Lord creates upon Mount Zion a cloud and smoke by day, and the shining of a flaming fire by night, it is, or following upon that day when “she, being desolate, shall sit upon the ground.”

In looking at these words we may consider—

1. The promise itself.

2. The result and effect which flow from the fulfilment of the promise.

1. The promise itself. “And the Lord will create upon every dwelling place of Mount Zion, and upon her assemblies, a cloud and smoke by day,

and the shining of a flaming fire by night.” You will observe the Lord here speaks of Mount Zion. Mount Zion typifies the gospel and the blessings connected with it; as we find the apostle speaking in Heb. xii. 2, where, contrasting the law with the gospel, he says, “But ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels.” When a believer is brought from Mount Sinai with all its curses to Mount Zion with all its blessings, then indeed he comes “to Jesus as the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.” When he is come to Mount Zion, there he wishes ever to abide; and not only so, but there he wishes to assemble with the saints who meet together in the name and fear of the Lord.

The Lord, therefore, has given a promise that he will “create upon every dwelling place of Mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night.” This has no doubt a reference to the pillar of the cloud, of which we read for the first time in Exodus xii. 21, 22: “And the Lord went before them by day in a pillar of cloud, to lead them the way, and by night in a pillar of fire, to give them light; to go by day and night. He took not away the pillar of the cloud by day, nor the pillar of fire by night, from the people.” This was the manifestation of the presence of the Lord. It was a cloud to show that the Lord was invisible; as he said to Moses, “No man can see my face and live.” It was in the form of a pillar, to show the certainty and security of God’s favour to his people. It was on high, to show that it was from heaven, and was the guide for the people of God, pointing to heaven as their eternal resting place. It was the open manifestation to the children of Israel of the presence of

God in their midst, the glorious effulgence of the Three-One God. To it, therefore, the eyes of Israel looked night and day. At its command they moved forward, and at its command they remained in their place.

We find also when the tabernacle was set up, that the cloud covered the tent of the congregation; "Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle. And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the Lord filled the tabernacle" (Ex. xl. 34, 35). When Solomon afterwards built the temple, the same cloud came also, and filled it with the glorious presence of the Lord. "And it came to pass when the priests were come out of the holy place, that the cloud filled the house of the Lord, so that the priests could not stand to minister because of the cloud; for the glory of the Lord had filled the house of the Lord" (1 Kings viii. 10, 11).

This pillar, then, of the cloud spoken of in the text, "the cloud and smoke by day and the shining of a flaming fire by night," sets forth the manifest presence of God. His appearance unto his dwelling among the children of men. Now the Lord in old time, under the first covenant, restricted the pillar of the cloud by day, and the pillar of fire by night, to one spot. It rested on the tabernacle, and on that only. But in gospel times, according to the promise in the text, this pillar of the cloud by day and the pillar of fire by night, is not restricted to one spot, but is upon every dwelling place of Mount Zion, and upon all her assemblies. Now this is fulfilled when the presence of the Lord is felt in the soul; when his favor surrounds his people as with a cloud; when the manifestation of his mercy and grace is enjoyed; when his glory shines forth in the face of Jesus; when his love is shed abroad in the

heart. Then the Lord creates upon such a dwelling place of Mount Zion a cloud and smoke by day.

There is, doubtless, some further spiritual meaning in its being the same pillar which by day appears as a cloud and smoke, and by night as the shining of a flaming fire. Now this points typically to the different states and conditions of God's living family. When they are traveling by night, they want something clear and conspicuous to direct their steps. Were it merely a cloud and smoke, it would not be seen; but when it takes the form of a flaming fire, it becomes a beacon light to guide their feet. The Lord's people are often in these paths of darkness, and then they want something to direct their path; they cannot listen to every voice, they want the Lord to speak to them; they want a special manifestation of his favor, and the shedding abroad of his dying love. Where these things are not given, all with them is darkness, their evidences, their testimonies, and their expectations (when this darkness besets the soul) are all beclouded. They cannot see their way, and often can scarcely believe they are children of God at all. What they want to see is the shining of a flaming fire, to have some clear testimonies, some brought manifestations, that they are the Lord's people.

Now these are given in Christ. Did not the Shechinah and the pillar of the cloud and smoke rest upon the tabernacle? What was the tabernacle but a type of the human nature of the Lord Jesus Christ? This was "the true tabernacle, which the Lord pitched, and not man." Christ's body was the temple which was destroyed, and raised up again in three days. "Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up" (John ii. 19). God has sent his only begotten son; for in him it pleased the father that all fullness should dwell, that the glory of God

should shine forth in his face. The Shechinah and the cloud of divine glory rest upon him. In darkness, then, and distress of soul, when all is gloom and midnight, if we get a view of the glory of God in the face of Jesus Christ, if we see there is a mediator betwixt our guilty souls and God, there is strength to look to him, and a putting forth of that secret power in the heart whereby we are drawn with the cords of love and the bonds of a man. Then there is the shining of a flaming fire by night. There is then an object for faith to fix its eyes on,—Christ; and his grace and glory concentrate the affections of the soul. When we can see, by the eye of faith, the glory of God shining in the face of the divine mediator, however dark our path may be in providence or in grace, then the shining of the flaming fire by night rests upon our dwelling place. The dwelling place is, no doubt, the believer's heart; for every believer is the temple of the holy ghost, and Christ dwells in his heart by faith. Therefore, the Lord creates upon every dwelling place of Mt. Zion, in every one who is a temple of the holy ghost, in every one in whom he works to will and to do of his own good pleasure, this cloud and smoke by day, and the shining of a flaming fire by night, in favoring at times the ransomed soul with his gracious presence.

The promise is made also to "her assemblies." When they come up to the house of prayer, when they assemble themselves that they may hear the word read and preached, and unite in lifting up their hearts to God, his presence is promised. The Lord will create—there is no power in man to create it; it is a divine creation flowing out of divine operation—the Lord will create by his mighty power, by a miracle of grace, through his matchless mercy, a cloud and smoke by day, and the shining of a flaming fire by night upon the assemblies of Mount Zion. And

do not the Lord's people sometimes find it so? Do not they experience the manifestation of the cloud and smoke by day, in a sense of the presence of the Lord? Do they not find, too, the shining of a flaming fire by night in the presence of the Lord more or less bedewing their souls, and resting upon their hearts? Now, wherever the Lord has blessed a soul under the word, wherever anyone has felt the presence of God in meeting together with his people, wherever in Zion's assemblies the Lord has touched the heart with his spirit, and given a sense of his goodness and love, he has been fulfilling this promise, that he would "create upon every dwelling place of Mt. Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night."

2. But we pass on to consider what is the fruit, result, and effect of the fulfilment of this promise.

The first is this, "Upon all the glory shall be a defence." The glory here signifies the same thing as the cloud and smoke by day. Thus we read, "The priests could not stand to minister by reason of the cloud, for the glory of the Lord had filled the house of God" (2 Chron. v. 14). The cloud was the way in which God in early days manifested his glory; it was a visible representation of his glorious presence. Now, "upon all the glory" (margin, above all the glory) "shall be a defence. And," it is added, "there shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain." We gather from this that though the Lord brings his people to Mount Zion, though he favors them alone and in company of his people with his presence, yet they are not secure from enemies. They want "a defence"; and this the Lord has promised to give. If he has brought us to Mount Zion, it has not delivered us, in our feelings and in our experience,

from our enemies. We shall probably have more temptations after we have come to Mount Zion than before we were brought there; we shall have a deeper discovery of our fallen nature; we shall have more gins and traps laid for our feet by the enemy of souls; we shall have heavier, sharper, more cutting trials; we shall have more powerful external enemies, and be compassed with greater difficulties than before.

If, then, the Lord has brought us to Mount Zion, so far from being delivered from all our enemies, he will make us feel more and more that we need him for "a defence" and refuge, as well as to be the strength of our hearts and our portion for ever. A defence he provides. He has not brought his people to Zion to leave them exposed to the attacks of their enemies; for the Lord is not only "a sun," to give them light, but he is "a shield," to defend and protect them on every side. He is a defence from the law, which curses and condemns; a defence from the fiery darts of the wicked one; a defence from the persecuting world, and from professors having the form of godliness, but denying the power. They cannot, they do not defend themselves; for they are weak and helpless, and exposed to every dart of the enemy. But when they are brought to Mount Zion, and see and feel the cloud and smoke by day, and the shining of a flaming fire by night, resting upon their souls, upon all this glory there is a defence—something to ward off the fiery darts, something to protect them that they may find security and shelter.

But there is another fruit: "And there shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain." Can this tabernacle be anything less than the Lord of life and glory, who tabernacled here below in our nature? When he brings his people to Mount Zion, there

is not merely a discovery of his presence; there is a sight also, by living faith, of his person as the son of God. There is a sight of his glory, "the glory of the only begotten of the father, full of grace and truth." He then becomes a protection, a covert, a shelter to all that put their trust under the shadow of his wings.

This tabernacle seems for two purposes. 1. It is a shadow in the daytime from the heat; and, 2. A place of refuge and a covert from storm and from rain.

1. The heat in those countries is dreaded as much as, if not more than the storm and rain, and protection from it is as carefully sought. Numerous references are made in the scriptures to the heat of the climate. Take any one, "Thus I was; in the day the drought consumed me, and the frost by night; and my sleep departed from mine eyes" (Gen. xxxi. 40). The Lord of life and glory is therefore spoken of here as being a tabernacle for a shadow in the daytime from the heat of the sun. Sun in scripture not only means the sun of righteousness, but also the burning sun of temptation. "Look not upon me, because I am black, because the sun hath looked upon me" (Song i, 6). The bride speaks here, in a figure, of the sun of temptation, which had made her black. So when we read here of "the heat," it alludes no doubt to the sun of temptation, which beats with its burning beams upon the soul. From this we want a shelter. When temptation beats upon a man, must it not dry him up (just as the sun burns up the ground), unless he get a shelter from it? Temptation will make him like the parched heath in the wilderness, and drain away all his strength, unless he obtain some shadow and protection. This shelter is the Lord of life and glory. Does not the lust of the flesh continually work? From painful experience I am sure it does. But whence are we to obtain a shadow

from these temptations? Left to them, we must utterly fall. But the Lord often nips them in the bud, and stops them in their first birth, just as I might put my foot upon a lighted match before it burnt any farther. One infidel thought might otherwise make us avowed infidels. One blasphemous imagination would make us break out into the unpardonable sin. One worldly desire would make us do things that the world itself would be ashamed of. In fact, just as if a spark falling out upon gun powder would immediately explode a whole magazine, or a lucifer match would set on fire a whole stack of corn, the year's produce of many acres—so one vile temptation in our carnal mind might produce a total conflagration of body and soul. These who know what temptation is, know their thorough helplessness, apart from grace, to stand against it in any measure; and unless this temptation be subdued and restrained, it must altogether carry their souls captive, and drown them in destruction and perdition.

How, then, is a child of God to escape from them and their filth, guilt, and power in his conscience? He has but one way—"a tabernacle for a shadow in the daytime from the heat." That is, to hide himself in Christ; to seek refuge beneath the shadow of his wings; to wash in the fountain once opened for sin and uncleanness; to take shelter under the glorious righteousness which is unto all and upon all them that believe. A child of God, when he feels temptations working in his heart, is taught by the spirit to flee to the Lord, as a child flees to his mother's bosom when affrighted. He flees to the mercy of God to cover and pardon him, and to the power of the Lord to subdue and restrain him. Thus the Lord of life and glory is a "Tabernacle for a shadow in the daytime from the heat."

2. But besides the heat, there are "storm and rain." This storm and

rain will one day come upon a guilty world. It was set forth in a strong figure by the deluge which overflowed the first world, and by the torrents of fire and brimstone which came down on guilty Sodom. It will burst out one day in such a way that the deluge and the destruction of Sodom will be but feeble figures of it.

Now where shall a convinced sinner find a covert from this storm and rain? Have we not deserved God's wrath without measure? Do we differ from thousands and millions in hell? Are we a whit better than those who are now weltering in the burning wrath of God? Are we one whit better than those who are banished for ever from his presence? In thought, word, and action we are as bad as many there, nay, worse. There are many in hell who have not done things that we have done, said what we have said, and thought what we have thought. How, then, are we to escape the damnation of hell? There is only one place of refuge, but one covert, and that is the Lord of life and glory—his person, his blood, his righteousness, his grace, and his love; for God has set him forth "to be a propitiation through faith in his blood." God has appointed him to be a place of refuge, a protection, and a security from storm and rain.

But besides the future storm and future rain which will one day burst upon the world, there is also from time to time a present storm in the soul. What are the flashes of a guilty conscience? what is the feeling of conviction under sin? what is any manifestations of the wrath of God against the wanderings of our backsliding hearts? Are not they like drops of the thunder storm? Are not these the manifestations of that anger which will one day burst forth? Now the Lord gives us to feel the storm and the rain; he allows these drops of the coming thunderstorm to drop upon the heads of his people. He works by our doubts, fears, exercises,

and perplexities. He gives us to feel his wrath against sin, that may beat down self-righteousness, that he may completely strip away everything in the creature, and bring us wholly and solely to trust in himself. We find this set forth in Isa xxviii. 17, "Judgment also will I lay to the line, and righteousness to the plummet, and the hail shall sweep away the refuge of lies, and the waters shall sweep away the refuge of lies, and the waters shall overflow the hiding place." The prophet is here speaking of God's people. The hail sweeping away the refuge of lies is the manifestation of God's wrath against sin, which beats them out of their false refuges. They cannot stand against the hail of divine wrath in their consciences, for they are left exposed and without shelter, until they are driven to find refuge in Christ. Thus it is a mercy to have felt the wrath of God, convictions of sin, doubts, fears, terrors, and alarms, that we by these things may flee from the wrath to come, and find in the Lord of life and glory a place of refuge and a covert from the storm and rain.

You see how these promises are made to those that are come to Mount Zion, who have really embraced the gospel, who have fled for refuge to lay hold of the hope set before them, who know Jesus Christ and the power of his resurrection, who have a work of grace on the conscience, who know the truth by the manifestation of it through the power of the spirit, and by these teachings are brought to Mount Zion. And when they come here, they never wish to leave it again, they never wish to set foot again on the barren, desolate mountain of Sinai. Therefore the Lord gives them a dwelling place, he sets them down in the gospel, he gives them a heart to receive it in love, he communicates a power to the soul whereby it looks to Christ and obtains a dwelling place on Mount Zion. He gives it this "cloud and smoke by day, and the

shining of a flaming fire by night. He favors it at times with his sensible presence, and even in darkness there is the shining of a flaming fire, the eyes of the soul being directed to the Lord, even from the ends of the earth. They find too a defence in all this glory; and not only so, but in him a sure shelter. "The name of the Lord is a strong tower: the righteous runneth into it, and is safe." They find the Lord of his glory to be a shadow from the heat, so that when temptation comes they are enabled at times to flee to him. When storm and rain beat upon their heads, they flee unto him for a place of refuge and a covert.

All these things the Lord fulfils in the case of every ransomed and regenerated soul. Now who here can say that indeed he has been brought to Mount Zion, and has felt the sweetness and power of the gospel? Who here can say, "Here will I dwell, for I desire it. This is my dwelling place, I wish to live and die." Who here has found the presence of the Lord and the dew of his favour resting on his spirit? Who has seen the glory of God to be a defence, so that when temptations, trials, afflictions, and sorrows came upon him, he has not looked to Assyria, not gone down to Egypt for help, but has leaned wholly and solely upon the Lord, in whom it hath pleased the father that all fulness should dwell? Who here has known something of the storm of hail and rain beating him out of lying refuges to flee unto Jesus with sighs, cries, desires, pantings, and groanings that he would be a place of refuge and a covert for his soul? God does not give blessings singly. He hath blessed his people with all spiritual blessings in Christ." If he has brought a soul to seek his face, to turn to Mount Zion, and to look unto Jesus from the ends of the earth, he will fulfil every longing desire of that soul, and make it a manifest and happy partaker of his grace here and

his holy glory hereafter.

#### A PUZZLING THING TO ME.

Once a very dear old brother in the ministry said to me, "I believe that Adam was made able to stand but liable to fall."

I said, Do you believe that God knew before he made man the course that man would take? He answered, "I certainly do." Do you believe that God gave grace in Christ Jesus before the world began by which his people should be saved from that foreseen fall and its effects? He answered, "I certainly do." Then you also believe that when God made man he made a creature who was able to make null and void his covenant of grace and to bring to nothing his foreknowledge? That old brother is gone from this world, but I am yet waiting for these points to be harmonized.

Another brother once wrote to me and charged me with preaching fatalism. I wrote back and asked him this question: If God predestinated a certain end, did he not also predestinate all the links in the chain of events to bring about that predestinated end? I am waiting for an answer and will receive it from any of our brethren who are calling us "Absoluters" by way of derision, or who in the same way refer to the doctrine of predestination as "Absoluteism."

Paul tells us that, "whom he did foreknow, he also did predestinate (to be) conformed to the image of his son."

Question: What is the image of Jesus Christ? Here in the flesh it was suffering, persecution, the contradiction of sinners, to be betrayed, denied, hated, spit upon, smitten and crucified, dead. That was the image of the earthy. The image of the heavenly is the glory of the father. If we are predestinated to the image of the heavenly are we not also to the image of the earthy? The image of the heavenly is the glory of

the father. If we are predestinated to the image of the heavenly are we not also to the image of the earthy. If we do not bear the image of the earthy where is the assurance or even the promise that we shall bear the image of the heavenly?

We read from the pens of some of our very dear brethren that predestination is in no wise connected with sin, but if God predestinated to save his people from their sins did he leave it based upon conditions as to whether there would be any sin? If so would not the salvation of his people be based upon the condition of their becoming sinners? We must all admit that the adultery of Judas and Tamar was sinful, but from that act Phares was born and he was one link in the chain of events by which our Lord came in the flesh. The case of Lot and his oldest daughter is another case, but Ruth came from that line and she was the great grand mother of David through whose line Christ came. The case of David and Bathsheba is another and from this union came both Solomon and Nathan and from these two lines Matthew and Luke give us the lineal descent of our Lord. If these are not sinful acts what is sin? and if they are sinful acts are they not in the chain of events by which the predestinated end is to be accomplished? If one should answer that if these sinful acts had not been committed God would have brought about his promise in some other way, I will ask, what other way? Had God purposed some other way to accomplish his purposed end? If so, what became of God's purposed way when these things came about this way? Then would not that be an admission that God's purpose has been frustrated and set at naught?

We will pass to the one greatest of all events. The crucifixion of our Lord. Was that predestinated or was it not? If not what did the apostle mean when he said, "Him, being delivered by the

determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain?" Was Peter mistaken about this thing? If he was the holy ghost by whom he spoke could not be. Probably all Primitive Baptists will admit that all this came by the foreknowledge of God, but, so admitting, why deny that it was also by his, "Determinate counsel?" when one is just as fully declared as the other? Surely God did not move in the perpetrators of this deed by his holy spirit to do this ugly thing. It was the work of satan. Does this not prove that even the angel of darkness is under the almighty hand and that he can do no more than our father please? Jointly connected with this blackest of all crimes is the crime of Judas, the murderer. Why was he chosen among the twelve? To say that God didn't know his true character would be too much of a reflection on the wisdom of God for any spiritually taught child of God to make. Then to prove that this character was fully known you will see it pointed out by the prophets hundreds of years before the thing actually came to pass. Jeremiah spoke of the very sum that God had fixed as the price of the Lord and told what should be done with the money. Another prophet told of the divisions of his garments and the casting of lots upon his vesture. A thousand years before this great event the Lord prayed by the Psalmist (Ps. 109: 6-16) the final end of Judas Iscariot. Were these things left to take place by chance or were they fixed in God's eternal purpose or predestination? These are links in this great chain of events through which the final end is accomplished. If any one of these events is fixed by any other than the purpose of God is there not another hand in our salvation than the hand of Jesus? If there is then to whom shall we render praise for the fulfillment of that part of the work. If

any one or more of these things are left to conditions or to satan to work is not the whole chain just as weak as that one or more links? Is it not true that if there was a chain of a thousand links and nine hundred and ninety-nine of them or any one of that number would bear up a thousand pounds, but the other link would bear only ten pounds, is it not true that the full strength of that chain is to bear just ten pounds? Then why should any link in all this chain of events be predestinated or fixed in Jesus Christ so there cannot possibly be any failure in this matter of salvation if every individual link is not also fixed?

What could our Lord have meant in the 12th chapter of John when he said, "Except a corn of wheat fall into the ground and die it abideth alone; but if it die it bringeth much fruit?" Was not Adam the corn wheat in the human race? Was it not he to whom the Lord gave the command to multiply and replenish the earth? Then, are we not told that where there is no sin there is no death? How could he die without sin? and how could he multiply unless he first fell into the ground and died?

Jesus Christ, the Lord, was the corn of wheat to the church and as such he must fall in the ground and die or he must abide alone. That is his teaching. He could not die only as he bore the sins of his people and the holy ghost testified that all connected with his death was by the determinate (predestination) counsel of God.

How are we to get this separated from sin?

Unless all these things and thousands more are predestinated I am puzzled to know who to praise for my salvation, if indeed there be any salvation.

I believe that my heart is open for the truth and I will yield to the truth in anything when it is brought out before me so I can see it. But these

questions must be settled by a, "Thus saith the Lord." We cannot afford to risk such a wonderful thing as this on the mere assertions of men who would set in judgment on the great God. Let the potsherd of the earth strive with the potsherd of the earth.

I fully believe that the inspired writer spoke the truth when he said: "The potter hath power over the clay of the same lump to make one vessel of honor and another to dishonor," and that any persons assuming to question his right so to do are replying against God, and they are the potsherd striving with their maker.

I do want to pray the Lord that I may not be one of that number.

I want to repeat my question, if God has predestinated a certain end has he not also predestinated every link in the chain of events by which this end is to be accomplished? If there is any other way I hope some brother will point it out so I may be set right.

Wanting to know the way and truth of God, I am,

Yours in hope.

L. H. HARDY.

#### THE "HARDSHELLS" OF HARDEMAN.

I wish that all people who have mistaken sensation for religion could have taken with me and Brown at old Harde-  
man church Sunday.

Harde-  
man is an old-time church, and the people who gather there have no taint of the auto odor or the flying machine antics. Till yet, these good people gather from every direction, some in buggies, some in wagons, some horse-back and many afoot. In the shades around the church they rest in groups—men to themselves, ladies together, till I am ready to say that an hour before the preacher arrives is as sociable and as instructive as ever an hour spent by country folks. What is not learned about matters of the settlement is not worth learning. If any

have died, you learn it, and hear of the characteristics of the departed one's life. If any are sick, they are missed and talked about; the doctor attending them, the medicine used, and the great pity that we have not the good old remedies that we used to have is discussed, till young doctors and some old ones could soon learn that they are not the only "pebbles on the beach," if they do ride in automobiles and are such experts at carving the human anatomy. If there has been any late marriages then you are certain to learn it, and some talk on Teddy's line of replenishing the earth, while a few will assert that babies are mighty sweet, but a monstrous sight of trouble in a settlement where kindergartens are scorned.

Such as this is all pleasant pastime till the arrival of the preacher, and a song is raised inside the church as a signal that services will now begin. Directly voices rise high and clear—tenor, bass and treble—

All hail the power of Jesus' name,  
Let angels prostrate fall;  
Bring forth the royal diadem  
And crown him Lord of All."

Freighted with happy memories come these sounds—sweeter than operas and as lasting as life. The third Sunday in May is what these good people call "Communion" day. On the third Sunday in August they have another of these days, two a year, and on these occasions they "wash feet." Bigger crowds than usual gather on these two days, some luke-warm on other occasions, some through curiosity, while some, it may be, go on account of the extra good eating—how the notion got up and grew and spread, and is still a-spreading, that the country women need "teachers" in cookery, seems strange to one who feeds from the wafers that are freighted with the most delicious cakes, pies, chicken, ham,

pork, mutton, pickles, preserves—every thing.

Whoever may attend one of these meetings on the idea that to see them "wash feet" is funny will be disappointed. There is no fun in the matter, but truly it is a most serious rite far more calculated to bring tears than glee to any sensible person, and the thoughtless and idle visitors who may attend are held in silent contempt by a congregation whom all the allusions of progress have failed to move from their simple rural customs.

There is nothing strange in the manners or worship of these grand old Hardshells to me or Brown; we have been among them many times before and made better by the going, but that a congregation should retain all these simple and delightful manners right at the gates of the most progressive city in the south may strike some as a thing not to be expected and some will think it the thing not the best to be desired—we leave these to the comet.

Brown is tickled nearly to death, and I am somewhat pleased, when we think how Mr. Roosevelt would be pleased were he to go to this old church. We sat and counted the babies present. I lost count by a song sweeter than the rest, but my old friend got such a gorge at the opera at Atlanta till he pays no attention to any sort of songs, and he informs me that he counted thirty-two babies Sunday, among which were eight sets of twins, and he further says that Ben Cook and Tom Webb both swore to him that the day was too cold to bring the babies out. How we wish that Teddy could come and go with us there when the day was favorable—he would smile, we think, worse than Gregg who had him smiling at the emperor of Germany.

But whether Brown counted right or not, these are a specific people—a people after Teddy's own heart. Two sweet babies do not worry these mothers of Hardeman—they seem to be just

as proud again at twins. I could not help but think of how much better it was to have these babies there at the church than to leave them at home to nibble at a bottle and cry till the mother's return. As I noticed one after another of these little babes nestle their sweet faces down in the mother's bosom and fall to sleep I could but reflect upon the beauty of the thing. All the frescoed walls of elegant churches and shining chandeliers and cushioned seats and carpeted aisles pale in splendor of such a scene. A pretty babe in a mother's arms at an old country church is the sweetest thing this side of heaven—a rebuke to fashion and a promise for the future that can never be expected from children reared by servants and almost strangers to their mothers.

Elder Doss Webb is the pastor at Hardeman—he was reared in this church, and in turn has reared children and grandchildren. Doss is the oldest son of Uncle Lige Webb, who spent his life preaching and doing good among the congregations of Hardeman. They called him "ignorant," some did, but he preached the Bible in all simplicity and we see now the fruits of his labor in the works and character of his offspring. I reviewed Uncle Lige's life in my mind as I listened to his son conduct the service, preaching where his father preached fifty years ago, and in the same old church.

Beecher was contemporaneous with Uncle Lige, and no one thought him "ignorant." He has left no church to match this good old church at Hardeman in pure and simple religion, stripped of the sensation of which he was master and which yet clings about the place he built. Talmage, great man he was, left no such heritage to his grand congregations as Uncle Lige has left to Hardeman. Time and time again he strove to establish a great tabernacle, but he failed. The Lord

scattered his work for three successive times, till it looked like fate. The great congregation who used to gather to hear his burning words and masterly eloquence are scattered to the four winds, and we doubt if he has done anything such more than to stir curiosity and build honors and fame to the name of Talmage. Perhaps it is best to dwell with the Lord among the "ignorant" than feast on all the pleasing sounds or sensational thrill that "progress" can ever supply.

SARGE PLUNKETT.

Elizabeth City, N. C., May 18, 1910.

Dear Brother Gold:

I hope, dear brother, at this writing that you are prospering in the Lord, both in body and soul. I was made to sorrow in heart by the sad news of your afflictions of late. When I read about the painful operation you underwent at Goldsboro, my soul was filled with weeping. I felt for you so much. I know it was a deep valley, and it would have been dark and chilly, had not the dear suffering one been with you. How joyous to know he never leaves nor forsakes his children. He is in the furnace with us. I saw, on reading that mighty scripture. The eternal God is thy refuge, and the everlasting arms are underneath, which God applied to your trembling soul; that the dear Father sustained you. Oh, how he lit the otherwise dark valley of your afflictions up with his glorious presence. Surely, he beareth our sorrows and carrieth our griefs. How can one sink with such a prop? who holds the earth's huge pillars up. May the Lord continue to shed the sunshine of his love upon thee and thine.

I am at Church's Island at this writing, on my way to Kitty Hawk, where I will be Saturday and Sunday with dear brother Adams. I have not traveled much this winter and spring, but I have preached nearly every Sunday. I have been teaching a little school near

Flatty Creek. I taught five months; boarded with brother Meads. I have had very good health this winter and spring. I felt to be blest in the work of teaching and preaching in this community. I feel for dear brother Simpkins in the deep troubles. The Lord be with him is my prayer.

My love to you, sister Gold and all the brethren at Wilson.

Yours in hope,

J. A. SHAW.

Clifton, Wyo., May 26, 1910.

Dear Brother Gold:

Please find enclosed 75c. in stamps for what I am owing you. I wish I could come back to my old native state and hear some of your good preachers. If ever I was converted I was converted under a Baptist preacher. His name was Elder Kane. There were four different denominations in a little school house. I felt like that there was but one way and that was Christ alone. If anything ever makes me happy it is when I believe that Christ will be as good as his word with his people. I believe he has elect people here. I believe I have several highest stars in heaven. It is my husband and three children. My folks have been dead thirty-six years. They died with the typhoid fever. I will close by saying,

I remain as ever your dear friend,

MARY G. WICKER.

#### NOTICE.

I have the General Agency for Allen's Nature Compound in the following counties in North Carolina: New Hanover, Onslow, Pender, Duplin, Jones, Carteret, Craven, Pamlico, Hyde, Dare, Tyrrell, Pasquotank and Currituck. I desire an agent at every postoffice. Liberal discount. Write for terms. \$1 per box postpaid.

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F. D. GOLD, ..... WILSON, N. C.  
P. G. LESTER, ..... FLOYD, VA.

"REMOVE NOT THE ANCIENT LANDMARK  
WHICH THY FATHERS HAVE SET."

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WILSON, N. C., JUNE 15, 1910

### THE BAPTIST WATCHMAN DEPARTMENT

ELDER J. H. FISHER ..... Graham, Tex.  
ELDER M. L. GILBERT ..... Dade City, Fla.  
Corresponding Editors.

## EDITORIAL

### JONAH'S GOURD.

"So Jonah was exceeding glad of the gourd," Jonah 4:6.

Jesus calls Jonah a prophet and said to the taunting Jews who temptingly required a sign; there shall no sign be given to this adulterous generation, but the sign of Jonah the prophet. For as Jonah was three days and three nights in the whale, so shall the son of man be three days and three nights in the heart of the earth.

1. Jonah did not want to go to Nineveh hence he attempted to flee away. He was forced under the power of the storm at sea to go overboard. He was humbled under the power of the conviction to acknowledge that for his sake the storm was on the mariners.

2. This was a miracle, and as all miracles was marvelous. A miracle is an unnatural event. For instance it is natural for fire to burn, but the violence of even the exceedingly hot fire that Nebuchadnezzar in his rage ordered to be so greatly heated was quench

ed, so that it had no power to burn or harm the three Hebrews who were cast into it. He that created fire can control it as it pleases him. It is natural for one to die of suffocation who is shut up in a whale as Jonah was. For one to be shut up in a whale for three days and three nights in the deep and still live until the whale disgorges him on dry land is an altogether unnatural event, and is truly miraculous.

3. The confession and prayer of Jonah show his consciousness of his observing lying vanities, and of God's mercy in delivering him. He could not possibly have any doubt that the Lord delivered him, nor was it done for anything Jonah had done. He utters the cry and shout of truth that salvation is of the Lord. One would think Jonah would remain thankful all the time.

4. But how did Jonah act after this? When he saw that the Ninevites repented, and that the Lord did not destroy that great city it displeased him exceedingly. He became very angry and attempted to justify his course by saying to the Lord, when he said to him, dost thou will to be angry? Yes, I do well to be angry. That is the reason I fled before unto Tarshish. For I knew that you would show mercy to these people, for that is your way. Here we see somewhat the difference between God and man. It is the Lord's way to send his law which works wrath. When he sent Jonah to preach to that people it meant something good. When he sends his law into the conscience sin revives, and we die. Then God comes nigh in his gospel dispensation and saves the sinner. Who has changed God or the sinner? God or the Ninevites? The same unchangeable God sent his word and humbled the Ninevites. The change was in them. God when he hearkened to them and showed mercy was acting as he always does act. Jonah said, I knew this therefore I ran away. The Lord does not repent as the Ninevites repented.

When a man is brought to see and feel that he has sinned he repents. God does not thus repent as a man. In his different administrations he produces the changes in men that he purposes for his glory and for man's good. God's different dispensations and in that sense his repenting causes or produces change in man. There are different operations, but the same Lord. Thou turnest man to destruction, and sayest return, ye children of men. The same Lord does all this.

5. Did Jonah desire that Nineveh should be overthrown? Why did it not please Jonah to see the mercy of the Lord shown to Nineveh? Did Jonah think it would set him in a bad light when Nineveh was not overthrown when he had preached that yet forty days and Nineveh shall be overthrown? He was preaching. He was representing the resurrection of Jesus wherein repentance is granted to the sinner, and idolatry is overthrown. Jonah prayed that he might die, and said he did well to be angry even unto death. Can one pray a true prayer when he is angry even unto death?

6. A gourd springs up in a night to shelter Jonah who was watching to see what would become of Nineveh, and who said it was the Lord's nature to show mercy, and that he was only doing what was in accordance with his character which was to show mercy.

When the Lord sheltered him with a gourd Jonah was very glad of that. What sort of a nature would love the bitter, unsavory gourd? Was Jonah not hiding in the flesh, pleading, walking in fleshly corruption? If he had been walking in love would he not have been willing to sacrifice every principle of corruption and been considered as laying down every fleshly principle set forth by the gourd instead of pitying the gourd that came up in a night or in corruption, and withered in a night or in corruption? Why did he not pity Nineveh and not the gourd?

An east wind which the Lord sent beat on him. How great his trouble as he justifies his own way. The Lord sends a worm that eats down Jonah's gourd. How easily God cuts off all our pleasures of a fleshly sort even by a worm. There is a worm at the root of all our worldly pleasures. How soon they wither.

7. God said to Jonah in his wonderful reasoning, if you pity the gourd that came up in a night and perished in a night, upon which you bestowed no labor, should not I pity that great city Nineveh that has more than 120 thousand persons that cannot discern between their right hand and their left hand, also much cattle? How merciful is God in his dealings with men and beasts. Jesus said, the men of Nineveh repented at the preaching of Jonah, and should rise up in the judgment with this generation and should condemn it because a greater than Jonah was there, and they repented not at his preaching. How great the wickedness of men in their treatment of Jesus Christ.

P. D. G.

#### RUTH.

Boaz said:

"It is true that I am thy near kinsman; howbeit there is a kinsman nearer than I."

What is the law in Israel concerning the next of kin—a surviving brother, if a dead brother leave a widow childless? He must marry the dead brother's widow and raise up seed to the dead that there be no lost family, no lapsed estate, in Israel. It required love for the dead brother and self-sacrifice to honor this law. He that did not do so was a coward and dishonored the estate and the family name. It was living for the dead, yet he that did so in obedience to the law of God was honoring the dead and the living in so doing.

Here is the resurrection of the dead typified. It sets forth the doctrine that no name should be lost in Israel, that the dead should live again.

The next of kin should do this. It was a right none could take from him, yet he if wrong would not consider this as service acceptable to God. Boaz felt the truth of this law, hence he said, while I am near of kin to you, there is one yet nearer. Hence he must not invade the right of that nearer of kin. He must honor the law and in doing so he encroaches on the rights of none, but regards the rights of all. He tells her to tarry this night. He would see in the morning if this nearer of kin would perform the part of the nearest kinsman—marry Ruth the childless widow, and raise up seed unto the dead. How careful and prudent Boaz is to honor the law of God in all things.

On Ruth's return to Naomi with a good turn of barley—six measures—the six days of labor fulfilled under the law, she prophesied good things to Ruth, "Sit still, my daughter, until thou know how the matter will fall: for the man will not be in rest until he have finished the thing this day." Here are words of comfort dropt from the lips of the old christian and cheering the young one seeking the Lord. The experience of the old and tried is worth much to the young. Where God begins a good work he will perform it until the day of Jesus Christ is what also holds forth. To sit still is to abide where Jesus commands—not to seek help outside of him. There is no need of this. The only strength is to sit still for that is resting in the might of the Lord. It is declaring that he has finished the work and I rest by ceasing my own work and trusting in him.

Boaz then went to the gate and sat down there. The gate to a city is not only lawful place of entrance into the city and egress therefrom, but it is

also the place to adjudicate and settle all matters of contention. The judge sits in the gate, the place of justice, and hears complaints. It was therefore to this place that the man went, and calling ten men, the elders, rulers, to present a case for them to hear, namely this: There was one nearer of kin to Naomi. Now Boaz presents before these elders this case of Naomi, and it is the case of Ruth also. He said, Naomi sells a parcel of land which was our brother Elimelech's. Now will you buy it? You have the right and I am next to thee. He said I will buy it. Then said Boaz, if you redeem it then you must also buy it of Ruth the Moabitess, the wife of the dead, to raise up seed unto the dead. Then he said, I cannot redeem it for myself, lest I mar mine own inheritance.

He was not able to redeem it of Ruth, or to raise up seed unto the dead—lest he mar his own inheritance. His own inheritance must be preserved. There is nothing at all offensive in the conduct of this nearer kin. He had no hatred toward Ruth, nor the law of Israel to raise up seed unto the dead. He appears very willing that this should be done, but is unable to do this himself.

Who is this next kin—nearer to Naomi and Ruth than Boaz, and whose right Boaz recognizes? What are we born under in the first birth, or to what are we nearest of kin under that natural or first birth? It is the law. It has right to us, but it cannot redeem us, nor raise up seed to the dead.

The law is not opposed to this redemption, nor to the resurrection, but it is unable to deliver the sinner, or redeem him, or raise the dead. If there had been a law given that could give life then righteousness had been by the law. But by the deeds of the law shall no flesh living be justified. The law was weak through the flesh.

But the law is not against the prom-

ises, but a witness for the sinner that the law is in Jesus as the end of the law. The law is well pleased—yes, rejoiced in the obedience of Jesus, and in the death of Jesus it is all fulfilled, and in his resurrection seed is raised up to the dead, or death is abolished and glory is revealed.

Boaz is typical of Jesus, and he honors the law or next of kin, and steps in the shoes of the nearer kinsman with his full consent in the presence of the ten elders, and with their approbation as witnesses, and hence the ten commandments are fulfilled. How good and glorious to be righteous and in full peace and good will proceed as Boaz did, and with the approbation of all concerned marry Ruth.

David, his descendant, came to the throne of Israel with clean hands. No defilement clung to him. Jesus full of grace and truth comes righteously into the kingdom. To him the porter openeth. All bear witness, the law, the prophets and the Psalms that he is that "just one." The Father in heaven is well pleased, the believing sinner glorifies him. The dead are raised up. All things are restored. Order is brought out of confusion.

Jesus is able to redeem and raise the dead. He loves his people even when they are dead. He loves Israel. The Lord's portion is his people. He loves them. 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.

The nearer kinsman plucked off his shoe and gave it to Boaz. This put Boaz righteously in the place to redeem all that was Elimelech's and Chilion's and Mahlon's of Naomi. There was a vested right in Naomi because of her relationship to these dead. Thus the liv-

ing and the dead in Israel are so joined that they cannot be separated. For God is not the God of the dead but of the living, for all live unto him.

P. D. G.

#### FAITH.

The highest kind of faith is in God. To have faith or confidence in money would prove the sordid character of the possessor of that faith. It would show that such a man made money his god or proves it his idol, and as the love of money is the root of all evil if one has faith in that it proves his nature is completely controlled by this sordid or selfish passion which leads to all wicked conduct. The object one loves and has faith in sets forth and reflects his real character. He that sees his highest happiness in wealth or pleasures that money can command possesses nothing better than such things, and therefore is sensual, devilish and vain.

To have confidence or faith in man is proof of the weakness of such a worshipper, and shows what sort of a man it is that has such faith. Where is his power? In what does it stand? It rests in man in whom there is no strength nor power to perform or to prevail.

If one's faith stands in the power and wisdom of God there the power of God is obtained and prevails.

First, no man can have this faith or confidence in the Lord that has any thought, feeling or desire that he has any strength in himself. One must be circumcised in heart with that circumcision made without hands in the cutting off the body of sin through death. This circumcision cuts off the corrupt flesh, and by the faith of Jesus which works by love those blest with this most precious faith of Jesus live.

The love of God who is love is revealed in Jesus. In order for that love to flow towards objects utterly unwor-

thy of that love, and that grace might reign and display its most glorious riches, sinners unworthy of the least of God's mercies, and deserving his wrath to the uttermost, are embraced as the objects of the Father's love, so that grace reigns through righteousness unto eternal life through and by Jesus Christ our Lord. In this blessed covenant of life and peace the greatest love, mercy, forgiveness; grace is displayed through a crucified redeemer, displaying all that glorious riches.

Faith is that divine persuasion by which the heart believes unto righteousness, and it shows that new heart is given that loves God and divine truth, and has no fellowship with the unfruitful works of darkness. This faith cannot love corruption, nor can it do wrong. It is born of God and therefore overcomes the world. What a precious faith this gift of God and fruit of the holy spirit is. The substance of things hoped for, the evidence of things not seen, it dwells in the Lord of heaven and brings its food from afar. More precious than the golden wedge of Ophir is this faith in Jesus, which can have delight only in the Lord and witnesses his perfect righteousness, and cannot tolerate any corruption nor falsehood.

It is obtained through the righteousness of God and our Saviour. The perfect obedience of Jesus, at the price that redeems from all iniquity, and this redeeming blood causes this faith to be most holy and therefore effectual in overcoming the world, and purifying the hearts of those that believe. For God purifies their hearts by this. This faith works by love that works no ill to his neighbor, nor does it think

any evil, nor can it rejoice only in the truth.

It brings fully the benefits of the obedience of Jesus to the believer, and rejoices only in the truth.

It brings fully the benefits of the obedience of Jesus to the believer, and receives all the glories of this divine righteousness into the heart and conscience of the believer, so that he that believes in Jesus is by him justified from all things from which he could not be justified by the law of Moses or by the law of works; but it is by the law of faith, even the faith of Jesus. This is called the faith of Jesus because he is both its author and its finisher. Then it must be perfect. In whatever heart it is found there must be in that a sense of deep depravity by contrast. The man when Jesus was on earth in whom Christ found the greatest faith felt himself too vile and too unworthy for Jesus to enter into his house even, but said to Jesus just speak the word and my servant shall be made whole.

Faith is the substance of things hoped for—the evidence of things not seen—the divine persuasion in the heart of the blessed and perfect obedience of Jesus, and it therefore shows up his glory and our own vileness. It exalts Jesus and sets man down in the dust a helpless sinner in himself, yet glorying in the Lord Jesus, and overcoming the world by the faith of him; so that those that are blest with this faith stand justified and complete in Jesus, and hence they are just. Now the just shall live by faith. They draw nigh to God. They prevail and have power with God, and reign with Jesus.

Do you ever question or enquire whether you have this faith of Jesus or not? You never question his merit or power, his goodness or sufficiency, but you see so much failure and vileness in yourself you often wonder if you are blest with this faith.

## OBITUARIES

### MRS. BETHENIA SHELTON HARRIS.

Mrs. Bethenia Shelton Harris was born in Pittsylvania county, Va., March 12, 1812, and died March 5, 1910, at the home of her son-in-law, Mr. F. Adolphus Ferrell, Mayfield, Rockingham county, N. C. She was the sixth daughter of Leroy and Nancy Lanier Shelton. In 1832 she was married to Dr. John M. Roberts, of Albemarle county, Va., who died in 1835. Two children were born of this union, who followed their father to the grave within two years after his death. In August, 1839, she was married to Edwin R. Harris, of Rockingham county, N. C., who died August 10, 1890, in his 78th year. There were eight children by this union, four boys and four girls. The two oldest daughters, Juliana, aged 10, and Mrs. Nannie Cobb, aged 60, preceded her to a better estate. The following survive her: Elder James M. Harris, Deacon E. Ruffin Harris, and Samuel S. Harris, of Reidsville, N. C.; John M. Harris, of New York city; Mrs. John Sawyers, of Ringgold, Va., and Mrs. F. A. Ferrell, of Mayfield, N. C.

About 71 years ago she was baptized in the fellowship of the Baptist church upon confession of the faith as now held and believed by the Primitive Baptists. The division between the two orders of Baptists having taken place in these parts after her baptism.

It was my privilege to know this mother in Israel for thirty years, and her life impressed me as a living exemplification of the faith that was in her. Her life in the church was longer than the years allotted to man, and but few attain to the days of her years and to the high degree of usefulness with which she lived them. Her everyday life was her religion. "She stretched out her hands to the poor and the

needy; strength and honor were her clothing." Her life was fraught with a savor that elicited the respect of all with whom she came in contact. It repelled the froward spirit, and enticed the spirit of the humble. She lived in an atmosphere fraught with the fragrance of the spices of the garden of the Lord, giving good cheer to all who appreciated her presence as that of a good woman. Her conviction of truth and honesty of purpose were strong and decided, lending strength and stability to the more matured mind, and yet her modesty and gentleness of character attracted the younger minds, therefore she was truly a mother in Israel in whom the aged and the young found congenial companionship.

While but few live to be as old as she was, very few retain the youthful spirit of which she was possessed. The traits of industry, frugality, vigilance and diligence, which served her to such efficient purpose during the years of actual life became as nails in sure places, only to give way as the places of their lodgements yielded to dissolving forces not only in her, but also in them who knew her.

Much more might be said eulogistic of the life and character of this aged and dearly beloved grandmother, but the life that she lived and still lives in the hearts and minds of those whose privilege it was to know her was, and is so exceedingly commendable, and so much more and truly effective than any thing that might be said on paper, to append a brief synopsis which appeared in "Webster's Weekly," might be pardonable and suffice in this connection:

"The funeral service, which was conducted from the Primitive Baptist church in Reidsville on Monday afternoon by Elder P. G. Lester, of Floyd, Va., was unique in conception and might well be followed with profit by ministers in general. Elder Lester emphasized the thought that God gives

such lives as this sainted mother in Israel lived, as truly as he takes them away. He dwelt on the doctrine which shaped her life and which was dearer to her than life itself. He said he had known her for thirty years; she was always the same. She had requested him to conduct her funeral and he had come from his home in Virginia to perform this duty. He did not know how to preach a funeral, he said, but he hoped he could preach the gospel.

"Basing his remarks on the apostle's declaration, 'For I am now ready to be offered,' Elder Lester incidentally paid touching tribute to the deceased lady. 'The thought here,' he said, 'seems to be with regard to readiness rather than fitness. We want to be fit to die, but God tells us to be ready. Be ye also ready.' Ready for what? For the coming of Jesus. This offering is a living one, a living sacrifice. Moses took away the life, and offered the dead remains, but Christ offered himself a living Savior. He laid down his life while he was yet alive, and took it again while he was dead.

"The time of my departure is at hand.' Not only does our departure come to hand, but the time also must be at hand as well. 'There is a time to every purpose under heaven. A time to (not for) be born, and a time to die.' It is just as certain that there is a time to the purpose of birth as there is to that of death. The time is to the thing. The time is to the departure, and the departure is in the time. When the people of God are brought to the time which is to the purpose, called to die, they are then brought into the consciousness of a presence which constitutes the essential readiness. This mother in Israel came to this time and presence and was ready. She had fought the good fight of faith, and laid hold upon eternal life. She kept the faith, through which she was kept by the power of God.

"God's people are taught of him,

and they don't forget his name. This dear old grandmother would sometimes forget the presence of her children, but the presence of the Lord never. He is with them always even unto the end and is their present and everlasting crown of righteousness at that day and forever and ever.

None of us are now ready to be offered, but when he appears then shall we be ready and appear with him, if we love his appearing."

It was an inspiring yet tender and touching sermon and the brother manifestly spoke from a full heart.

"The hymns used were, 'How Firm a Foundation,' 'Asleep in Jesus,' and 'I Would Not Live Always.'"

"Precious in the sight of the Lord is the death of his saints."

P. G. LESTER.

SETH M. PETTWAY.

Walstonburg, N. C., May 1910.

Elder P. D. Gold:

Dear Brother—Enclosed you will find a short sketch on the death of brother Seth M. Pettway, who departed this life last January.

It was ordered by conference that I ask you to have it published in the Landmark, and also ask the Gospel Messenger to copy.

Very devotedly yours in hope of eternal life.

H. S. WARD.

Whereas, it pleased Almighty God to take from earth our beloved brother, Seth M. Pettway, we, as a church, do deeply feel our loss of a very dear and devoted brother, and are bowed down in sorrow and mourning; yet, the all-wise hand of providence rules.

Brother Pettway united with the church at White Oak Saturday before the second Sunday in July, 1903, and was baptized by Elder Wm. Woodard. He was greatly afflicted, having lost his eyesight some years before he united with the church.

He often said he had to be made blind so that he could see. He was blind to all visible things of the world, but we have evidence to believe he was not blind spiritually, for if any man had the insight to see and realize the beauty, as it is in Christ, surely he must have.

He was very zealous in the cause and rejoiced in having the name of Jesus exalted above all others.

I see him as he sat in the *ch* seeming to drink every word that fell from the sanctuary.

Owing to his afflictions he was never able to attend church, except some of the brethren would take him. This he did appreciate so much. Words can but slightly express it.

He always seemed to enjoy preaching and delighted in meeting the brethren.

He was resigned to his affliction, feeling it was the Lord's will, and he desired to be reconciled to the will of him. He was clear in doctrine and settled in the truth, as it is in Jesus.

There is always a sadness in seeing our dear ones laid to rest, yet a silent joy steals over us as we think of the awakening of the dead, bye and bye, and the glory to be revealed in us.

We humbly bow to the father's will and beg for renewed strength that we may always be able to say thy will be done.

Done by order of conference, Saturday before 1st Sunday in April, 1910.

ELDER WM. WOODARD,

Moderator.

H. S. WARD, Clerk.

Stokesdale, N. C.

Elder P. D. Gold:

Dear Brother—I herewith send you a sketch of the life and death of Elder John Stadler, which I copied from the Primitive Baptist, published in the year 1860, at Milburnie, N. C., Elder Burwell Temple, editor. Although I never saw Elder Stadler, yet I always

cherished the thought that the Lord raised up and sustained such a man as he was in the defense of his great and glorious cause, and I am sure there would be a great many readers of the Landmark that would be glad to see it, for though he be dead he yet speaketh. I submit it altogether to your judgment whether to publish it or not.

With best wishes to you, together with the entire household of faith, I remain your unworthy brother in hope of eternal life.

W. A. GOURLEY.

(Taken from the Minutes of the Country Line Association.)

A biographical sketch of Elder John Stadler, who was born in Granville county, N. C., on the 6th of August, 1792, of poor but highly respectable parents. His father having been drowned, he became an orphan while yet an infant, and upon his mother depended the onerous duty of rearing a large family of children. How nobly she performed that sacred duty the deceased was a living example. But her physical ability was unequal to the laborious task, which had devolved upon her, and necessity compelled her to hire out his brother and himself to obtain the means of support for the younger members of the family, thereby preventing the deceased from enjoying the opportunities of acquiring an education, which are offered to the poorest of our people. He attended school for one month only, but an all-wise God had provided a better instructor for him than the mere works of men.

The subject of this memoir was married on the 12th of December 1812, in his 21st year, to Miss Nancy Arnold, who also was of poor, but respectable parents, with whom he lived to the day of his death, and by whom he had thirteen children, all raised to be men and women. Though poor and laboring hard to support his family, yet the Lord had a greater work for him to perform. God was pleased to awaken him

to a sense of his lost and ruined state, and he made a profession of a saving interest in Christ on the 5th day of November, 1820, and joined the church together with his wife at Bush Arbour, in Caswell county, at the May meeting, 1821, and continued to be an orderly member and leading one until death. He commenced his glorious career as a minister of the gospel at the fountain on the morning of his baptism, and was ordained the 11th of November, 1822. He soon became known far and near, proclaiming the riches of divine grace as often as his situation would admit of. The Lord seemed to look with a favoring eye and to bless his labors, both in the ministry and his worldly affairs. He soon became a great and useful preacher, many becoming alarmed under his preaching, many were confirmed in their hopes, and the sheep were fed. Traveling far and near he preached the unsearchable riches of Christ the redeemer. During his ministry the mission god was introduced creating divisions and dissensions among the Baptists. He remained firm and no one raised the banner against the false god soëner, or opposed it with more unyielding firmness than he, admonishing with true eloquence and convincing arguments, counseling his brethren to beware of the new god and to flee from it as from the evil one.

Though without the benefits derived from an education, yet his appeals in behalf of the Savior's undying love moving, his arguments so firm and unanswerable, his reasoning so convincing, that none could gain say or confound his doctrine. Having the scriptures at command he used the sword of the spirit with power and effect. He was called to the pastoral care of four churches, Lick Fork, Bush Arbour, Gilliams and Reed Creek, and in that capacity he served the churches faithfully and satisfactorily to his death. The greater portion of the older brethren who called him to this charge have

long preceded him to that bourne whence no traveler returns, and the present members are the fruits of his ministry. He was chosen moderator of the Country Line Baptist Association in the year 1822, which honorable position he filled with so much credit to himself and satisfaction to the association; that he was annually re-elected until death. If ill-feelings and dissensions raised their hydra heads in any of the churches within the association, he it was who poured the holy oil on the agitated waters and restored good will and brotherly love among the brethren.

He was likewise ever ready to assist the sister associations in reconciling their differences, and his efforts were crowned with success. Conscious of his declining years and the shortness of his days, and knowing that the "harvest was great and the laborers few," he preached more, if possible, in his old age, than in his youth, and his effort was more successful. He increased his traveling, preaching the holy gospel and warning his hearers to flee the wrath to come, and strengthening the brethren, entreating them to remain firm in the faith. He seemed to be their favorite and was generally selected to preach their funerals, and always complied with this request by paying the last tribute of respect to the dead. His labors were incessant and burdensome, but when entreated by his friends to spare his health by desisting from his laborers, his invariable reply was, "I prefer wearing myself away to rusting away," and that he wanted to die preaching. It seemed that kind providence granted both of these wishes. He preached at Lick Fork on Sunday preceding his death, from the 14th chapter of John, 6th verse, "Jesus saith unto him, I am the way, the truth and the life. No man cometh unto the father, but by me," with as much power and zeal as I ever heard him, and all who heard him felt the

Lord was with him. Immediately afterward he felt the cold hands of disease seize upon him, the following night he spent with an old sister in the gospel, when he grew worse, notwithstanding all the efforts to relieve him. They wished to call in a physician, but he objected, saying he would return home to die with his nearest and dearest friends on earth. The next morning he hastened home to die with his dear wife and children, whom he continued to exhort with all the friends who visited him.

He departed this life on Thursday, March 8, 1860, and I think he might have adopted the language of the apostle, 'For I am now ready to be offered, the time of my departure is at hand: I have fought the good fight; I have finished my course; I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day, and not to me only, but unto all them also that love his appearing.'"

#### MARTHA JANE EDMONDS.

Elder P. D. Gold:

Dear Brother—I send for publication a short obituary of our departed sister, Martha Jane Edmonds. She was called home March 5, 1910, after an illness of one week. Her disease was blood poison. Her maiden name was Davenport. She was born in Pitt county, N. C. She was married to brother Jethro Edmonds, about 43 years ago. She was the mother of four children, one of whom died in infancy. Those living are: Mrs. Johnson Allsbrook, of Scotland Neck, N. C., and Misses Mittie and Annie Edmonds, of Norfolk, Va.

Everything was done for her that loving children and friends could do; but when our Father calls none can stay his hand. She united with the Primitive Baptist church at Kehukee, Halifax county, N. C., 38 years ago, and remained a faithful and consistent

member thereof until 1908, when she called for a letter of dismission to join the Primitive Baptist church of Norfolk, Va.

Too much cannot be said of her as a friend, neighbor, mother and christian. She was kind and loving. I feel like she was near the perfect christian as we ever meet on this earth. Her hope was her whole dependence, and Christ her all, and in all. She was ever ready to give a reason of her hope, and she had most wonderful revelations on high. She contended most earnestly for the faith once delivered to the saints. I wish it were in my power to do her justice, but I cannot. Her mortal remains were taken to Scotland Neck and laid beside her husband in the family burying ground to await the coming of our Lord in the last day. Truly a mother in Israel is gone.

By one who loved her.

MARY J. PRICE.

#### JOE VERTIS BELL.

By request of the mother I will try to write a few lines concerning the death of this little boy. He was the son of Mr. and Mrs. Joseph L. Bell. He was born February 12, 1908, and died April 12, 1910, making his stay on earth two years and two months. He was only sick five days. The night he was taken sick it wanted to wash its little feet, and went to bed. After getting on its crib played more cheerful than usual. He was a fat little child, though not healthy; had pneumonia little more than a year before he died, and has been subject to cold ever since.

All was done for him that physicians, father, mother, relatives and friends could do, but none could stay the cold hand of death Little Vertis was not a child to laugh much, always wanted to go. I have watched the little form so many times coming to grandpa's. We do miss it so much. It was heart rendering to hear his little tongue trying to say something to papa, but too weak to be

understood. He reached his hands upward and would smile as though viewing something beautiful, and passed away quietly.

His funeral was preached by his old uncle, Elder Thos. Bell. Text, "Suffer little children to come unto me, for of such is the kingdom of heaven.

How beautiful the address to those that mourn. He was buried near Bell's chapel amidst a large crowd of relatives and friends.

Little Vertis, thou hast left us,

Left us, yes forever more;

But we hope to meet our darling,

On that bright and happy shore.

With dysentery fever he was taken,

And oh, it ran so high;

We saw at last we could do nothing,

But stand around and cry.

We do not want you back on earth;

No, not to die again;

For we know our great loss

Is your eternal gain.

And when I said good-bye, Vertis,

I kissed your little hand;

I said grandmother hopes to meet you

In that bright and happy land.

GRANDMOTHER.

#### PROVIDENCE.

If God be your Father, you can want nothing that is good; but the determination of what is good must be left to his wisdom; for we are not so fit to judge of it nor to discern our own good. We should therefore commit all to his fatherly care and wise providence. Indeed, he chooseth rath to profit us than to please us, in his dispensations; and it is our duty to refer all to his wisdom and faithfulness. If we trust God for our heavenly inheritance, we may well trust him for our daily maintenance, which he vouchsafeth to the birds of the air, to the beasts of the field, and even to his enemies.—To plady.

#### SCRAPS.

I have received a letter from an unknown friend, who signs her name "A Poor Sinner." She states that she has been a member of the Primitive Baptists for several years, but has been in great distress because of her sinful nature.

Who knows that our nature is sinful and vile except the quickened soul? To my mind it is plain that if one feels and knows that he is a sinner, abhorring himself as such, that is clear proof that soul is not dead in sins. If this is not the truth, then where is there any evidence of life in any of us? None call on the Lord except such as lament their sinfulness, and feel their vile-ness; and Jesus came to seek and to save that which was lost.

She also stated that she was overwhelmed with distress during the sickness of her child, but her distress was about her sins. She could not eat, rest or sleep, on account of her burdened condition. She fell on the ground in this great agony and prayed to the Lord. She felt she could not live without relief, when these words came into her mind so plainly that it appeared as though she saw them, "Thou hast in love for my soul redeemed it from the pit of corruption, and thou hast cast all my sins behind thy back." With this also came another great deliverance, and with this came light, and she was relieved of her trouble, and it was with much effort she kept from speaking aloud.

Since then darkness has seized her again, and she greatly fears she is deceived in the whole matter.

Do Christians ever get in such straits? O yes. I have no doubt about that. Jacob is quick to say, "All these things are against me." Esau seems never to have such fears; but it is the poor, tried child of God, the poor sinner, that is sore distressed in spirit. It is through much tribulation that we enter the kingdom. Our sins are our

great troubles. Satan operates through this knowledge we have of our villainess.

We are slow to learn that all our righteousness is in Jesus, and that the just live by faith, and faith excludes works of man to glory in.

P. D. G.

## APPOINTMENTS

### JOHN TRENT.

- Surl, June 19.
- Flat River, June 20.
- Roxboro, June 21.
- Stories Creek, June 22.
- Ebenezer, June 23.
- Prospect Hill, June 24.
- Wheelers, June 25.
- Harmony, June 26.
- McKays, June 27.
- Arbor June 28.
- Oak Grove, June 29.
- Pleasant Grove, June 30.
- Wolf Island, July 1.
- Wilmington at night, July 5.
- Stump Sound, 7.
- Yopps 8.
- Bay 9 and 10.
- Wards Will 11.
- North East 13.
- South West 14.
- Maple Hill, 16 and 17.
- Cypress Creek, 18.
- Muddy Creek, 19.
- Sand Hill, 20.
- Beaver Dam 21.
- White Oak 26.

### E. E. LUNDY.

- Monday night after 3rd Sunday in July.
- Davis Shore, Wednesday night.
- North River, Thursday night and Friday.
- Straits, Saturday and 4th Sunday.
- Portsmouth, Monday night.
- Cedar Island Union, Friday, Saturday and 5th Sunday.

Sister Abbie Willis or sister Anne Allen can arrange appointment for Tuesday night.

Newport, Thursday.

Sheffield, Saturday and 1st Sunday in August.

The Cedar Island Union expects to meet with the Cedar Island church Friday, Saturday and 5th Sunday in July.

A general invitation is extended to the brethren to attend and especially we desire that some of our ministers be present.

Brother Gold, can you come?

E. E. LUNDY.

### AN APPEAL.

The brethren at Newport News, Va., (14 sisters and 4 men), all poor, have commenced a house for worship—ready for the roof, but they need help to finish it. Any aid that any one will send them will be gladly received. Send to brother A. H. Temple, 220 Thirty-fifth street, Newport News, Va.

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## APPOINTMENTS---CONTINUED

A. L. HARRISON.

Conoho, Monday after 4th Sunday in June.

Kelukee, Tuesday.

Mt. Zion—Wednesday.

Tarboro—At night.

Autrey's Creek—Thursday.

Pleasant Hill—Friday.

Mill Branch—First Saturday and

Sunday in July.

Nashville—Monday.

Saphony—Tuesday.

Sandy Grove—Wednesday.

Healthy Plains—Thursday.

Contentnea—Friday.

Wilson—At Night.

Elm City—Saturday.

Falls—Second Sunday.

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# ZION'S LANDMARK

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

It urges the people to search the scriptures, and obey Jesus, the King in the Holy Hill of Zion, keeping themselves unspotted from the world.

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# ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST.

## EXPERIMENTAL.

Miss Laura M. Baird:

My Dear Sister—I have had you and yours in mind for several days to answer your good and always welcome letter. But how true; the spirit is willing, but the flesh is weak. This, with the feeling sense of unprofitable writing, carrying out the desire.

A year of many changing scenes and vicissitudes has just closed. It has been one of many sorrows and joys to us all. Each of us has drunk deep of the cup of sorrow, and I trust knows a little of the cup of joy. But one thing I think I know our great and merciful God will not and does not give in sorrow one bitter morsel or draught more than is needful or that he does not make us able to bear. Our God meets out to us both the joys and the sorrows. It seems to me this is needful; for our proud, sinful nature would soon be lifted up and filled with vain imaginations, and foolish glorying if our cup were always filled with joy and gladness.

He maketh me (says David) to drink of the river of his pleasure willingly and submissively. This is true, only, true, when the Lord works both to will and to do of his own good pleasure. How good it is indeed to be brought sweetly and submissively into his blessed will. It was he that brought me into that blessed state during my severe illness last summer, and enabled me to rejoicingly say, and I trust feel thy will, oh blessed Father,

be done. I look back over the past year almost amazed at the wonderful goodness of our God. In him alone do we triumph. In him alone is the victory over every other power, whether it be the world, the flesh, or sin with its unholy emissaries. David says I will not fear what man can do unto me. Here is deep, searching questioning with every child of God, or should be. David was righteous in spirit, the fear of God was in his heart. There the Lord was his light and salvation. There is no doubt but the Lord will uphold all his dear children in all that is right in his spirit. The humble God-fearing child does not want to be upheld in that which is wrong, and prays God to search his heart and know his way, if there be any evil way there—false way in his heart. Only in the very searchlight of heaven dare we say I will not fear what man can do unto me. We can stand only in his righteous obedience, and then we really and truly walk in the spirit.

Oh, I am glad that right will always prevail. Righteousness and truth can never be trampled under foot. That which is false must and will fall.

David said the Lord is on my side. It was because of this he could say I will not fear. Paul was reasoning it thus when he said, if God be for us who can be against us? Might we not transpose a sentence and say, if God be against us who can be for us? How important that we always remember this. We may deceive our brethren,

we may be deceived in ourselves, but we cannot deceive God, who is the searcher of hearts. I am glad it is all plain before him. Vain is the help of man, and cursed is man that trusts in man, or makes flesh his arm. But my mind lingers on the blessed words of David that were living words in my soul as I awoke this morning. The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life. Of whom shall I be afraid? It brought sweet comfort to my soul, rest and peace, a song of praise in my heart. Yes, I could then say, though an host should encamp against me my heart shall not fear; though wars should rise against me in this will I be confident. Alone in him can we stand. O, what a glorious hiding place. What a munition of rocks. What a place of refuge.

"Other refuge have I none,  
Simply to thy cross I cling."

Hear David further. One thing have I desired, and that will I seek after, that I may dwell in the house of the Lord all the days of my life to behold the beauty of the Lord, and to inquire in his holy temple. See verses 5 and 6 of the 27th Psalm. This does not simply mean our name on the church book, but that dear unity and oneness in the fellowship and love of the church or saints of God: in that blessed tie that binds our hearts in Christian love, and to feel the fellowship of kindred minds is like to that above. This is dwelling in the house of the Lord. How good and blessed it is when it is thus and to behold the beauty of the Lord. Out of Zion the perfection of beauty hath God shined.

Dear sister, I have wandered away from what I had in mind to write—the closing of the old and the incoming of the new year. I trust that each of us may feel that goodness and mercy that have been abundantly shown us the

past year, but all the days of our life, and that faith may be given us to feel things needful throughout the remaining years of our life. He is the source of all our blessings temporal and spiritual. May we be favored to look to him for all.

Kindly accept this as a token of love to you and all your dear family as well as all the dear saints among you.

The God of peace be with you and yours.

Most sincerely,  
P. W. SAWIN.

#### REASON OF HOPE.

Elm City, N. C.

Elders P. D. Gold and Lester:

Dear Brothers in Christ and to the Saints of the Lord—As I have been impressed for the last two months to write what I hope has been the dealings of the Lord with me, though it is through fear and trembling that I am trying to make the attempt, I am hoping it will relieve me of this burden. I can't tell why it has come on me to write this, unless it is because I could not tell the church what I wanted to when I joined, and want to try now to tell the dear brothers and sisters some of my troubles and trials, and also some joys.

When I was a small child as far back as I can remember I believe I had some fear of the Lord. I would listen to the older people talk about our Lord and Saviour Jesus Christ, and it would make me tremble and cry and when I was old enough to read the hymns and sing, my eyes would fill with tears and there would have to stop. I was ashamed to let people see me cry.

I grew up like most girls, trying to have a good time by going to dances and parties. When about 15 years old I had a dream. I dreamed I saw Jesus sitting up in the sky and he looked calm and happy to me. I went on in the same way after this, going to dances when my father and mother let

me. They would not let me go often, for which I am very thankful.

After awhile I had another dream, this time I saw satan, and he was the most awful looking sight I had ever seen. I was so afraid he would get me, but soon this fear wore off.

I was married when 18 years old, and keeping house, very well satisfied, when one day while my husband was working in the field something whispered to me and said: "The works of men are vain." These words were whispered to me for three weeks and I could not think what it meant, when it came to me very suddenly that it meant the works of this world were wrong, and the works of the Lord were right, and I must follow the Lord's works. After that I was in great trouble at times and didn't know what to do. I wasn't sick with natural sickness and I did not know what was wrong. One day I went to a baptizing. There I believe I felt a little love of the Lord, it seemed to me these dear old Baptists were the loveliest people I had ever seen, I loved them and could not help it. I went on in the same old way, my trouble growing harder to bear.

After a while I dreamed I was with the church members, two of them I will mention, brother Amos Jackson and his wife. I saw Christ with us, he was like a baby. That was the sweetest love I had ever felt. I wanted to tell them my dream, but never did. I knew I loved the Baptists, but had not hope for I went on getting worse all the time. At times I could not get any relief. One night I went to bed, but not to sleep. When all at once the Lord appeared before me and fiddling and dancing was present, and the Lord made it plain to me it was the devil's work and I had done and had made a mockery of my maker.

O, my dear readers, I can never tell the dreadful feeling that there was in the sight of the Lord with that awful crime on me. I felt beneath any-

thing on this earth. These feelings would come and go until about July, 1822, I hope the Lord delivered me from this burden of sin and gave me a hope. I was feeling as well that morning as I had felt for some time; my husband had gone off to work and I had a big ironing to do. I had ironed one or two garments when this trouble came on me with the heaviest weight I had ever felt, and the tears began to fall from my eyes like drops of rain. I could not iron; I had to go somewhere and try to pray. I went out to an old house where I thought no one could see or hear me and prayed the best I could, but it seemed my prayers reached no higher than my head. I felt like without the Lord's help I would surely die and go to destruction. I came back to the house and tried to iron, but it was no use, so went back to the old house—this making the third time—and while I was trying to open the door it came to me to ask the Lord to give me a prayer; if he would I would try to utter the words, and to my great surprise there came a sweet voice that spoke right in my heart; it came through my heart and in my mouth and I spoke the words and the trouble left me at once, and I standing there, felt as light as a piece of down. The words were: "Get thee away from me satan and let Christ appear." I had never thought of such words before, and I believe Christ did appear, and I was as happy as could be, and thanked the good Lord to every thing I could say, and oh, what wondrous love I did feel. I came out of that old house into the yard praising the Lord and crying for joy. It seemed I could see Christ shining in every bud on every tree and bush. I could see the love of Christ in everything. I thought there would never be any more trouble. I felt like this hymn that reads:

Amazing grace, how sweet it sounds,  
That saved a wretch like me;

I once was lost, but now am found,  
 Was blind but now I see.  
 'Twas grace that taught my heart to  
 fear,  
 How precious did that grace appear,  
 When once I first believed.

While standing there some more words were spoken to me, and said, There was a duty for me to do. I said: "Lord what is it?" It said, Join the church, be baptized and follow Christ. I said, Lord I will be next time I can go to Town Creek to preaching. I will tell the church what the good Lord has done for me, and if they will receive me I will be baptized. After that I believe satan spoke to me. I never have told it to but one person, but these words caused me twenty-six long years of suffering that I can never explain. I went on these long years thinking I would offer to the church or tell some one my trouble, but I could not talk to any one. How the Lord has spared my life I cannot tell; my time has not come and I had not done my duty, but I felt like he sent many trials on me for not doing what I promised him. I hope no one will ever be as disobedient as I have been, nor suffer as much.

Friday night and Saturday morning before the third Sunday in last July I felt the Lord pressed me hard enough to make me fulfill what I believe he had started me to do. I think I was the weakest person that ever started to church. I felt like it was death to me to stay at home, and almost death to go, but it seemed I could not get there fast enough. When preaching closed they opened the doors of the church, and I in this weak condition, went forward. I could not tell them what I wanted to and only said a few words, but to my surprise I was received, and thank the Lord I left there feeling better. I came back the next morning feeling like a different person. Monday morning I arose with another weak, bad feeling, but I prayed to the

Lord if he would give me strength enough I would go to the mill pond and be baptized, and he did, but I was the weakest person that ever walked in the water.

Brother Gold, I think you remember when you started in with me. I told you I was mighty weak. After you baptized me and we started out of the water I said: Thank the Lord, and you told me he was the one to thank. I looked over at the people and saw a bright light shining down on them. Brother Williams looked like the image of Christ to me. I have never had such glorious feelings in all my life. I stood and looked at you baptize brother Womble, and we went to church and you said some sweet and comforting words that made me feel still more rejoiced. That evening the children all went to work and left me by myself, but I didn't feel alone, for I felt like the Lord was with me; it was a pleasant evening. I felt like my troubles had all turned to joy, but this was too good for poor unworthy me. I could not stay that way long, for I found—

"I am a stranger here below,

And what I am 'tis hard to know;

I am so vile, so prone to sin,

I fear I am not born again."

But one thing I do know, I love the Baptists, and I want to live with them and die with them.

NANNIE SHARPE.

Longoak, Va., May 23, 1890.

Elder P. D. Gold, Wilson, N. C.:

Dear Brother—As my subscription for the Good Old Landmark expired on the 15th inst. I send you herewith a \$1.50 money order with which to renew it twelve months longer.

The Landmark is a lot of company for me, as my husband and I are both getting old and we cannot go to hear preaching as often as I would like. I love to hear the gospel preached; it is a feast to me; it cheers my poor weary soul and makes me feel like surely I

have been born again, but I am in doubts and fears so much of my time that I feel like one alone, that there is no one like me. I feel at times that I have not a friend on earth; then when I go among the dear people of God, they are kind to me and I love to be with them, although I don't feel worthy.

Dear Brother Gold, when I heard of your afflictions I felt that I could sympathize with you, for I am one that knows how bad it is to be afflicted. I was sorry to hear of your loss caused by fire, but the dear Lord has promised to supply all of our needs, and his promises are sure. I believe he will supply all your needs in this world, and when the dear Lord sees fit to take you home, I think you will be where troubles and trials cannot reach you. Yes, he has power to make rough places smooth and crooked places straight. The older I get the more I feel my own weakness. I plainly see that all of our help is from the Lord. Whenever we feel entirely forsaken and that there is no way for us, then is the time he shows himself kind and merciful to us.

I will have been a member of the Primitive Baptist church twenty-seven years, the fourth Sunday in next September, and I sometimes feel like it is a wonder they let me stay with them. I feel so weak and imperfect I cannot live as a christian ought to live. It seems to me that all I do is mixed with sin, still if the dear people of God should turn me away, to whom should I go, for they have the word of eternal life.

I felt a little impressed to write a little for publication. I hope all who may read this will remember me at a throne of grace. Your sister in hope,  
E. F. SELF.

#### ON FAMILY WORSHIP.

Sir—A neglect of family prayer, I am afraid, too common amongst professors in this day. I am glad that you

consider it both as a duty and a privilege, and are by grace determined, that when you shall commence master of a family, you will worship God with all your house. It was Abraham's commendation that he not only served the Lord himself, but was solicitous that his children and household might serve him likewise. I trust that he who inclines your heart to walk in the footsteps of faithful Abraham will bless you in the attempt, and give you peace in your dwelling; a mercy which is seldom enjoyed, which, indeed, can hardly be expected by those families which call not upon the Lord. Though I readily comply with your request, and should be glad if I can offer anything that may assist or animate you in your good purpose, I am afraid I shall not answer your expectations with regard to the particulars of your inquiry concerning the most proper method of conducting family worship. The circumstances of families are so various, that no determinate rules can be laid down, nor has the word of God prescribed any; because, being of universal obligation, it is wisely and graciously accommodated to suit the different situations of his people. You must, therefore, as to circumstantial, judge for yourself. You will do well to pursue such a method as you shall find most convenient to yourself and family, without scrupulously binding yourself, when the scripture has left you free.

We have no positive precept enjoining us at any set time for prayer, even how often we should pray, either in public or private; though the expressions of "continuing instant in prayer," "praying without ceasing," and the like, plainly intimate that prayer should be frequent. Daniel prayed three times a day; which the Psalmist speaks of as being his practice likewise; and one place declares his purpose of praising seven times a day. This last expression is, perhaps, indef-

nite, not precisely seven times a day, but very often. Indeed, a person who lives in the exercise of faith and love, and who finds, by experience, that it is good for him to draw nigh to God, will not want to be told how often he must pray, any more than how often he must converse with an earthly friend. Those whom we love, we love to be much with. Love is the best casuist, and either resolves or prevents a thousand scruples and questions, which may perplex those who only serve God from principles of constraint and fear. And a believer will account these his happiest days, when he has most leisure, and most liberty of spirit, for the exercise of prayer. However, I think family prayer cannot be said to be stated, unless it be performed at least daily, and, when unavoidable hindrances do not prevent, twice a day. Though all times and seasons are alike to the Lord, and his ear is always open, whenever we have a heart to call upon him, yet to us there is a peculiar suitability in beginning and closing the day with prayer; in the morning to acknowledge his goodness in our preservation through the night, and entreat his presence on our person and callings in the course of the day; and at night to praise him for the mercies of the day past, to humble ourselves before him for what has been amiss, to wait on him for a renewed manifestation of his pardoning love, and to commit ourselves and our concerns to his care and protection while we sleep. You will, of course, choose those hours when you are least liable to be incommoded by the calls of business, and when the family can assemble with the most convenience; only I would observe, that it greatly preserves regularity and good order in a house, to keep constantly to the same hours when it is practicable; and, likewise that it is best not to defer evening prayer till late, if it can be well avoided, lest some who join in the exercise, and perhaps the person him-

self who leads in it, should be too weary and sleepy to give a due attention. On this account, I should advise to have family-prayer before supper, when people have the choice and disposal of their hours. I think, with you, that it is very expedient that reading a portion of the word of God should be ordinarily a part of our family worship; so, likewise, to sing a hymn or psalm, or part of one, at discretion, provided there are some persons in the family who have enough of a musical ear and voice to conduct the singing in a tolerable manner; otherwise, perhaps, it may be better omitted. If you read and sing, as well as pray, care should be taken that the combined services do not run into an inconvenient length. The chief thing to be attended to is, that it may be spiritual service; and the great evil to be dreaded and guarded against in the exercise of every duty that returns frequently upon us, is formality. If a stated course of family prayer is kept up as constantly in its season as the striking of the clock, it may come in time to be almost as mechanically performed, unless we are constantly looking to the Lord to keep our hearts alive. It most frequently happens that one or more members of a family are unconverted persons. When there are such persons present a great regard should had to them, and everything conducted with a view (if so is the will of God) to their edification, that they may not be disgusted, or wearied, or tempted, to think that it is little more than the fashion or custom of the house; which will probably be the case, unless the master of the family is lively and earnest in the performance of the duty, and likewise circumspect and consistent in every part of his behavior at other times. By leading in the worship of God before children, servants, or strangers, a man gives bond, as it were, for his behavior, and adds strength to every other motive which should en-

gauge him to abstain from all appearance of evil. It should be a constant check upon our language and tempers in the presence of our families, to consider that we began the day, and propose to end it, with them in prayer. The apostle Peter uses this argument to influence the conduct of husbands and wives towards each other; and it is equally applicable to all the members of a family; "That your prayers be not hindered;" that is either prevented or cut off, or despoiled of all life and efficacy, by the ferment of sinful passions. On the other hand, the proper exercise of family prayer, when recommended by a suitable department, is a happy means (in the hands of the spirit) of instructing children and servants in the great truths of religion, of softening their prejudices and inspiring them with a temper of respect and affection, which will dispose them to cheerful obedience, and make them unwilling to grieve or offend. In this instance, as in every other, we may observe that the Lord commands to his people are not arbitrary appointments, but that, so far as they are conscientiously complied with, they have an ardent tendency and suitableness to promote our own advantage. He requires us to acknowledge him in our families, for our own sakes; not because he has need of our poor services, but because we have need of his blessing; and, without the influence of his grace (which is promised to all who seek it), are sure to be unhappy in ourselves and in all our connections.

When husband and wife are happy partakers of the same faith, it seems expedient, and for their mutual good, that besides their private devotions, and joining in family prayer, they should pray together. They have many wants, mercies, and concerns in common with each other, and distinct from the rest of the family. The manner in which they should improve a little time in this joint exercise cannot well be

prescribed by a third person; yet I will venture to suggest one thing, and the rather, as I do not remember to have met with it in print. I conceive that it may prove much to their comfort to pray alternately, not only the husband with and for the wife, but the wife with and for the husband. The spirit of God by the apostle has expressly restrained women from the exercise of spiritual gifts in public, but I apprehend the practice I am speaking of cannot in any way interfere with that restriction. I suppose them in private together, and then I judge it to be equally right and proper for either of them to pray with the other. Nor do I meet with anything in the apostle Paul's writings to prevent my thinking that, if he had been a married man, he would, though an apostle, have been glad of the prayers of his wife. If you ask, how often they should pray together? I think the oftener the better, provided it does not break in upon your duties.

But I would observe, as before, that in matters not expressly commanded, prudence and experience must direct. Happy is that family where the worship of God is constantly and conscientiously maintained. Such houses are temples, in which the Lord dwells and garrisoned by a divine power. I do not say that, by honoring God in your house, you will wholly escape a share in the trials incident to the present uncertain state of things. A measure of such trials will be necessary for the exercise and manifestation of your graces, to give you a more convincing proof of the truth and sweetness of the promises made to a time of affliction, to mortify the body of sin, and to wean you more effectually from the world. But this I will confidently say, that the Lord will both honor and comfort those who thus honor him. Seasons will occur in which you shall know, and probably your neighbor shall be constrained to take notice, that he has not bid you seek him in vain. If you meet with

troubles, they shall be accompanied with supports, and followed by deliverance; and you shall upon many occasions experience, that he is your protector, preserving you and yours from the evils by which you will see others suffering around you. I have rather exceeded the limits I proposed, and therefore shall only add a request, that in your addresses at the throne of grace you will remember, etc.

JOHN NEWTON.

#### MANY MANSIONS.

Elders Gold and Lester:

Dear Brethren—For some time I have had a mind to write for publication, and it seems my mind is led off on close points of scripture, and knowing my weakness I shudder at the thought. Now, the subject before me is a hard one and upon which all professions seem to be agreed. I have heard several Primitive Baptists preach from the above subject and they put the same construction upon it that the Arminians do, for that Jesus went to heaven to prepare eternal life for them. If so there was not any eternal life for over 1,000 years. Now we want to take the word for it and see what it says. John 14:2, In my Father's house are many mansions. If it were not so I would have told you. I go to prepare a place for you, and if I go I will come again and receive you to myself that where I am you may be also.

I once heard a preacher of the Primitive order preach from this subject and he pointed upward and said Jesus has gone home to heaven to prepare a place, a home for his people. Now brethren, if that be the case, that Jesus has gone to ultimate glory to prepare a place for his people then about two thousand years have passed and gone and no place prepared for them, yet thousands of God's people have died and gone and we cannot tell where they have gone, if Jesus went to his Father's to prepare eternal rest for

them. I know the Baptists are divided on certain points of scripture. They are the only people on earth that are divided. I wish to give my view where Jesus went at that time and what he went to prepare. Jesus was born of a woman, born under the law to redeem them that were under the law; and when the law was finished to a jot and to a little then Jesus passed out from under the law service and went into the marriage supper of the lamb and there the wedding took place between Jesus and the church his bride. For while under the law Jesus was not married to his beloved bride, the church. But after Jesus fulfilled the law and was crucified, he arose in the new world, in the gospel kingdom, and there is where the great wedding supper took place.

When Jesus said it is finished the law was fulfilled. This occurred at the hour of midnight between two days and this hour of midnight is the great gulf between God's people under the law and God's people under grace. So when the wedding took place under the gospel day, the beginning of the new world no one could be a guest at the marriage supper of the lamb, only such as had been baptized by John; for the gospel kingdom must be set up with baptized believers. So all that had been baptized by John unto repentance could pass through at the hour of midnight when the commandment was given by John, "Behold the bridegroom cometh. Ye go out to meet him."

Then all those virgins (all the ten were virgins), but only five of them were obedient; for they brought forth fruits meet for repentance, for they were baptized by John, and had the oil of obedience. The other five heard the cry, but they had not been baptized, so they had the lamp, but not the oil of obedience.

Now Jesus told his disciples before his crucifixion that in his Father's

house (the church) are many mansions (blessings). If it were not so I would have told you. I go to prepare a place for you, that where I am there ye may be also. The place he went to prepare is the church, and the many mansions are the many blessings that are in the church.

Jesus had not yet ascended to the Father when he said, I go to prepare a place for you. Ultimate glory and eternal life were prepared by God the Father before the world began.

Jesus said unto Mary: "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 unto my God and to your God."

During forty days he appeared to the disciples after the resurrection and commanded them where to meet him in a mountain. This was arranging for setting up the church which was perfected on the day of Pentecost when the many mansions were opened to his disciples and they entered in with Jesus in his kingdom.

S. C. JONES.

Shelby, N. C.

#### EXHORTATION.

Dear Brother Gold:

As I have not been preaching much among the brethren of late I desire to speak to them in Zion's Landmark.

Dear brethren, I am still living in hope of eternal life that God promised before the world began.

My health has not been good of late, and I am shut up in nature's night. It seems my winter is long and the nights are dark, though I am hoping for break of day. The good Lord sees through the darkness as well as in the light and the day and night are alike to him. There is no God like the God of Israel.

I am often cast down in my feelings of late, and have much to contend with. I desire that you pray for

me. Sometimes I can say it is enough for Joseph is yet alive.

I wish today I had some appointments, for I could forsake all for Jesus' sake.

When I have been favored to visit the brethren and preach for them it has at times been very precious to me. This yoke is easy and this burden is light. Why I do not visit you more I can not tell. The land is flowing with milk and honey, but I am slow to possess it. There is nothing in this life like being engaged in the service of the Lord. It seems to me if I could go along and do my duty like God's people do it would be so much better for me. But I cannot go as I ought, nor remain at home content. Pray for me, dear brethren and sisters, that I may be more faithful in the Lord than I have been. When I forsake all then I have all and lack nothing. When I obey and walk uprightly the Lord is a sun and shield and no good thing does he withhold from them that walk uprightly.

Brethren and sisters, contend for the things that make for peace, and things whereby one may edify another. There is too much talk among Baptists that causes strife instead of peace. Jesus is our peace. He said my peace I give unto you. A house divide against itself cannot stand, a kingdom divided will come to naught. We all should seek the good of Israel, and pray for the peace of Jerusalem. Finally my brethren, pray for the peace of Israel.

A. G. MORTON.

Albemarle, N. C.

Raleigh, N. C., May 21, 1910.

My Dear Brother Gold:

I deeply appreciate my inability to answer you. That you should have thought of us in the hour of distress was as I believe, of God. I know of no one on earth whose love I esteem more, but who am I that God's servant should

remember "a poor dead dog?" I actually feel I am no better.

My troubles have been great, but no more so than I deserve. I am low down indeed and feel almost friendless and forsaken, so far as man is concerned; but I do so much hope one has said to me, "I will never leave thee," and if so I have a friend that sticketh closer than a brother. If not sadly deceived I am still for grace with a hope which I trust him.

I wanted to go to Wilson today, but feel I just can't; am writing this with fear and trembling, and wondering will I ever go again. I so much hope I shall be given grace and feel it is sufficient; but don't know. I am not worthy of it only in the Lord, and fear I am not in the Lord. I hope you can have the mind of Christ the remainder of your days and finish your course with joy.

O, if I could only be as I think you are, how content I would be; but I am all the time falling short of the glory of God. I feel this every day. I can't live the life of the righteous, but I am glad Jesus did, and this is sufficient. "This is the name by which she shall be called, the Lord our righteousness." What a precious name God has given to his own.

Now, dear brother, I want you to stop over and preach for us every time you can, for we appreciate such precious company as you, as well as your preaching.

O, how good it is to have an ear to hear the gracious words of God; what an evidence that one is a "sheep." Others fail to hear them because they are not his sheep. What a sharp, two-edged sword the word of the Lord is.

It surely divides the sheep from the goats, one is set on the right and the other on the left every time it is preached to a mixed congregation. I sometimes feel sad when I see people blinded to the truth, especially those whose natural friendship is near and dear; but God alone gives them understand-

ing. Please pardon these few scattering lines from such a sinner as I am.

In a sweet hope. Love to all.

W. A. SIMPKINS.

My Dear Betsy—I believe thou art as honorable a daughter of Abraham as was Elizabeth of old, who was favored to be fruitful in her old age, so that she, and her child yet unborn, leaped for spiritual joy when the salutation of Mary, the mother of Jesus, was heard and felt. The Lord has given you a son in your old age. First, he was given to you after the flesh, for a time to be a plague and a cross to you, to spurn your wise counsel and that of your dear husband, so that you might have something to go to the Lord with, and to pray for, and doubtless your prayer to God was, that he would change his heart, and bend his impenitent spirit. This he has done, and has given him to you in the spirit, and after the spirit a son of your old age, so that you feel ready to say, "Who would have thought that I should have to suckle a child in my old age? Is anything too hard for the Lord? What sinner is he whom the God of heaven cannot stop in his mad career of sin and folly, and bend and humble before him?" Where is the man that satan can harden in opposition, pride, rebellion, blasphemy, and enmity against God, his truth, the example of godly souls, and the prayers of gracious parents? Who is able to resist the irresistible grace, spirit, and life of God in the day of his power? God is God, and therefore works all things according to his eternal mind like a God; not stopping to make proposals to his much loved and elect people; but unasked unsought for, undeserved, even when the soul is in the full vigor of natural strength, and in the height of sinful ways, he sends grace and regenerates once and for ever his dear people. Not to make them sheep, but because they always were the sheep of his pasture.

Not that he might set his love upon them, but because he had loved them with an everlasting love. So I preach and so you believe. Nor can men or devils overthrow our faith, for it is the faith of God's elect people; and where this grace of faith has been bestowed, there it will be most precious, and so durable, and the ways of God so glorious that the child of God, even in old age, will not depart from them; but rather keep closer to them. As saith the wise man, Solomon, "Train up a child in the way he should go, and when he is old he will not depart from it."

When I came to see you at your humble cottage I felt quite a knitting to you and your aged husband. I saw in you both the grace of God, and was glad. This grace is what we much need in the midst of our many mercies, and our sorrows and trials. If we have many sore trials, and a rough and a thorny path, we are ready to think, and satan is ready to suggest, and will represent to us, that we cannot be the children of God, or the Lord would not thus deal with us. If our captivity is turned, and our path for a time is smoother than it has been, and our temporal mercies are large, and more than they have been formerly, then we think that we shall have all our good things in this life. But whether in trials, temptations, afflictions, or in the enjoyment of the comforts of this life, it is our wisdom to ask the Lord for grace to keep our souls looking up unto God, and to ask him to keep us from being too much cast down with adversity, and too much lifted up with prosperity; and to cry with the sweet singer of Israel, "Hold up my feet in thy goings that my footsteps slip not." These are the heirs of God, and the joint heirs with Christ. Many changes, such as the hypocrite and dead professor are strangers to come upon us, such as darkness indescribable, death inexpressible, fears lest we have been deceived, temptations lest after

all we should die out of the secret, and the secret not be in our heart. Representations that our death will be awful; and that we shall bear the dreadful sentence "depart ye cursed, I never knew you." These things try the heaven-born soul, if possible, more than the fear of hell.

Ever since last Lord's day my soul has been meditating upon the resurrection of the body and the glorious image in which it will rise, and the brightness in which the saints of God will shine when the son of God, who is the resurrection and the life, shall appear to call our mother, Eve, her martyred son, Abel, Noah, Abraham, and all the election of grace out of their silent graves, to put on incorruption, immortality, and glory; and be made spiritual, harmless, holy, and undefiled, and like unto the body of the second Adam, the Lord from heaven, in which exceeding great blessings I hope to share, sinful and unworthy as I am, and feel myself to be. The apostle says that "we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it." (Rom. viii, 24, 25). This I know is one great branch of your faith and desire, in which you possess that good part which cannot be taken away from you. The Lord bless you. My best love to all the friends.

J. DENNETT.

Plant City, Fla.

Dear Brother Gold—I have just received your good paper forwarded to me here by my wife from home, Graham, Texas, I came down here to see if this climate for the winter would help my rheumatism and other afflictions which I have, and to try to preach as the Lord would set me an open door.

I remember when I was a boy father used to take your paper and I often read it, and I have felt a desire here of

late to write some for and send you the names of some of our brethren that I think would like to take it. Please send a copy to the names I send you enclosed. I have noticed for some time that you have been so careful to write good things for the dear sheep of the Lord, so as to not stir up contention, and I like your good writings. The great God who is merciful and just has set up his kingdom to stand forever, and he is perfect in all his work and is the eternal rock of ages. His church shall stand till the end of time and nothing shall prevail against it. Jesus is the fullness of his salvation, and old Baptist preachers must preach Jesus as the fulness of God's grace and as the hope of all his people. They know that this is the only meal that will cure the gourd scent that often gets into the great pot, and we know that the great pot has got something wrong in it when the children are crying out "death in the pot." But our great Elisha (Jesus) is the only one that knows how, when and where to "stir meal in the pot."

Several of our dear able ministers down here in Florida are holding public office and seem to be doing well financially, but they do not refuse to preach to the little flock whom Jesus leads. While I love these people, yet my mind and heart run back to my own dear people in Young county, Texas, where I have lived and preached for ten years. They are such precious, humble old Baptists and are in peace, and have been blessed never to have any disturbance over late questions that have bothered our people. How blessed to live in peace and know nothing but Jesus as the hope of poor sinners.

It is so tempting when we see places to make money, or think we do, to quit preaching and turn aside to worldly pursuits.

If I could only know that my motives were right in going and preach-

ing, then I could feel sure that it must be well in the end.

Yours in blessed hope,

J. H. FISHER,

Graham, Texas.

Elder P. D. Gold:

Dear Brother—Will you please tell us through the Landmark if Christ's answer to the Malefactor, Luke 23:43, is a question or a promise? Also, was Nicodemus a believer—a converted man or not? Also, was Paul a Jew, or not? By so doing you will confer a favor on several of your brethren of the old Mt. Zion, near Red Bank, Halifax county, Va. My excellent friend and brother, Mr. Geo. B. Hite, who is regarded as one of our purest and best of Christian men, suggested that it might be well to refer these questions to your judgment.

Remarks—Christ's words to the thief are a promise—a glorious declaration of the salvation of that thief.

Jesus as a man was confined in the flesh—straitened, until his crucifixion was over. But while in the flesh he was also in heaven as the everlasting Father. John 3:13.

What a scene was this, Jesus nailed to the cross between two thieves. Both had nailed on him. But lo, grace comes—one is quickened, confesses his own sin, and the justness of his condemnation, rebukes his impenitent fellow, avows the innocence of Jesus and prays to him. Jesus at once pours salvation on that thief saying, "Today thou shalt be with me in Paradise." Nobody that knows and loves Jesus would think this is a question. He had the same power to save sinners while dying as while living, yea he was dying for that purpose.

Paradise means heaven, not the grave. Paul was caught up to Paradise, not down in the grave, and saw such glory as mortal tongue can never declare. See Rev. 2:7, where it is stated that the tree of life is in the Para-

dise of God. What better place do you wish to be in than this?

Was Nicodemus a believer or converted man or not? Nicodemus was no enemy of Christ. He defended Jesus, and the Pharisees understood that Nicodemus was on the side of Jesus. See John 7:50-52. When all the disciples forsook Jesus and fled Nicodemus comes with a precious mixture to embalm his body, and he with Joseph of Arimathea took the body of Jesus and placed it in a new tomb. Was not he a friend of Jesus? He no doubt loved Christ and is saved.

Paul was a Jew of the tribe of Benjamin—born in Tarsus, no mean city. Tarsus was a city that the Roman government had so honored that every one born in that city was entitled to the privileges of Roman citizenship which was a great benefit for them. Rome was mistress of the world, and her citizens were to be protected in their rights everywhere. Hence when they aimed to scourge Paul he said, Is it lawful to scourge a Roman citizen uncondemned?

But a Jew is a Jew it matters not what country he is born in. A Gentile might be born naturally in the city of Jerusalem, but that would not make him a Jew. A man of Jewish parentage is as much a Jew born in America as if he were born in Judea.

One born of God is a child of God if his natural parents are Indians or Africans, or English. That does not matter. Every child of God is born in Zion spiritually, and is free-born because the mother is free—the Jerusalem above. P. D. G.

The brethren at Newport News, Va., (14 sisters and 4 men), all poor, have commenced a house for worship—ready for the roof, but they need help to finish it. Any aid that any one will send them will be gladly received. Send to brother A. H. Temple, 220 Thirty-fifth street, Newport News, 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."

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## THE BAPTIST WATCHMAN DEPARTMENT

ELDER J. H. FISHER .....Graham, Tex.  
ELDER M. L. GILBERT...Dade City, Fla.  
Corresponding Editors.

## EDITORIAL

"In my Father's house are many mansions: if it were not so I could have told you. I go to prepare a place for you, 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 may be also." John 14:2-3.

A mansion is a building and also a dwelling place. By the mansion house we mean the principal house of the place, and also the dwelling house for the family and guests.

Ye are God's building, his temple where God dwells and walks among his people. Whose house are ye, if ye hold the beginning of your confidence steadfast unto the end. God dwells in his chosen people. Jesus declares he builds his church.

"In my Father's house." What a blessed place must this house be. It must be very spacious and wonderful. Jesus says, there are many mansions in it. Room enough for all the family of God and choice rooms at that, good dwelling places.

Jesus has said to his distressed disciples, Let not your heart be troubled,

Ye believe in God, believe also in me. Further, he tells them it is expedient for them that he should go away, and that he goes to prepare a place for them. To prepare a people is to make ready or get them ready. To prepare a mansion or place for guests is to fit it up, make it ready, furnish it as a home. Jesus tells them I go to prepare a place for you. Surely it must be a wonderfully prepared place when Jesus prepares it. He does all things well. When he lays down his life he satisfies every demand of justice, redeems his people from all iniquity, and prepares them for the glorious place of rest and peace with himself on the right hand of God.

In this rest or home, this abode or mansion of peace, there is no curse, no death, no sin, nor sorrow. It is the risen life of Jesus, the gospel feast where every good thing is spread in this feast of fat things, of wine on the lees well refined. These mansions are furnished with every beauty of glory, every charm of peace, with every source of happiness, and every desire of those born of incorruptible seed—satisfied. The protection is such that no enemy can disturb that peace, but all things work together for good to these inhabitants of Zion. All the blessings of the gospel wherein there is no death, nor curse is provided. In the resurrection of Jesus is the bringing in of all the blessings procured and obtained by and through him for those quickened together with him, or begotten again to a lively hope by his resurrection to an inheritance in—  
and undefiled and that fadeth not away.

Jesus is exalted a prince and a Savior to give repentance unto Israel and the forgiveness of sins. Also as God the Father had given Jesus a kingdom, so Jesus appoints for his disciples a kingdom, "And I appoint you a kingdom, as my Father hath appointed unto me: That ye may eat and drink at

my table in my kingdom, and set on thrones judging the twelve tribes of Israel," Luke 22:29-30.

Jesus honored his disciples by appointing them laborers in his vineyard, and true honored servants in his kingdom. Who ever received such honors as the twelve apostles of Jesus received of him? They dwell in blessed mansions of rest and glory. Their delight is to serve, honor and obey the Lord Jesus.

He came after his resurrection to them and manifested himself to them in such love-filling their hearts with joy, and strengthening them with miraculous power of understanding and working miracles, and laboring in word and doctrine of the Lord Jesus that they rejoiced with great joy. Surely they had good dwelling places for Jesus went with them. He received them to himself. They were specially under his guidance and protection. Where Jesus is there they are. Jesus must first be there, and there they must follow him. They cannot lead the Lord in any thing, nor tell him what to do, nor instruct him. Nor do they desire to go where the Lord has not commanded, nor to want what is not his will. That where I am there ye may be also. Jesus is with them always to the end. Surely there could be no better dwelling places than this. He has ordained them to serve him and bear fruit and that it shall remain.

When Jesus calls one into his kingdom, a mansion of rest, a home is given him. When one is baptized he receives the answer of a good conscience towards God by the resurrection of Jesus Christ. To dwell with God's church in the obedience of faith is a good home. To join with the redeemed family in the work of faith, and labor of love, and patience of home supplies all blessings and comforts of home life. Jesus receives his people to himself and he communes with them, and shows them great love and favor.

They have the freedom and honors of the house. Whatsoever they ask the Father in his name they receive, because they honor the son even as they honor the Father; for the Father loves the son, and hath given all things into his hand.

There can be no failure in his labor, no loss in this home, no need of fire insurance here. No enemy can ever disturb in all this holy mountain. The shout of a king is in these inhabitants, for the Lord of hosts, the holy one of Israel, is in their midst.

Even to old age all the Lord's people shall still be praising him. They shall not faint nor be discouraged. They shall renew their strength as the eagles.

What a blessed home eternal in the heavens awaits God's people, and blest to have the witness of the true spirit when one loves this home and the family, and peace abides here to go out no more forever.

Such are satisfied with this home, nor can they want any other. There is no other that they can desire.

The fruit of the kingdom of Jesus is love, joy peace, meekness, and all the pleasant fruit of the spirit of the Lord. They dwell in love because they dwell in God who is love. Joy they have in the Lord Jesus, for his joy is fulfilled in them, for they dwell together in peace that passes knowledge. They dwell in such mansions. Wherever the spirit directs them to go, whatever it directs them to do, they dwell in mansions in the Father's kingdom, for Jesus has received them to himself, and because he has overcome the world they also overcome the world. They are heirs of God and joint heirs with Christ as they suffer with him and reign with him.

Whatever their lot as prepared and appointed of God is a mansion in which they dwell; yet they have no certain dwelling place on earth. They may be poor in this world and homeless and

shelterless, yet they have treasure in heaven. If ye then be risen with Christ, seek those things which be above, where Christ sits on the right hand of God. Set your affection on things above, and not on things on earth; for ye are dead, and your life is hid with Christ in God, and when Christ who is our life shall appear then shall ye also appear with him in glory.

P. D. G.

Friend C. S. Rogers requests my view of Rev. 22:1-2:

"And he showed me a pure river of water of life clear as crystal proceeding out of the throne of God and the Lamb.

"And in the midst of the street of it, and either side of the river was there the tree of life which bare twelve manner of fruits, and yielded her fruit every month, and the leaves of the tree were for the healing of the nations."

The book of Genesis opens the Bible, the book of Revelation closes it. One gives an account of Creation, the other is the history of prophecy—for history is of things accomplished. This is the last book of God given to the church, or signified to the churches.

In the book of Genesis there is an account of a river that went out of Eden to water the garden planted eastward in Eden. In the midst of this garden was the tree of life. In the New Jerusalem which John beheld was the Holy City with a golden street, and in the midst of this street, and on either side of the river was there the tree of life.

The garden of Eden did not continue. Man soon corrupts his way, death enters that garden, man is driven out into the earth, and is cursed, and the earth is cursed for man's sake. The first garden was of the earth with its inhabitants and all its surroundings. But the New Jerusalem is from heaven. The river that waters it proceeds from the throne (one throne) of God and the Lamb. There is only one true and

living God manifested as Father, Son and Holy Ghost, but these three are one in character.

This river of water is of life. The Holy Ghost takes the things of Jesus and shows them unto us. It is pure, clear as a crystal. A glorious high throne from the beginning is the place of our sanctuary. This river does not rise in the earth, nor is it divided as the one in Eden. This river proceeds from the throne of God and the lamb, high, holy, pure and blessed. Nor is there any death in this water. Every thing lives where it flows. This river waters the New Jerusalem, the city of God, and makes it glad.

In the experience of the child of God he finds the Holy Ghost the comforter, a well of water springing up into everlasting life in him.

This river cannot be seen with the natural eye as can natural rivers. It was revealed or shown to John. The world cannot receive this spirit because it seeth him not. Nor can the world crave this water for it is pure and holy.

The tree of life in the midst of the street of this city (referred to in 21st chapter of Rev.) and on either side of the river of water of life presents perfect fruit every where in the city, so that one may eat and never die. There is no sickness, sin, nor death, nothing unclean in the city. Christ before time, in time, after time, forever the same, is the tree of life. Every month this tree yields her fruit or the fruit is yielded in or through the church. As Jesus says, I am the vine, ye are the branches. Every one that abides in him bears much fruit. In this blessed city they go out no more, but forever glory in him.

The twelve manner of fruit the tree yields shows the completeness and perfection of the quality of the fruit. They can neither hunger nor thirst who eat and drink of this tree and river. It is always ripening and ripe. There is in

Jesus fulness to meet and satisfy every desire of the child of God.

The leaves also are for the healing of the nations—the nations of those that serve God. The promises of Jesus cure all diseases. His words are spirit and they are life.

This river, tree, fruit, inhabitants are all in heaven. How different from the earthly paradise where Adam sinned, and from which he was driven out. In this heavenly city is no sin, nor death, no devil, no unclean thing, nor darkness, no sorrow, no separation, no want, but all is glorious.

P. D. G.

#### SECRET SOCIETIES.

Some rumors have been sounded that the association that met the second week in May at Winston-Salem considered the matter of Baptists opposing secret societies, and advised the withdrawal of that objection. This is not true. It was not considered.

Primitive Baptists have always objected to their members joining any secret society. The reason they advance for this position is that Christ did nothing in secret. He commanded the light to be placed on the candlestick, and not under a bushel, so that others might see the light. If what we do is good let it be public—as a city that is set on a hill that cannot be hid. What is told in the ear is to be proclaimed on the house top.

If we are ashamed of our works, and hence do them in secret, we had better quit them at once. If what we do and teach is for good let others see and know it, and be benefitted. Let your light so shine before men that others may see your good works and glorify your Father which is in heaven.

There is an effort made in secret societies to get some advantage, or to prevent the public knowing what is done. Farmers club together and have a secret meeting. They want to get

some advantage over others and adopt this method to accomplish it.

When men are arrayed against each other in secret societies they are not loving one another, but seeking some advantage over others. Some farmers join together to get better prices for their crops. Gain is the object. Love of money. Why not fare as other people do. These farmers are no better than others. Fare like others. Sell in an open market and get along like others. One man is no better than another.

Does not God rule? Cannot a Primitive Baptist trust in the Lord?

One of the most honorable secret societies is the Masons, a very old institution. Primitive Baptists do not object to other people joining the Masons, but it is so worldly an institution. We are to be separate from the world; forsake all for Jesus.

If you love the Baptists better than you do the world prove it by living with them. Let the world have its own—that is not much. You have more than all the world if you have Jesus. Forsake all for him.

P. D. G.

#### READERS OF THE WATCHMAN.

Dear Household of Faith:

As the publication of the Watchman has been discontinued, I am pleased that arrangements have been effected whereby you will have Zion's Landmark, except the Signs of the Times, the oldest Primitive Baptist paper in the United States, comes to you twice a month instead of once, as the Watchman did, which, when your subscription to the Watchman has expired you can renew at only 50 cents more per year. When I was a small boy this and the Signs of the Times were the only papers that circulated among Primitive Baptists, and they were almost universally endorsed by our people every where. I certainly commend Zion's Landmark to you as sound in

doctrine and practice, faithfully contending for the faith once delivered to the saints, and in the language of its scriptural motto, "Remove not the ancient Landmark which thy fathers have set."

Then I supposed that all Primitive Baptists believed the same doctrinal principles, being all taught by the one great teacher. Now, my heart often grows sick when I see and hear of the bickerings, strife and contention over words to no profit to the subverting the hearer, and the sowing of seeds of dissension by designing men. I rejoice to say that such a spirit is not found in or tolerated by the Landmark. It comes more nearly always speaking as the oracles of God, both in doctrine and practice, than any paper I ever read. God hath said, as expressed by the Apostle Peter, "If any man speak let him speak as the oracles of God." Who is there among us that is not satisfied with the language of inspiration, or thinks he can use better words to express his faith?

Let us ever remember that the kingdom of God is so veiled in mystery that it behooves us to speak as the oracles of God, lest we should misunderstand or misrepresent each other; for it is not that which men know that they fall out about, but it is that which they do not know, and so express their views in words of doubtful meaning. A brother at one extremity uses the unscriptural language, "Absolute predestination of all things," and the other extreme uses as equally unscriptural language, "Conditional time salvation." These are at antipodes whose minds are so beclouded with their dialect that they infer that the one means fatality or God, the author of sin, the other the ability within himself to serve God at his own option, and that the Lord will be under obligation to reward him. One, an advanced fatalist, the other a rank Arminian. These are brethren in spirit, taught of God;

in letter, taught of man. Now should these brethren in the providence of God be brought face to face and have a heart to heart talk they would discover, if not blinded by prejudice, that their alienation had been from a war of words of doubtful and inferred meanings. Dosth it not become the household of faith to let their moderation be known; to let brotherly love continue; to be long-suffering in doctrine and forbearing one another in love? Shun not to declare all the counsel of God, remembering that God's ways and thoughts are as far above our ways and thoughts as the heavens are above the earth and as we can not measure that height, knowing that only revealed things belong to us, the secret things to God. We would pray that leaders of the unhallowed wars which have caused God's people to err in the sore divisions in bleeding Zion, would repent, and in the language of Necho to Josiah, "Forbear thee from meddling with God," and in the words of the apostle, "Endeavoring to keep the unity of the spirit in the bonds of peace."

M. L. G.

Endorsed—The above is worthy of full acceptance, it seems to me. It is what I have been contending for, among the Primitive Baptists, about forty years. My mind is much settled in the necessity of using scripture language, as much as possible, and use forbearance and brotherly love one to another.

P. D. G.

Brother A. J. Webb, of Georgia, has requested my view of 1st Sam., 25:3rd to 42nd verse (read the chapter). The words (part of 20th verse), read, "But the soul of my Lord shall be bound in the bundle of life with the Lord thy God; but the souls of thine enemies, them shall he sling out, as out of the middle of a sling."

These are the words of a wise wo-

man named Abigail, uttered to David. The husband of this woman was named Nabal. He was very wealthy, but exceedingly selfish, a churl, never devising or performing a liberal thing.

David's young men, strong for war, had encamped near this man's sheep shearers in the wilderness, and defended them—were a wall of protection to them in the wilderness. David in his great need, while Saul was seeking his life, sent to this Nabal for relief from hunger for himself and his men. Nabal not only withholds all help, but insults David also. There was no liberality or kindness in the man, no appreciation for favors bestowed upon him, no mind to requite them kindly. David determines his destruction, and also the destruction of his household. But his wife, a noble and wise woman, is informed of this in time to save David from a rash act. She hastily meets him not to commit an act that would stain the brightness of his throne, and she owns the churlish character of her husband. David blesses her as thus so timely delivering him, and accepts her presents.

Her drunken husband, when told of this matter, is smitten with death. His heart becomes as a stone, showing the stony nature of the man.

This woman becomes the wife of David, and in her sweet humility owns her place is to wash the feet of her Lord.

How wonderfully the Lord was with David. He would not suffer David's enemies to destroy him. His soul was indeed bound up in the bundle of life with the Lord his God. This is salvation. Not only could not David's enemies prevail over him, but they were all destroyed. All that sought David's hurt came to a bloody end—from Saul down to the least. The Lord slung their souls out as of the middle of a sling. While all that loved David were also blessed.

It is good to see how the Lord delivered David from taking vengeance into his own hands, and how he destroyed—cast out of the kingdom—all David's foes.

David is a type of the Lord Jesus. The full and complete godhead dwelt bodily in the Lord Jesus. There was no guile found in his lips. All enemies of truth rose up against Jesus. Every foe of truth opposed him. But all his enemies are or shall be slain.

Every branch that beareth not fruit, he (God) taketh away. Every plant which the heavenly Father hath not planted shall be rooted up. He will cast out all such—nothing unclean can dwell in that pure kingdom. God will bind up in the bundle of life with Jesus all his beloved children, and will hurl or cast out all that offend. It is not every one that saith Lord, Lord, shall enter the kingdom, but he that does the will of God shall dwell in that holy hill.

Nabal represents the wicked—that have a heart dead to holiness, and given only to world lust and carnal pleasure, or are rich in this world. Such have no love toward Jesus, nor for humble poor—no pity for the needy. But Abigail sets forth the church or child of God that loves Jesus, and hates iniquity.

Married by nature under the first covenant of works, in which there is no peace nor love, but touched with the glory of Jesus they espouse his cause and worship him, and that being dead wherein they were held—this stony heart taken away—they have liberty in the love of Jesus, and are joined unto him as their true husband. Sin is made an end of. David's throne—or the kingdom of Jesus—is all glorious and God is just in justifying the ungodly that believes in Jesus.

These humble souls feel unworthy to be joined unto Jesus, but desire to wash the saints' feet—or perform lowly acts

of love for such as they esteem so highly.

P. D. G.

#### CRY OF DISTRESS.

Friend J. C. Rice requests my view of Job 14:4-6, "Who can bring a clean thing out of an unclean? Not one.

Seeing his days are determined, the number of his months is with thee, thou hast appointed his bounds that he cannot pass.

Turn from him that he may rest, till he shall accomplish, as a hireling, his day."

Job was a predestinarian, yet he tasted the wormwood and the gall. Some people think that if a man's day are fixed, the bounds of his habitation fenced so that he cannot pass over, that if the number of his months is set so that he shall certainly live that long, and at a set time he shall give up the ghost, then why have any concern about that. Why pray? What is there to pray for? Are not all these things fixed? Yet, who was more wretched than Job? who prayed more, or desired that God would answer him. But he said, God is of one mind and who can turn him?

It does not follow that because a man is a predestinarian that he is more happy or content with his lot than is the man who feels he is his own keeper. It seems to me that some who are predestinarians are as miserable as any body else, and some who are depending on their own works are as happy as any one else.

Can a man help being a predestinarian? Since this doctrine is taught in the Bible some one must believe it. It is given some people to believe it. There was a time when I did not know any thing about it. After this such exercises of mind, and such a conviction of my guilty helplessness seized me, attended with such an overwhelming sense of the justice of God in my condemnation, and followed by such a

gracious display of his mercy that I have no heart to believe in creature ability to deliver man from his lost condition.

No doubt but Jacob felt that God rules, yet he suffered much distress on account of the supposed death of his beloved Joseph, saying all these things are against me.

The elect people of God have their evil things in this life. Whom the Lord loves he chastens, and scourges every son he receives. So that the elect people of God receive evil things as well as good things, and are no more able to throw off distress than others. Job had feared that evil would come on him, and feared God and eschewed evil; yet that did not exempt him from suffering.

Job feels and knows man's vanity, and that a clean thing cannot come out of an unclean thing. Then seeing his days are determined, and his bounds are fixed, why not turn from him and let him alone until he spend his days as a hireling? Why not suffer him to have a little ease until the appointed time of his change shall come. Left me alone and let me swallow down my spittle, he said.

But can a child of God escape trouble? Where shall he flee from it?

Job said all my appointed time will I wait until my change come. What is better than to wait patiently on the Lord who is able to sanctify afflictions to the good of the sufferer. Ye have heard of the patience of Job, and seen the end of the Lord, or the result of the chastening, that the Lord is very pitiful and full of mercy. So we should not despise the Lord's chastening. There is a cause for it. Fret not thyself because of evil doers, nor be envious of the wicked who are not troubled or plagued as the Lord's afflicted poor are distressed.

The followers of Jesus are the afflicted ones on earth. It is given them in behalf of Christ to suffer for his

name as well as to believe on him.

Man would like to have ease here, but he cannot have that and heaven too. Conviction for sin, a deep sense of self abhorrence, are among the things a child of God must suffer in this mortal life. Iniquity is bound up in the child of God and it requires the rod of correction to bring it out. If the people of God were suffered to choose their way it would be to rest and be quiet like the world, but the end would be death. The Lord chooses our changes, and leads us in a way we know not. The way of life is above to the wise that he may depart from hell beneath.

Does the sinner under conviction for sin know what the Lord is doing? Would the man choose strangling and severe chastening? When he attempts to cleanse himself, and the Lord plunges him in the ditch so that his own clothes abhor him, he feels what is the use of prayer? But he cannot restrain prayer. He must feel the strong hand of God who giveth not account of his matters. What a little, helpless thing man is, and how good for him to know it.

P. D. G.

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Wilson's Mills, N. C., June 13, 1916

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 Bethany, Pine Level, Johnston county, N. C., on Saturday and fifth Sunday in July, 1916. Elder J. H. Johnson is appointed to preach the introductory sermon. Elder J. A. T. Jones, his alternate. We cordially invite the brethren, sisters and especially ministers, to visit us.

J. A. BATTEN

Union Clerk.

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The Skewarkey Union will be held at Tarboro, N. C., Friday, Saturday and fifth Sunday in July.

## OBITUARIES

### J. S. CONE.

Brother J. S. Cone was born in Tennessee, July 14, 1852, died March 13, 1910, at his home in Crosby county, Texas. His parents moved to Anderson county, Texas, from Tennessee, the year he was born, at which place they lived twelve or fourteen years, then moved to Birdston, Navarro county, where he lived until he was twenty-three years old. Then moved to Eastland county and lived there until 1900, and then moved to Crosby county, where he lived until death.

In 1903 or 1904, I believe it was, I baptized him into the fellowship of Frontier church, in his own tank near his house, later on baptized his wife.

In 1885 he was married to Miss Lena Craig in Erath county.

He was an humble friendly and kindly disposed brother, and liberal toward the ministry.

Three months before he died he was taken down with cancer of the liver. The last time I was with him he came fifty miles after me and conveyed me some sixty-five miles on the way. His widow, dear sister Cone, writes:

"While it was hard to part with him in this life, I have hope of meeting him in the sweet by and by, where sorrow never comes."

One by one they leave us and are gathering on the shores of eternal deliverance and glory, but in the resurrection morn there will be the most glorious of all reunions. Every saint from Abel to the last redeemed elect one shall be brought in and not a single one left out. Glorious hope.

J. H. FISHER.

### RESOLUTIONS OF RESPECT.

Winston-Salem, N. C., Jan. 24, 1910.

Whereas, Almighty God hath been pleased to visit us with the messenger of death, and remove from our

midst our beloved deacon, Jesse Barnes. Therefore,

Resolved, 1. That we bow in humble submission to his will, believing that what he doeth is right and best, and that our loss is his eternal gain.

2. That the church has lost a useful member, the community a good citizen, his wife a good husband and his children a good father.

3. That we extend to the bereaved family our heartfelt sympathy, and trust that God will comfort and sustain them as he alone can.

4. That a copy of these resolutions be spread upon our church book and a copy be sent to Zion's Landmark for publication.

Done by order of the church at Winston-Salem in conference at our January meeting, 1910.

J. A. ASHBURN,  
Moderator.  
W. L. TEAGUE,  
Clerk.

Reidsville, N. C., May 19, 1910.

Dear Sister Shields:

Your sweet sad letter came today and I was indeed glad to hear from you. On April 26 I passed through Danville; left there at 9:15 for Virginia to preach at Mt. Zion. However, my daughter says that it was some one else who answered your message, for she had not heard of the sad trouble until she read my letter today. Probably my son may have answered it.

Dear sister, this is but one of the things that we all must encounter, death is sure to follow birth, for we are born to die. This is an evidence of our needy condition, and if the Lord favors us with a knowledge of our sins how good it is. As sure as we are given to see and feel them, so sure will we repent and confess them, and as sure as we confess them, so sure will the Lord show his righteousness and justice in the forgiveness of our sins.

Thus by his own holy hand he saves us by his grace. I feel sure that this was brother Shields' faith as well as mine and yours. How good it is to be given the life and power in that life to serve the Lord. If we are given to serve him here by bearing the image of the earthy, so shall we be given to serve him in the image of the heavenly beyond this world of sorrow. Thus each bereavement here is but a severing of the ties of earth, and as faith is given unto us to look and believe on the Lord, each bereavement here is a drawing us nearer to the throne of his glory. How sweet is the hand of God as he leads us through all our sorrows here and delivers us in himself.

Adam is full of false promises, but our spiritual head is full of grace and truth and he gives us to feel that fullness and to partake of it with him.

Your affliction appears very great and they are. They are as much as our dear Lord will let you have, for he knows your strength better than you do. There he bears your burdens for you. Then your sins were his and he endured it and made an end of it, when he died upon the tree. Therefore he gave us his righteousness and justified us in the things of the law, and all from which we must be justified. I feel glad that the Lord carried brother Shields through the fields of deep sorrow and distress and brought him out on the side of peace and joy and filled his mouth with joy and singing. Thus you have the blessed evidence that he is at rest in the Lord. You do indeed feel lonely, but think that this is for a few days only for that same blessed hope is yours and it will not be long at best when the voice of the archangel will sound to us and we will be carried up in the air and be forever with the Lord, to go out no more forever. All we can do here is to trust in the Lord and we can't do this unless he gives us to thus trust him. We are poor helpless crea-

tures of a moment, but our God is the great God of eternity and he will strengthen us to bear all that comes to us from his hand and that is everything. We can give the devil credit for nothing. Job said, "What, shall we receive good at the hand of the Lord and not evil?" Thus he knew that whatever God saw fit to put on him he was also able to deliver him from the evil thereof. Thus, my dear sister, he will give you strength to bear up under your present trial. I pray that he will give you grace to trust him. Trust all you are and all you have in his holy hands. It will all be sanctified to your good and I hope to your comfort. I always loved brother Shields and believed him to be a child of God, and therefore I believe that he is at rest with Jesus Christ. That is all that any of us want, for when we awake in his likeness then shall we be satisfied. The Lord abundantly bless you and the children and give you the fear of the Lord for your refuge.

Your brother in sympathy and love,  
L. H. HARDY.

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## NOTICES

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The Mill Branch Union is to convene with the church at Pedee Saturday and fifth Sunday in July.

The next session of the Lower Country Line Association is appointed to be held at Helena Saturday, first Sunday and Monday in August. A general invitation is extended.  
J. H. GOOCH, Clerk.

The next session of the Dutchville Union is to be held with the church at Roxboro Saturday and fifth Sunday in July.

The next session of the Staunton River Association will convene with the church at Wetherford, Pittsylvania county, Va., on Friday before the second Sunday in August, 1910.

Brethren are invited to attend and will be met at Sycamore station on the Southern Railway. Those coming from the north will be met on Thursday p. m. at 4 o'clock or Friday a. m. at 10. Those coming from the south Thursday at 6 p. m. or Friday at 7 a. m.

Brothers visiting by rail will write to any of the following brethren at Sycamore station: A. C. Owen, A. B. Keesee, B. W. Owen, M. W. Pickrell, for conveyance.

Those coming down on the Franklin railroad will write to D. T. Pickrell, Joel Simpson or John A. West.

Done by order of the church.

N. T. OAKES,  
Moderator.  
A. C. OWEN,  
Clerk.

We desire to call attention to the advertisement of the State Normal and Industrial College which appears in this issue. Every year shows a steady growth in this institution devoted to the higher education of the women of North Carolina.

The College last year had a total enrollment of 993 students. Ninety of the ninety-eight counties of the state had representatives in the student body. Nine-tenths of all the graduates of this institution have taught or are now teaching in the schools of North Carolina.

The dormitories are furnished by the state and board is provided at actual cost. Two hundred appointments to the dormitories, apportioned among the several counties, according to school population, will be awarded to applicants about the middle of July. Students who wish to attend this institution next year should make application as early as possible, as the capacity of the dormitories is limited.

The next Black River Union will be held with the church at Bethsaida, in Harnett county, N. C., on Saturday and fifth Sunday in July, 1910. This church is about two miles from Benson, N. C. Those wishing to come by rail will please write brethren James G. Turlington, or Lam Byrd, or C.

Hodges, Benson, N. C., R. No. 3 or Jonas Reaves, R. 2, Dunn, N. C., and they will be met at Benson on Friday 1:31 p. m. and 3:30 p. m.

We would be glad to have as many as desire to come. All lovers of truth are invited.

CORNELIUS HODGES,  
Union Clerk.

The Black Creek Union will be held with the church at Healthy Plains Saturday and Fifth Sunday in July.

Elder J. T. Collier is appointed to preach the introductory sermon and Elder J. T. Farmer to be his alternate.

Messengers and visitors will be met at Bailey's on Friday evening and Saturday morning—Norfolk and Southern Railroad.

R. H. BOSWELL,  
Union Clerk.

The Upper Country Line Association is to be held with the church at Oak Grove, Caswell county, N. C., Saturday, third Sunday and Monday in August.

Visitors from the South will be met at Ruffin at 8:23 Friday morning. Please notify brother Jones, Yanceyville, N. C.

Those coming from the north will be met at Blanch on Friday morning at 9:32.

Please notify brother J. W. Watlington, Yanceyville, N. C.

Those coming from the east will be met at Blanch, N. C., in the evening, Friday. Please notify brother T. J. Foster, Yanceyville, N. C.

J. P. JOHNSON,  
Moderator.  
T. J. FOSTER,  
Clerk.

In the development of North Carolina's industries, the North Carolina College of Agriculture and Mechanic Arts is taking a foremost part. Its students are giving their lives to improving our farming, our trucking, our dairying and stock-raising. They are rapidly making their way into our factories, our electric power houses, and our shops. They are helping to build our roads,

our bridges, and our railroads. Indeed, they are just the men needed at this stage in the state's growth. We are glad to note that more young men than ever before are seeking, through this well-equipped institution, a place in our industrial progress. We call attention to the advertisement in this issue.

#### MARRIED.

June 8, 1910, Mr. Gilbert W. Clark and Miss Bessie B. Gold, in Wilson, N. C., by P. D. Gold.

### APPOINTMENTS

#### E. E. LUNDY.

Straits, Saturday and 4th Sunday.  
Portsmouth, Monday night.  
Cedar Island Union, Friday, Saturday and 5th Sunday.

Sister Abbie Willis or sister Anne Allen can arrange appointment for Tuesday night.

Newport, Thursday.  
Sheffield, Saturday and 1st Sunday in August.

#### ELDER JOHN TRENT.

Washington, N. C.—Sunday, August 7.  
White Plains—Monday, 8.  
Moratocch—Tuesday, 9.  
Jamesville—Wednesday, 10.  
Smithwick's Creek—Thursday, 11.  
Skewarkey—Friday, Saturday and second Sunday, 12, 13 and 14.  
Robersonville—Monday, 15.  
Flat Swamp—Tuesday, 16.  
Conoho—Wednesday, 17.  
Kehukee—Friday and Saturday, 19 and 20.

The Cedar Island Union expects to meet with the Cedar Island church Friday, Saturday and 5th Sunday in July.

A general invitation is extended to the brethren to attend and especially we desire that some of our ministers be present.

Brother Gold, can you come?

E. E. LUNDY.

## ADVERTISEMENTS

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I republish the experience of Elder Joshua Lawrence, a wonderfully gifted servant of God, raised up in a dark day of great peril.

P. D. G.

## VICTORIOUS GRACE.

(Written by Joshua Lawrence in 1812, Being a Mere Glance of His Experience).

That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord.

Preface—The only apology I have to offer for this work is, that I have had impressions to write for several years the following lines, but have refused so to do: First, because I knew I could not write grammatically, nor with that language that might please the polite world. Secondly, because there were so many valuable books already extant, on almost every interesting subject, that I thought my mite would be needless; and therefore, have refused to write, for several years, thinking that I might do harm but could not do much good. Nevertheless, my impressions still continued stronger and with more force of mind so to do, until at last to get peace of mind and for the following reasons I yielded: First, because I thought it was the will of God, and his mind, that I should write. Secondly, for the benefit of the present age of Christians and more especially the generations to come, that they might see the dealings of God with my soul, and be comforted in reading it; but more

especially, the powerful temptations which I have endured, that if the generations to come should get in these temptations, they might not think them selves alone, as they are apt to do; but by reading this might see, that some one had been there before them, and also discover the faithfulness of God to succor the tempted soul, and therefore receive the comfort this book may yield them. Oh, when I have fallen in these violent temptations, what would I have given, to have seen that any was ever there before me. I thought it would yield me much comfort, therefore I have write this for the benefit of such. Thirdly, that as the face of man answereth to face of man, so does the heart of man to man. And so by reading of this book they might compare their feelings with mine, and the whole with the word of God, and be comforted. Fourthly, the benefit of doubtful and backsliding christians, to throw them a morsel of bread by the by. And I further add, pardon my weakness and failings, for I must speak to you in that plain language, that God did deal with me and cause me to understand my case. And may God make it a blessing to all hands where it may fall. I subscribe myself your sincere well wisher and servant.

JOSHUA LAWRENCE.

Be it remembered, that if thou who readest the following lines be a natur', or unconverted man, that I would wic i you to take heed of rash judgment, and not condemn the things thou herein find

written, because you cannot understand them nor have experienced the several things herein declared to have been seen and felt by me. But act the part of a wise man, and admit that these things may be so, though thou hast not yet felt them. For I am sure, that if you would act the part of a wise man, you will admit and not say women have no birth pains, because thou hast not felt them thyself; nor that the bones of the child don't grow in the womb though thou canst not understand how it is perfected in every part and joint thereof, no more than thou canst tell the dealings of God with my soul.

But should you be one whose eyes are opened by divine power, and have felt that change will prepare you for the kingdom of heaven, I trust you will acknowledge the things I write to be true, and agree much with your feelings in many things; while I pray God, that they may yield thee much comfort and consolation. And thus I shall begin to tell you how I think God did convict me for my sins in my youth; yea, when I was about 10 years old I was so frightened by dreadful dreams of lightning and fire consuming the world, etc., that I have jumped up in my sleep often times and run for near half a mile from the house. Once I recollect in particular, I jumped up in my sleep and run through an old field adjoining the house, and over two high staked fences and down in my father's deer park and got mired and fell on a heap of brush, before I awoke, I was so frightened in my dream. Nor were dreams all, for in the day time I did feel such convictions for my actual sins, that it would fill my mind with horror and distress, which would make me try to pray to God to have mercy on me.

Yea, these convictions did so fasten on my mind, at about 11 or 12 years of age, that I began to have serious thought about religion and judgement to come, with terror of mind; and

would frequently read the scriptures, but more especially that part of the evangelists that treats of the death of Christ; which did so affect my heart, that I could not read it without shedding tears freely. Not that I then had an idea of his being a Savior for sinners, but thought he was so good a man, and the Jews had treated him so evil for all kindness, that if I had been there I would have fought for him what I could, before they should have served him so cruelly.

But at about 15 years old I began to feel such sharp convictions for sin, that I tried to break off my practical sins and turn to God. Yea, would read the scriptures, and take to the woods and fast and pray all day there to myself. And I did shed tears freely, under a sense of the wrath of God and the guilt of my sins. And after the day or days of my prayer and mourning was over, I felt my conscience quiet and it did not accuse me so powerfully, nor I did not feel quite that same horror of mind nor fear of the wrath of God. But oh, how afraid I was some person would see me at prayers, that I would start up at the crack of a stick or the shaking of a leaf. So fast had the devil possession of my heart that he soon shamed me out of all my fastings, prayers and repentings for sin; and in a few days I forgot all and returned to satisfy my fleshly desires again with sinful practices. And it did seem sweeter than ever, though when it was committed it left its sting on my bosom; which was all my grief, that I could not sin, but I must feel the gripes of a guilty conscience.

At that age I would get drunk, curse and swear, steal, commit adultery, lie, dance and every bad practice that youths of my age could be guilty of. But still now and then I would think of divine and going to hell, and burning there forever; which would make me tremble and fall to my prayers and

vows, that I would mend my life to do better, if the Lord would forgive me for what I had done. Thus sometimes I prayed and vowed, though very secretly, and sometimes saying all that I could, to drown such thought, and to get rid of my distress. Thus I continued to about the end of my sixteenth year. About which time my father died, and then I had full liberty to sin; for although he was a man of the world, yet I dare not let him know I cursed or swore, or did any such bad things. Though sin had such a dominion over me, that I could find enough ways to sin without his knowledge; for every hair bit I could get I would give it to negro Sam, to play the fiddle for me to learn to dance.

From 17 to 20 there certainly could not be my equal for sinning; for I neither had father nor mother, nor friend to fear, and chide me for sin; for I went to keeping house in my seventeenth year, and then I was determined to fill myself with dancing, frolicking, gambling, quarrelling, and all manner of vice and blasphemy, that I was capable to commit. I seldom had convictions for sin in these three years, only when I would go to meeting, and the preacher would tell me of my crimes and what would become of me; then while under his sermon I felt awful, and would vow and set resolutions, if I lived I would try to do better. But as soon as I got out of the meeting house, and got with my old companions, I was so shamed, and hated they should think that I had any notion of religion, that I tried to throw away all the thoughts thereof out of my mind. So as soon as we had got our horses, away we went to the tavern and I among the rest was drunk, cursing, swearing, lying, and black-guarding, ringleader for all the evening and the best part of the night, for I did drink more freely to break those thoughts of my sins and religion out of my mind.

And thus I continued until my 20th year, in which time my travel of sorrow began, sure enough. I sometimes, reader, in the midst of all the things I have told you, would read the scriptures, and among the rest I did read that passage in the book of Job, where his wife said unto him, curse God and die; which after reading did so fasten on my mind, that I could not beat it out, all that I could do, nor by all means that I could use or invent. But it appeared that I must curse him and die, in spite of all my power. And the having of this thought fastened as much guilt on my conscience as all my former sins. Yea, it did appear, that it brought all my former sins to view, and charged me with the whole. But I closed the book, and would read that place no more; yea, when I went to read I would be careful not to open at the book of Job, for fear I should have them bad thoughts again. But whether I read or not, it was all one, they were fastened on my mind, and I could not shake them out; for it was constant in my mind, curse God and die.

But I would say bless God, bless God, in order to keep the other words from coming out of my mouth; but it would still be in my mind for every hour in the day, curse God and die. But I would reply, bless God, bless God, as fast as I could speak, to keep from cursing him; for I thought if I did, God would kill me and send me to hell with all my former sins to suffer for ever; which made me tremble with fear and quaking of heart, for the sin of this thought was greater in my eyes than all my other sins, and charged more guilt on my conscience. For the relief of which guilt I would plead, Lord, I can't help this thought, take it away, for I don't want to curse thee thou knowest.

But this thought carried not only guilt, but a voice of repentance, and would threaten me with eternal misery if I did not repent. But I found

I was not willing to repent and leave my sins, and said to myself, I now am a young man, and to turn religious and forsake my old companions and my sinful practices, they will laugh at me; and I want to get married, and surely religion will spoil all that. And further, I don't want to be religious, for it is too melancholy a thing, and I won't be religious. And I have gone to preaching so, and have stood out of doors and when the preacher would preach loud I would hollow to mock him. Yes, and many times in my frolics, I would get up and preach for fun, and in a way of mockery of so sacred a thing. So hard had I grown in sin, and did love the service thereof so well, that I had quit all praying; and now gets me a fiddle to play, to see if I could not get rid of them bad thoughts, and break them off my mind. For I was resolved to keep on in sin, let the event be what it would; for I could not bear the thoughts of being religious, and giving up my sinful delights, and the pleasures of this world of joys, which I could not see, nor did not know that I should ever again. Surely, if grace was not rich and free, here I must have been damned to reason thus. and go on in sin, in spite of all my convictions.

But still that thought would be constant in my mind, curse God and die; while I would reply, bless God, to keep it out of my mind. And I thought the sin of having such a thought was a sin of such a nature, that God would damn me if I did not get rid of it. Yet, do all I could, I could not beat it out of my mind. And it continually taught me this lesson, you must repent or be damned, but still I could not consent to repent, and forsake my sins. I did love them so dearly.

But sometime in my 21st year, it came in my mind so often, and with such force; that it appeared I must curse him, and die and go to hell; or else I must repent without further de-

lay. But still I could not bear the thought of leaving my sins, and would try to whistle it out of my mind; and sometimes try to sing it out of my mind. But still it would be there, curse God and die, but I would say, Lord, I don't want to do so bad a sin. But still it increased continually, so that I began not to know what to do, for to let any one know that I had such a thought I was ashamed, for thought I, am surely worse than any one else, and so I will keep it to myself, and still I could not consent to repent.

But soon singing and whistling would not keep it out of my mind, but it would still be in my mind, curse God and die, for twenty times together, as fast as I could have thoughts. At last I thought I would work it out of my mind, and the thoughts of religion too, so I shouldered my axe and in the ground I went, still in my mind, curse God and die. I would grit my teeth together and with mind say, bless the Lord for twenty times together, as fast as I could speak, and lay on with my axe with all my might, but the more I worked the worse I got, until I was made to cry out, why, why am I plagued with this wicked thought so much? I wish I had not been born, here I am, I can't work, I can't take no delight in sin, and if I go to sleep, I can't sleep, but must get up and walk over the plantation, and can't find no rest; go where I will or do what I will, I am plagued to death with this thought, so I can't eat, work nor sleep; I had better be dead than alive. Then the thoughts would come with more force, curse God and die; but I would reply, bless God.

But thinks I, I now will fall on another plan yet, and see if I can't get rid of these thoughts and all my convictions. So I fell on this plan, I won't stay at home, I will go in company with my young companions, and stay there

and drink, and frolic away my time. So away I went, but this was my misery, that thought went with me, and did make all my pleasures bitter; yea, I would try to dance it out of my mind, and pour the brandy like water down my throat until I was drunk, against the light of and guilt of my own conscience, knowing it was the way to hell. Yea, I have danced to keep them thoughts out of my mind until my leg bones have so ached that I could not sit nor stand still; but must walk about for ease. But when I got to myself, it would come like a thunder storm on my conscience, to reflect on my conduct and how I had sinned against God and my conscience, and then I would fall to making vows and resolutions, I would do so no more; and promise the Lord that if he would forgive me, I would never do the like any more.

But finding no relief in company nor drunkenness neither, I resolved that I would not drink but four drinks per day, but seeing I was to have but four drinks according to my promise, I coveted it so much that I took almost a half pint at a drink, which kept me drunk all day. This, and all other things as bad, did I still follow to break them bad thoughts out of my mind; but failing in all of these plans, for I grew worse in sin and worse in feeling, for that thought would take me at home or abroad, in company or out, drunk or sober, dancing or not, that I was bereft of all comfort and peace, and of all creatures the most miserable; for it was constant in my mind, curse God and die, for almost every second in the day and night, only when I was asleep, which was not much.

While in this condition I was brought to a further consideration. Here, says I, I have no delight in sin, neither peace nor satisfaction by day nor night, for God has by this thought poisoned all my delight in sin. And then I would

sit down and cry, because I could not take that delight in sin I used to do. My trouble had increased to such a pitch, that necessity drove me now to think about prayer: which I had long forsaken, but having contracted so much guilt by my stifling convictions, and committing so many crimes and having that bad thought too, that I was both afraid and ashamed to pray. But still it kept in my mind to pray to God to take that from me. So one day as I was plowing being so overpowered with distress and could find no peace to my troubled soul, and strewing the rows with tears from end to end, with a heart ready to burst under a sense of guilt and distress, I was constrained to come to my knees. But oh, how loth to stoop; but necessity now drives me to pray to him, that I was unwilling to serve. And I could say nothing in prayer, only cry, and was amazingly fearful that some person would see me.

But still no relief could I find, to my troubled bosom; sometimes I would pray and commit sin, but although I did pray, I did not want to serve God, but wanted him to take that thought out of my mind, so that I could take my fill of sin. For I recollect one day, as I was walking off a field of about ten thousand, thinking of my situation; for I had now become like one that had no company, having left my old comrades and drunken crew, because I could find no peace there and necessity drove me from them. And as for them that I thought were christians, I was afraid of them, yet was glad to hear them talk about religion, so they did not talk to me. Thus thinking to myself, if this field was full of dollars up to the top rider, I would give it all, yea, and more, to be clear of this thought, so that I might take my fill of sin. But this thought, curse God and die, poisons all; and I am afraid I shall be obliged to do it, and then God will send me to hell. And oh,

what shall I do then, how can I stand eternal fire? Then I would pray again to God, to take it from me; but still no rest could I find, by day nor night.

Thus I continued for about eighteen months, sometimes praying and then drunk, and the like bad crimes; which after I had done them, would come like a storm of thunder on my conscience. And then I would feel so loaded with guilt and fear of hell, that I was almost ready to die; then like one condemned, would venture to pray and and vow, and promise the Lord if he would forgive me this time, I would never do so no more. But it soon was the case again, for it seemed that the devil did possess me to sin. But at length it seemed that I had more power given me to withstand sin, because I had now forsook all my former companions, and shunned their company, by which means I did not meet so many temptations to sin. And I took my fiddle and took the hammer and beat her in a thousand pieces, and threw it in the fire; for it was one of my gods, but now it augmented my grief. And I forsook gambling, the ball room, and all my bad practices; why? because I felt the weight of guilt that flowed from them; and saw that they would lead me down to hell, to torment for ever, and I felt more resigned to serve the Lord than what I had done.

And now I began to pray three times a day, and break off my sins as fast as I could, in order to please God, and in hopes he would take that thought out of my mind and pardon my sins for the good I had done; and was determined to do. Yea, I would read the scriptures, go to meetings, give alms, and do all good I could, to reconcile God to me; and verily I thought I had got right good. But still that thought would come in my mind and distress me, and the guilt of my former sins; but I would run to prayers to appease my conscience; but still I could not wholly cease from sin, but after all

would fall in sin, against which I had so often vowed.

Thus for a while I was in tolerable peace, and that thought did not distress me much, but at length it came with more force than ever; and appeared it brought this voice in its bowels: this is not the place of your rest, works won't do to reconcile God. Yea, at last it came as fast as I could have thoughts, curse God and die; while I was obliged to say, bless God, bless God, as fast as I could speak perhaps for half an hour; and this was the case day and night, and the misery I felt in my mind my pen can't write.

Now finding prayer and good works would not do nor give me ease, I resolved on this plan, to get rid of the whole I will get married and that will break it out of my mind, and so I shall get rid of my distress and becoming religious, too. And immediately set about it and quit my praying, and all pretensions to religion. Only it had got such a hold of my heart, I could not help sighing and groaning. So I made a match off hand, and now thinks I, I shall be obliged to dance again, or else they will think I am turning religious sure enough.

So this was my conclusion, that I would dance and be jovial for this once; while something within me seemed to say, it would wait on me until I was married and the wedding was over (which I have thought since was the spirit), and then you must set in to serve God and never quit as long as you live. And my convictions seemed to wait on me, for I had them while I was dancing and knew it was the way to hell. And so when the wedding was over, and I got a serious hour's reflection, then my distress came on again; not only what I had done before, but what I now had also been doing, which made me fall to my prayers again. Yea, I took up the Bible and began to read, but I was a very fool; for I could not un-

derstand one sentence save only this, I thought I understood: believe and be saved. But I thought I did believe that Jesus Christ came in the world to save sinners, and of course I should be saved according to his promise. But oh, what a sad mistake I was in; for I did not believe with a saving faith, nor with the faith that delivers from the guilt of sin, by the application of his blood.

Thus I prayed, repented, cried, gave alms, went to meeting, and renewed all my duties that I thought would entice God to love me. And I put such a high value on my good prayers, as I thought they then were, that if I missed praying three times a day, I would pray four the next day to make it up; or, if I should, I would pray the more to make God forgive me for my sin. Thus I thought if I could cease from my actual sins, and attend strictly to all my duties, that God would love me and then I should be saved, having done as many good works as bad ones. And if I did fail a little, God was so merciful he would look over it and take me to heaven. Oh, what a mistake I was in, for there is no such a way to heaven.

Thus I continued in my duties for six months, sometimes I thought I was pleasing God well, and then I would fall in sin or neglect my duties, and my conscience would lash me. And then I would repent and pray seven or eight times a day, to make an atonement for my sin or neglect; until I had worked my heart and feelings in a frame of sorrow, and then would persuade myself God had forgiven me. This was all the way to heaven I then knew, and strove to think it was right, and attended strictly to it.

At length God brought me to see I was a sinner by nature, a sinner in heart as well as life. I had been all this time striving to keep from actual sin and to wash the outside of the cup while the inside was full of filth, which had been hitherto hid from my eyes.

But here inside, at one view I saw sin enough to damn me to all eternity, provided I had never committed an actual sin. Down sunk my former hopes that I was good, for now I am not only a sinner of the deepest die by practice, but my heart, my heart, oh, it is the very foundation of sin. Here is sin in my nature, sin in thought, sin in my best duties, sin in all I do, in all I say, the very opening of my lips is sin. Now I began to cry to God for mercy in very deed, for now I see myself lost, and a sinner condemned to die; but still I held to my works and duties, and renewed them more fervently, afraid to let them go: for they were all my hope of salvation, with the mercy of God, for I had none in Christ as I ought to have had for salvation.

Now I began to think, I never shall get converted; for I would sometimes try to pray, but I felt like the Lord had forsaken me, and that it was all my own works. Then I would wish I had never tried, or that I had never known what sin was. Oh, how often did I wish I had been a beast to have grazed in the rich vallies, or a bird to have flown from grove to grove, and there employed my tongue to make the forest echo with my notes, and then when I died there would be no more of me; or that I was any body but myself, for the birds and others could sing and seem merry, but I was filled with distress, and guilt, and sorrow, and was a sinner here in this world, miserable now and must be damned to all eternity because I was a sinner. While under these loads of guilt I would go away in the woods and search a hole in the ground, to humble myself before God, and there try to pray to him to have mercy on me.

At other times I would think, I may as well give out, for I never shall get converted, nor be forgiven, and therefore I might as well turn back to the world. But oh, said I, then I shall surely be damned. And I was afraid

to go in the woods for fear a snake would bite me, and then, oh, then to hell I must go immediately, which made me tremble with fear. And a hundred times, I suppose, when I would hear a thunder storm arising, my heart would ache within me; for now, said I, God will kill me this time, he is so angry with me, and then I shall go to hell to be tormented forever.

And when the cloud came up, I would lie down and shut my eyes so I could not see the lightning, and stop my ears so I could not hear the sound thereof. And then that thought, curse God and die, would be constant in my mind, while every thunderbolt, I imagined, would tear me in pieces, to think while he was displaying his power I was ready to curse him. Oh, how I did tremble under a sense of guilt and the fear of hell, and his great power to send me there; while every breath was, Lord, spare me, spare me, don't send me to hell now, let me live in a little longer, have mercy on me, I will try to do better.

Some times I would think it was a sin to pray, that it did only make God the more angry with me; and under these thoughts I could hardly venture to pray. Thus I wandered, like one lost and condemned to die, for near three years. Sometimes I would feel a little more cheered, in hopes I should get converted; then I felt as if all my convictions were gone, and my distress had ceased; then I was afraid I should never get converted, and that it was all my own works, and God had nothing to do with me, and this would torment my mind.

At other times I would go to meeting in hopes of relief, sometimes in the barn, sometimes in the woods, but all in vain; for I still had that thought, curse God and die, with all the guilt of my sins both actual and internal, so that my heart was a cage of devils. In a word, all peace had fled from it, and almost all hope, and my nights and

days were hours of trouble and anguish of soul; yea, I wished I had no soul, and envied every living thing, while I felt almost it seemed the pains of hell. And get forward I could not, nor go back I could not, and thus I gave up all for lost, and my soul to be damned. Oh, what misery none can tell, but he that has felt the same.

But still God had more to reveal to me, for on a certain day, being in the field all alone, meditating on my condition, and thinking how I should bear the pains of hell, and live in fire that none could quench, it appeared in a moment and unexpected that I saw the Lord Jesus Christ, about thirty feet from the earth in the air, as plain as if it had been with my natural eyes. But I suppose it was not, but I cannot say with full clearness that it was not. For the sight was so unexpected, and so momentary, and so suitable to my case, that it struck every power of my soul, and my sensitive powers also. Never until this moment had I any knowledge of Jesus Christ, no more in comparison than a horse; though I thought I believed in him, as I told you. But now I saw and believed he was the Savior of sinners, and I felt my heart inclined to ask him to save me, which I had never asked him before, for I did not know there was such a person, and therefore I had always prayed to God, and depended on my own works.

But within five minutes after this view, God revealed to me my case, and state I was in by nature; for it appeared I saw hell opened to the eyes of my mind, in twenty steps of the place where I stood, in the similitude of a large pit and pillars of folding fire and smoke descending out of it; while my conscience cried, that is your just reward, and there you must dwell for ever with the damned spirits. While in an instant came crowding on my mind, all my former sins; even sins of ten years old, came as fresh in my mind as

if I had then committed them, and more so, for it seemed as if they united together to call to the heavens for vengeance on me. While it appeared that the heavens were dark with vengeance, and an angry God to torment me for ever and ever, and his justice, like a drawn sword to slay me and cast me in that burning smoking pit to drink liquid sulphurous flames for ever. In this fearful and dreadful consternation of spirit, with the guilt of all my sins, and the sin of my nature, and the continual momentary expectation of hell, I tried to pray to the Lord Jesus to have mercy on me, and save me from the pit, or else I was gone. For I left off praying to God, for he seemed so angry with me I was afraid to pray to him.

This was about the middle of the afternoon, from then to sunset I spent in prayer to Christ for salvation, if ever I prayed; and I wandered from grove to grove, and stump and field pouring my soul out like water before the Lord; but it seemed all in vain, for Jesus would save others, but me he would never save. Then said the devil to my grief, go back in the world, for you can't be forgiven. But oh, said I, that won't do, for I have stayed there too long already, that I am afraid I shall never find pardon for my sins. And here you see is hell almost fit to receive me, and if I am damned I know it will be infinitely just, for I deserved it from God. And if I am damned, here at the feet of Jesus it shall be, praying for his mercy and help; yea, here will I lie for ever, until he help me.

About the going down of the sun, as I returned from the woods towards the house, there was such a burning in my breast, that I thought it was my internal sin burning up, and was consuming by the power of grace in me; while die I thought I should. And being no longer able to hide my grief, I went

home, laid down, and gave up to die and go to hell; while my family came round me, and thought I was beside myself; but die I thought I should, and every breath seemed it would be the last, with hell in full view and an angry God to torment, to torment me forever.

Here, reader, see how far the works of the law will follow a poor sinner, that is going to Christ for salvation; for while in this situation this was all my hope, I had done all I could, and that would not nor could not save me, nor add one jot nor tittle to my salvation. But to hell I must eternally go, and God be just to damn me and all my works with me; for they were all mixed with sin, and therefore God would not, could not, justify me on the account of my works. But the misery I felt none can tell, but he that has died to self-righteousness and works, that he might be married to Christ. Here, reader, I died to sin, and to the love of the practice; but still held to hope in my works, for I had none in Christ. I would try to believe in him, but could find no relief. Until at last forced to let go my works and give up all for lost, and die to self dependence, which I did in the course of the night, for I tried all my strength to get relief and could not. The night I spent under the deepest sense of guilt, and an angry God and a sulphurous hell was my constant thoughts, and ere the sun arose I should be in the awful flames.

Next morning I did not feel so much distressed as I had done before, for I was dead to myself, and began to have thoughts about Christ and his righteousness, which I had seen the evening before; yet if I did not get it applied to my soul, I should still be lost. So between the hours of 10 and 12 o'clock, as I was walking through the field, these thoughts and this resolution came in my mind (I will go to Jesus Christ, poor and naked, just as I am,

and pray him to clothe me with that righteousness which I believe he has). Here in these thoughts you see self is denied, my soul on his I cast, and with the heart believed unto righteousness. And going about fifty yards to the corner of the fence, I tried to pray to Christ for his righteousness, and the pardon of my sins, and while on my knees I felt a change pass through my heart, with these words of scripture: Freely you have received, freely give. I instantly had faith to believe Christ, and his righteousness was mine.

How I got off my knees I don't know, but the first I remember after this, I was jumping and leaping, and smiting my hands together, and crying out overpowered with love and joy, my blessed Jesus have I found you at last. While I felt like I could fly, yea I wanted to leap out of my skin, and fly to the arms of Jesus and bathe his feet in tears of love divine, and have ten thousand tongues to praise him forever. My burden fell off my back, my guilt was gone in that minute, the sight and fear of hell was gone, and the sense of angry God. And that thought, curse God and die, was also gone, and God looked to me through Christ, like a smiling Father, and I thought of heaven as my home, and where I longed to be and should shortly dwell, and worship the Lamb. In a few words, my heart was filled with love to God and Christ, yea, such a joy and peace I never felt before, and is inexpressible and full of glory.

Yea the world and all things looked new in my eyes. I now felt willing to serve God and Christ with all my soul, and die for him if required, who had done such great things for me and saved me from the guilt and power of sin and hell by faith in him, and had procured a righteousness to clothe me with. Yea, the name of Jesus was a sweet name to me, and his love in my bosom turned my tongue to praise him all the day, and make the vallies echo

with my song of redemption through the scenes of night. Yea, thought I, peace and happiness is my lot and no sorrow shall I know all the days of my life; for I have passed from death to life, from sin to holiness, from hell to heaven, from sorrow to joy, and from the deepest pain and grief, to the highest pitch of peace and joy. While this blessed promise feasted my soul every hour (freely you have received, freely give), which I did not so well then understand as I have since.

These feelings and joys, and hopes of heaven, and the love of Christ lasted me several days, in which time I had a little heaven on earth, and Jesus in the arms of my affections. And what this love had done was all my song, and what great things it had done for me I wanted all flesh to know. Thus, reader, I have given you an account of my conversion, and of my travel of sorrow, from a state of unbelief, to faith in Christ. And now come tell me, what you think of it? Does it amount to being born again, or not? For I yet am afraid I am deceived, and that it is not sufficient to depend on for conversion. And so I conclude this part.

After a few days of such comforts, and joys, and strong hopes of eternal life, my feelings of love divine and comforts began gradually to cool away and wear off; and the blest effects of believing in him and great joy left me and my faith and hope left me in a measure, and became weak. Then I began to think I am surely deceived, and that it was only satan had persuaded me such things, and I had taken comfort and it did not belong to me; wherefore I began to feel as bad as before. Yet I could not have that guilt of my sins, and fear of hell, nor sense of an angry God, as before, but the fear I was deceived tormented me day and night. Surely, thinks I, I must be deceived, I feel so bad and my joy is gone. And I began to search for my

love, and could feel none; yea, says the devil, and you may know you are deceived, look at your heart how many evils are there; no christian has these. No, said I, they surely can't for last week I did not feel one. The reason was, I was so filled with the first fruits of the spirit, and grace abounded, and reigned to life eternal by faith in Christ, and then they don't stir; when he, to-wit: Christ, is present, and faith is strong. Wherefore feeling so bad, and all my joy gone, and Christ had hid himself from me, I feared all my hopes were nothing. Then I wished for my burden again, that I might be distressed so that I could pray, and that was not all, I thought I would mind next time how it went off, and see if Christ did take it away.

Thus I cried, and prayed and wished for my burden, but could not have it, do all I could. Nor could I have the guilt of my former sins, nor feel condemned. Thus I prayed, oh Lord, if I am deceived, undeceive me I pray thee for Christ's sake. I had never prayed this prayer before, for before I hoped in him I know I was condemned. Thus I went mourning for many days, for my Jesus was gone, my joy was gone, and all my comforts were gone, and good feeling senses of love. And then I would think over all my experience, and the place where I thought I was converted. And when I would come to that, I would think I know I felt a change, but is it a right one? Is it the work of God, or not? I am afraid not, said I, and my heart was so hard that it filled me with doubts and fears, that I was deceived.

Thus tossed from fear to hope, and from doubt, for many days until Jesus gave me a smile of his face, and them good feelings came, and love sensibly flowed in my heart. This drove away doubts and fears, and my joy was full, and I felt satisfied I was not deceived. Then, thinks I, I shall never doubt any more, it is so plain, and I know I feel

his love in my bosom. But as soon as the feeling sense was gone, I began to doubt again, and continued in a state of doubt for about a fortnight; after which time I happened to read in one of Kussel's seven sermons, a few lines about Francis Spire's state of despair. And while reading, it appeared that God turned loose all the devils in hell on me in an instant, for it came with inexpressible force in my mind to curse God the Father, Son and Holy Ghost. And being from home, I got my horse and all the way I came, how hard I had to grit my teeth together, to keep one or the other of the curses from coming out of my mouth. Yea, I almost dared not to speak, for fear I should curse one or the other. This was Wednesday about 12 o'clock. The next day I went to plowing, to try to work them out of my mind, but all in vain. I would keep company with the overseer, and let him keep talking to me, to keep it out of my mind, but all done no good, for it was constant in my mind.

Friday morning I took to the woods, all in tears and aching heart, for fear I should curse them; while the devil threw them thoughts in my mind continually. One would say, curse God the Father and by the time that was through my mind, a second would say, curse God the Son, and a third would answer, curse God the Holy Ghost. While it appeared to me it came out of my own heart, and my very heart would ache while the thought was forcing itself to my lips. In this situation I wandered in the woods from place to place and tried to pray, but could say nothing in prayer, for I was obliged to keep my mouth shut. At length in the afternoon I grew worse, and laid myself down under an oak tree and grasped both my lips in both hands, and had to hold them fast, determined that if my heart did curse them, my lips should not. Oh how often did I wish I had no tongue; or had a needle to

sew my lips together, to keep them from so horrid an act.

But, oh, how the devils did swarm around me, and triumph over me; for God now had put me in their power. But oh, how I did tremble, and my very soul was pained within me, while I cried and prayed what I could with my mind, holding my lips until I could not cry nor pray, and give up my soul for sold. But still I determined to stand to it, and never let my lips curse them. Oh the dreadful fears of hell and horror, that got hold on me; not for my former sins, for I knew then at that time they were all forgiven; but to think I had so loved God, and Christ, and the Holy Ghost, and now should have such thoughts and be compelled to curse them whether I would or no. For it appeared if I did, it was against my will; yet I saw no way of escape.

Thus in this dreadful condition I spent the balance of the day, and I could not more help these thoughts than I could pull down the sun; but in the midst of their rage, as God would have it, just before sunset being so overpowered with grief and deep distress, I fell asleep, with my lips in my hands, and when I awoke them thoughts were gone, and I could scarce think of them. So I got up and thanked God for such a deliverance, and went towards home, not having eat nor drank all day. And it appeared I had turned fool, or the world was turned upside down, I felt such a change. On the next day the Lord Jesus met me with the visits of love; yea it seemed the very angels ministered to my consolation, and I longed to quit the body and be in the arms of Jesus, and range the sweet fields of divine glory for ever, and all the glory to Christ.

I enjoyed the presence of Christ many days, and his praises were all my delight, I saw the way of salvation so plain, I wanted to tell sinners of every description his goodness, and how he could pardon the worst of offenders,

and that his love and tender mercies were exceeding great. And I did at sometimes feel such emotions of spirit, that I could not help talking to them of their condition by nature, and the wretched state I saw they were in, when they would come where I was. But after some time I began publicly, in small assemblies, at night meetings, and sometimes I thought I had great liberty, which soon puffed me up with pride. And I thought Lawrence was a tolerable preacher, but I soon found my mistake, for one night, there being an appointment in the day, I pondered over my text in my mind, and laid it out in my mind and how I intended to preach from it. Yea, and I intended to make a great sermon, but when I went forward to try to preach and took my text, I was all shut up in darkness, and my ideas all left me, and I could scarce say any thing to the text. (Hard work to preach in this frame). But I was confounded, and ashamed, that I had attempted to preach, and would have freely run out of company and have hid myself; thus my pride was slain, and it was for my good, but I did not know it then.

But if this was the way of preaching, I would try no more; I would quit, and give it out, for all the people would laugh at me. And I had got so spiritually proud, I could not bear that. But God knows how to take obnoxious weeds out of the garden of our hearts; and I soon felt a desire to try again, and perhaps I would get lifted up a little, and then next time perhaps feel as cold and hard as a stone, and get tore all to pieces in my mind, and almost ready to swear I would try no more, for I was a very fool, and I would quit and give it out. So I went on for some time, but at length this question started in my mind: Has God called me to preach? A thing I had never thought of before, that such as ought to preach were called of God to preach. So I pondered on this ques-

tion in my mind from day to day.

At length I though he had not called me to preach, for I felt so shut up when I tried, that it could not be possible, and withal I am such a fool, surely it is not so. But still I felt distressed and hardly could tell for what, that I could not rest. So pondering it over and over in my mind, I doubted it could not be so, but often prayed to God to show me whether he had called me to preach or not. So after meditating on it for several days, one evening I laid down on the bed filled with deep distress and heaviness of soul, and could not believe he had, nor could I firmly believe he had not. And these thoughts came with force in mind (what is my distress for? it surely must be for preaching, or because I don't preach at all). And as soon as the thought went through my mind, there came such an evidence in my breast that it was not for preaching, while there fell such light on my mind that I could then say with a sensible felt evidence, that Christ had called me to preach, and God his Father would say amen to it. And I was so sensible it was so, I thought I could not, nor would not, forget it. So in order to remember it the longer, I got up and took a fire coal and wrote on the side of the stairs of the house, in these words (Christ has called me to preach, and his Father will say amen to it).

But a few weeks passed, before I could look at the words and doubt the truth of them; and fell in doubts about my call again. And always, as soon as I began to doubt my religion, I doubted my call to preach also. So I passed many days in this perplexed and doubting condition. Sometimes I would almost give up the point that I was deceived in both. Thus I was tormented almost out of my wits, but would constantly pray to God to make it more plain to me, both my religion and call to preach. Thus in this condition filled with distress I laid down on

the bed and was perfectly awake, for I was so distressed I could not sleep. And while lying there I saw plain, as if an angel of heaven went to the throne, and took the righteousness of Christ in his hand, in the similitude of a cloak; but as for color, as white, yea, whiter than snow. And then came from heaven to me on the bed, and I somehow or other apprehended myself standing on the floor, but I can't tell how; but he put it over me, and clothed me with it, and it covered me to the feet, and hid all my deformity. And I testify to you, my reader, as in the presence of God, and holding the pen and doctrine of truth, that there was not a spot, nor wrinkle, nor blemish of any kind on it, but it was as pure as purity itself.

This stayed on me about two minutes and then it vanished, but I don't know how, nor which way; but I fell in deep meditations about how Christ had obtained this righteousness, so that he had it to give away to justify sinners. I saw in a moment, that they that had on this righteousness by faith in him, could not be condemned by God; for though it was a sinner of the deepest die, this righteousness would make him holy in the eyes of the law and justice of God. And I further saw, that Christ was righteous in four different capacities: First, that he had a righteousness, attached to his divine nature, as God; and that could do me no good if I had it, for it could not redeem me from the curse of the law, nor could he as God part with it. Secondly, I saw also, he was righteous in his human nature; and that he could not part with that, for it was not the righteousness of action, but that which did qualify him to act; for he was begotten by a holy God's divine power, and was born the holy child Jesus, to save his people from their sins. And thirdly, that he was righteous in both natures, united together, which made him the second person in the ever glorious trinity;

and qualified him for the one mediator, between God and men; which two righteousnesses joined in one person, made him righteous as a mediator. Neither could he be a mediator without both natures, so that he is Son to God in heaven, and brother to man on earth. As God, he feels for the inflexible rights of his Father's laws and justice; and as man, he feels for the misery and wretched condition of sinners on earth. And this righteousness as mediator, I saw he could not give away; yea, had I them all, in my condition what good could they do me? For not all the righteousness of all the holiest saints on earth and that ever lived, they combined could not justify my fallen soul.

Fourthly, I saw he had a fourth righteousness he had not need of, and if he kept it, it did him no good, nor could it glorify him so much as if he gave it away. Hence in scripture it is given to and put on, all them that believe. And I saw how he came by this righteousness. I told you he was righteous as God and man, united together; which made him a righteous mediator, which qualified him to act and suffer in our room and stead. I was conceived in sin, he was conceived in holiness, and that for me, and not for himself. I was born in sin, he was born the holy child Jesus, to save me from the sin of my birth. For thus it is written, he shall save his people from their sins. All the principles and thoughts of my soul and body are sinful by nature, but all the principles and thoughts of his soul and body were holy, to save me from them sins. All the actions of my life, whether religious or profane, were sinful; all the actions of his life were righteous, to save me from them sins. I shall die a sinful death, but he died for my sins, and paid the justice of God the debt I owed thereby. I should have had a resurrection in sin, had he not arose for my justification (for he shall save his peo-

ple from their sins), not sin as one, but sins as being many. Now sin is the transgression of a law; whether it be in principle or practice, it is sin. And righteousness is an obedience to a law, whether it be in principle or practice.

Thus I saw his righteousness was suitable to my case, and this is the fourth righteousness of Christ, which he has to give away, which to me did appear from the following particulars: First, the scripture saith, to us a Son is born. Mark that word to us. The Father gave his Son to us, and that to be our righteousness. Secondly, this is the name whereby he shall be called the Lord our righteousness. Thirdly, (he was made for us who knew no sin). For what? The answer is at hand, that we might be made the righteousness of God in him. Fourthly, he died for our sins, and rose again for our justification. So I saw that by the scripture his conception, birth, life, death and resurrection, all was a gift; which was the righteousness given to and put on me, that believed; called; called by some divines, the active and passive obedience of Christ.

But perhaps you will not understand the phrase, there I will be more plain. There is an exchange of lives, and conduct, between the sinner that believes in Christ. All your sins and disobedience to the law, are laid and charged to Christ's account by God the Father; and the Father imputes, or gives to the sinner, all the holy life and obedience of Christ to the law, which makes the sinner as righteous as Christ was. I told you it was put on me like a garment, and so is this righteousness called the wedding garment in scripture. A wedding garment is clean, so is the whole life, death and resurrection of Christ, to the law. There is no stain of sin in any of his actions, or sufferings; all which was imputed to me, as my righteousness. A wedding garment is white, and fine, and doth beautify and adorn the bride,

ready against the bridegroom comes to the marriage. So did the righteousness of Christ me, it hid all my sins of every kind, all my imperfections and failings, from the eyes of law and justice, and made me as white as snow.

And further, I saw that as I had no hand in procuring this righteousness, so I could have no hand in defiling it, and that the Father would be just, to remember my sins and iniquities no more, because he had punished them in Christ, and that this righteousness was laid by, like a wedding garment, for the day of marriage, which is the morning of the resurrection, and not suffered to be worn every day by the sinner, save only by faith. Hence, says Paul, he had one laid up—which is the same as locked in the chest of heaven, where none can break through and steal. And he said, the Lord should give it to him at that day.

And I am now, while I write, full sure he will give it to Lawrence also. And I bid all the devils in hell defiance, to get it out of Christ's hands. Nor do I expect to receive it, only by faith, until the last day. Therefore do I wait with, or like Paul, for the hope of righteousness by faith. Let the proud pharisee boast in his works, I will boast, and hope, and wait for the righteousness of Christ; which I have faith today I shall get at the last day. The best of their's is but as dish rags, but mine the raiment of needle work, and of wrought gold, in which I think, I shall stand at the last day, before God the Father, without spot or wrinkle, to praise Jesus for the gift of righteousness for ever; with all sinners to believe, of every nation under heaven.

But after a few weeks, the sight of this righteousness became dim, and I fell in doubts again; for there fell such a mist of spiritual darkness on me, that Christ and his righteousness was hid from the eyes of my soul in such a manner, that I neither could feel his love nor see him as my righteousness.

And I lost all evidences of my religion so far, that I concluded I had never been converted; and of course was not called to preach, and tried with all my might, to throw all my former hopes away, and begin anew. And I tried hard to disbelieve I was a christian, and also tried to pray to God to convert me. But some how I could not frame such a prayer. This was my case, I could not have the guilt of my former sins, nor could I believe I was a christian, nor could I firmly believe I was not a christian. Oh, what horror of mind and dreadful darkness I was in. I could not get forward nor backward; but began to sink almost in despair.

In this dreadful condition I passed sometime, until one night as I lay asleep, I saw a vision and this was the manner thereof: there appeared to my view a great four-square pit in the ground, about twenty feet in depth, and I thought I was at the bottom of the pit. And it appeared that the morning clouds, called the rack, that run so swift, came from the four winds of heaven, and fell in the pit, and gathered on my head, so that I was stifled almost to death. I thought in the vision I got on my knees, and spread my hand and eyes towards heaven in prayer to Christ in these words: Oh Lord Jesus help me or here I shall die, and the time the words went out of my lips, and I had got on my feet, and looked up to heaven again, I saw the Lord Jesus appear on this side of what we call the sky, with a drawn sword in his right hand with his arm stretched out, brighter than the brightest steel I ever beheld, about three feet in length, and with two edges. And he came about as swift as a comet or a star shooting, as we call them, towards me. Nor did he turn to the right or left more than a comet, and he was clothed in such a glory that I can't describe it to you, for the lack of ideas and words to express it.

And he came to me in the pit, and stood in the air with his feet about the height of my head, as I was at the bottom of the pit, and bowed himself and handed me the sword. And I ran my hand in between the piece that defends the hand, and his hand, while he let go. And I took the sword out of his hand, and he turned his back in an instant, without speaking, and went as swift towards the heavens as he came, and disappeared. And as soon as he had disappeared, I put myself in a position to fight, and laid on upon that rack, or them clouds, with all my might, and at every stroke I could see it fall and I cried out in these words, you can't stand before the sword of the Lord Jesus. And I cleared the whole pit and firmament, as far as I could see; and then with that sword cut my passage out at one side of the pit, as deep as it was, and got out and marched with the drawn sword in my hand, and then I awoke. And as soon as I awoke, I got perfectly delivered from all my doubts, unbelief and distress for this vision had a powerful effect on my heart, more especially the sight of Christ, and the glittering sword.

But this was the way it was explained to me, in a few minutes after I awoke. The pit was this body of earth, in which my soul is deposited; which often like the pit, hedges my soul about. And, like the pit, will not let it go forward, and do the good my soul would. The clouds, or rack, was a figure of unbelief, and I could not help the rack's gathering on my head, nor can I help unbelief gathering on my mind, and stifling all my evidences; and throwing me into doubts concerning my call to preach, and my religion. For such is my state in doubts, and darkness of mind, that the more I study and think of my state, the more I doubt, until I doubt almost every thing, and can believe nothing concerning myself, and future state but what is bad. And all the scriptures that de-

nounce curse and threatenings, I think they all are my portion, and dare not touch the promises, for fear they are not mine.

Thus I grew worse and worse in doubts, until Jesus sat me free by the power of his word or promises, which was a figure of the sword; for such is the power of the word and promises of God, when applied by the spirit, or we can have faith in his word, that it destroyeth unbelief, doubts and distress, and turns our darkness into the morning light, and we then rejoice the morning light, and w e then rejoice and triumph in our deliverance from sorrow and pain, and every grief.

I have never had such strong doubts about my call to preach since, for the sword was given to me, and left in my hand; with which I have been enabled to hobble along on my pilgrimage until now. But I have had many thousand doubts since, about my religion, and sometimes about my call to preach. So that after I have been riding about preaching for many days, I have concluded that I would quit and give out preaching, for it did no good, and I could not see that any person was profited thereby, and that I did it only to get applause and a great name, while I could see a principle in me coveting applause. But I think I despised, and hated the principle with all my soul, and prayed and wished it out of me a thousand times; but I find it in me at times to this day. And so I have kept on until now, sometimes resolving in my mind, I would preach no more; when I got through the appointments I had out, I never would make any more, for it was all nothing but self, and vanity. And no person need thank me for preaching, for my own peace of mind, and conscience is at stake. Yea, woe is me if I preach not, I can truly say; for the neglect of this duty, often tears my soul in pieces, and loads me with such distress I can't sleep nor work, nor even enjoy my worldly con-

cerns, nor family. And some times it is the most delightful employment that I ever was engaged in. Yea, while I feed others with the sincere milk of the word, often times am I red thereby myself with the consolations of the gospel, and joy and rejoice with them I preach it to, and then I find preaching at other times an enormous task and burden, while I am cold, and dead, and lifeless. And then I complain, and think I will give it out, for it is useless to try when I am so shut up in darkness, and I cold and then I preach to cold also.

#### A STATEMENT.

Dear Brother Gold: I desire to make the following statement in the Landmark. The beginning of the year 1909 found me in debt for a house and lot in Elizabeth City, N. C., to the extent of \$1072.00. I was strongly impressed I believe, of the Lord to make a statement in the Landmark relative to this indebtedness, which indebtedness was then giving me very great trouble. This statement was kindly responded to by brethren and friends from South Carolina, Georgia, and far distant California, and our own loved state. This amount deducted from the whole direct response to this state was \$225. This amount deducted from the whole indebtedness (\$1,072.00) left a balance of \$847, now standing against my home. Those responses filled my heart with gratitude both to God and the brethren for their kindly assistance. Several brethren, in my recent tour, have asked how I am getting along with this indebtedness, hence this present explanation. I trust to leave the final issue of this and all other things else in the hands of Him who hath the hairs of our heads numbered.

Yours in hope,

J. A. GILBERT.

## 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. XLIII      NUMBER 17

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

WILSON, N. C., JULY 15, 1910

### THE BAPTIST WATCHMAN DEPARTMENT

ELDER J. H. FISHER ..... Graham, Tex.

ELDER M. L. GILBERT.....Dade City, Fla.

Corresponding Editors.

## EDITORIAL

### TRUST, CONFIDENCE, FAITH.

The principle or spirit of trust, confidence or faith shows among other things what is the nature of the spirit of the man trusting. If one has faith in God it shows that there is a pure principle or spirit in that man, for God purifies hearts by faith. One could not trust in God who loves wickedness, or does not love God. One that has pleasure or trust in a wicked man proves thereby his own corrupt character. How could one have love to God if he loved wickedness, for out of an evil heart proceeds wicked deeds or desires; nor can that heart which loves wickedness send forth good desires. A corrupt fountain cannot send forth pure water.

My father said often when I was a lad that one is known by the company he keeps. If he keeps company with the wicked we know that this one is corrupt. If one walks with God or cleaves to the Lord we know that such a one loves the Lord.

If my affection is on things above,

and not on things of earth, this proves that I love not the things of earth, but I love the things which are above the earth, higher, nobler, better, purer. In this way we show our faith by our works. If our works are corrupt this proves we are corrupt. For what comes out of a man proves what is in him. The deeds of the body prove what is the character or nature of one's life. Every one shall receive according to his works. Is not this right and just? How could a good man delight in doing wicked deeds? The trial said we receive the due reward of our deeds. No one that hates a wicked deed would want it defended or excused, but loathes it, and abhors himself as the author of it, and hence feels that it is just to punish it. He that has faith in the Lord Jesus loves him. For faith works by love. How therefore could one trust in God who does not love him? How could one fear that God will do wrong who loves him?

If one trusts in God it proves that his heart is right toward God. For with the heart man believes unto righteousness, and believing unto righteousness it joins or unites him unto righteousness, so that he is righteous, or as one with the Lord; for of his fullness has he received. He that believes has the witness in himself, for the testimony is of God, and is saying. The just lives by his faith which is a righteous living, because it is of the Lord Jesus. For every one that has this faith that works by love is righteous even as the Lord is righteous, for he is one with the Lord. Paul says I am crucified with Christ, and the life that I now live in the flesh I live by the faith of the Son of God who loved me and gave himself for me.

Confidence in God lifts me, raises me up into his strength and wisdom, so that what he does is pleasing to me. When he works in me both to will and to do that is right willing and right

doing. God being the shield and exceeding great reward of such they are kept in perfect peace in Christ Jesus. If we know that God is righteous we know that he that doeth righteousness is born of God. So that such a unity exists between the Son of God and whosoever is born of God that as is the one so is the other. The spirit of Jesus is in the child of God.

We believe according to the power whereby God raised up Jesus Christ from the dead, so that our faith does not stand in the wisdom of men, but in the power of God. All of faith is of God. To say that part of one's faith is of God, and the other part is of man, would make God and man partners in the matter of salvation. Faith is the gift of God—not partially or in part the gift of man. If our salvation is of the Lord then there is no part of it that is the work of the creature man. Since man is corrupt his works are no better than he is. Since God is holy all his work is also holy. Faith is of God. This is the work of God that ye believe on him whom he hath sent. It is of faith that it might be by grace, to the end that the promise might be sure to all the seed. For grace is the opposite of works, for if it be by grace then it is no more of works. Faith establishes the law, but works of man never do establish the law. For by the deeds of the law shall no flesh be justified, for by the law is the knowledge of sin. By the deeds of the law is meant what men do or fail to do under the law. Since every one that is under the law is under the curse, there can be no salvation by man's works. Then if faith establishes the law faith is not the work of the creature. It is expressly declared to be the gift of God and is most holy, and God purifies our hearts by faith which works by the love of God. Being justified by faith we have peace with God. All the blessings of salvation flow through the channel of faith by grace, and that

causes the believer to be holy in the Lord and of the Lord.

P. D. G.

Friend W. F. Snipes requests my view of Matt. 18:1, 2, 3.

"At the same time the disciples came unto Jesus, saying, Who is the greatest in the Kingdom of Heaven? And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, except ye be converted and become as little children, ye shall not enter into the kingdom of heaven."

What is it to be great in the world? It is to exercise authority and control, to be called Rabbi, or master. What is it to be great in the kingdom of heaven? It is to be the least—feel the least. For then we honor Christ the most. He that would be greatest among you all, let him be servant of all. Who would do

like this that feels he is worthy? None feel like they want to be great that are in the kingdom of God, for they do not feel worthy.

Jesus took little children, and setting them in the midst, set forth what must be the helpless feeling of his disciples. Children are helpless, ignorant, and unable in any sense to manage their own affairs. Jesus said, except ye be converted and become as little children, helpless, ignorant, ye shall in no case enter the kingdom of heaven.

Then we hold that grace saves infants and adults, and the adults must become as infants, and the infants become equal to the adults. The infants receive the kingdom as the helpless ones. If they are holy in and by nature, what need have they of receiving the kingdom of heaven? Those that are never lost have no need of receiving the kingdom of heaven, for they were always in it—never were out of it—and therefore could not receive it, for they always had it. But Jesus said, except ye receive the kingdom of heaven as a little child, that is as a little child re-

ceives it, ye shall in no case enter the kingdom. Jesus said, suffer the little children to come unto me, and forbid them not. Then they come to Jesus, showing there was a time when they were absent from him, or had not come to him; but if they are born holy or without sin, this could not be.

We hold that grace saves the infant. It cannot be works. For none are saved by works. The helpless and dependent, ignorant condition of the infant is used to represent the condition an adult must be brought into in order to be prepared to receive the kingdom of heaven.

The child of God is sensible that he is needy, poor, helpless, ignorant and vile, and that he has no greatness.

We hold that infants dying in infancy are subjects of grace, and are saved.

Is it an accident that so many infants die? No. It is not by chance. They are taken from the evil of this world, and escape the sorrow that we must bear. It is always with hope that we give up those that die in infancy. Jesus takes them to himself. The nature of parents would cling to the little ones, and keep them in this world of trouble, but Jesus said, suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven.

P. D. G.

#### NOTICE.

I have the General Agency for Allen's Nature Compound in the following counties in North Carolina: New Hanover, Onslow, Pender, Duplin, Jones, Carteret, Craven, Pamlico, Hyde, Dare, Tyrrell, Pasquotank and Currituck. I desire an agent at every postoffice. Liberal discount. Write for terms. \$1 per box postpaid.  
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## CHURCH CONSTITUTED.

Presbytery to constitute a church of the Primitive Baptist faith and order met at Lucile school house Saturday, May 28, at 11 o'clock.

Elder J. H. Smith chosen moderator and Elder J. H. Fisher clerk.

Read letters, articles of faith, church covenant, rules of decorum, prayer by Elder J. H. Smith and the body was pronounced a church in order.

Extended right hand of fellowship.

First Conference.

Little Vine church of Christ met in conference Saturday, May 28.

1. Motion carried to call Elder J. H. Fisher as pastor of the church.

2. Motion carried to call the church by the name, Little Vine.

3. Agreed to meet 3d Sunday in each month and Saturday at 3 o'clock before.

4. Gave an opportunity for members. None received.

J. H. SMITH,

Moderator, Protem.

J. H. FISHER,

Clerk.

## Church Covenant.

For the glory of God and the good of his people on earth we agree to the following church covenant:

1. That we accept the foregoing articles which say that we take the Bible as our standard in doctrine and practice.

2. That we will endeavor to watch over each other for good and not for evil, and that we will try to pray for each other and work for each other's good in all things, so far as we can understand the scriptures to teach.

3. We agree to attend our stated church meetings regularly unless prevented by some unforeseen event, and that when we fail for three meetings we will render the church our excuse why we have failed to attend.

4. That we will give of our funds according to our ability and as the Lord has prospered us for any needed

poor, and for the assistance of the pastor and for other expenses of our meetings.

5. That in case any one may feel that some one has trespassed against him that we will go to him alone first before talking about it to others, and if that fails of reconciliation and settlement that we will then take one or two brethren or sisters as the case may require, and again kindly labor for settlement, and let these be witnesses, and if this fails to gain the brother, we will then tell it to the church, so that if he neglects to hear the church he may be excluded, as taught in Matt. 18th chapter.

6. That we will not make a brother an offender for a word and that we will exercise forbearance on the interpretation of the Bible, and that we will not expect brethren to agree on everything, but that each shall be allowed his views unless they contradict the fundamental doctrine by Primitive Baptists.

7. We regard the church as the only kingdom or body set up by Jesus Christ on earth, and we hold that she alone is responsible to him as the head of the church and that she is not responsible to any other court, council nor organization on earth.

Rules of Decorum for Guide in Business.

1. The church shall endeavor to have a moderator who shall be elected by a majority vote of the members, and shall sit as chairman of the meetings, keep order, put all motions, announce decisions, and shall not be allowed to vote except in case of a tie, then he shall cast the deciding vote.

2. The church shall endeavor to name a clerk, whose duty it shall be to keep a record of all business transacted by the church and read the same from time to time when called upon.

3. When a brother desires to speak in conference, he shall arise to his feet and address the chairman by saying,

"Brother Moderator" and the moderator shall recognize him by calling his name as "Brother Smith," etc.

4. Each speaker shall confine himself to the matter under consideration and shall not speak more than twice upon the same subject without permission from the church.

5. The admonitions "in honor preferring one another," and to "let all things be done decently and in order" should be observed by each member and avoid reflecting on the slips and failings of each other.

6. These rules may be amended, corrected, or added to at any time the church may desire to do so.

#### Articles of Faith.

1. We believe that the scriptures of the Old and New Testament are of divine inspiration and the only rule of faith and practice.

2. We believe in one only true and living God, the Father, the Word and the Holy Ghost.

3. We believe in the doctrine that man by transgression died in trespasses and in sin, and involved all of his posterity in the same condition.

4. We believe in the doctrine of election according to the foreknowledge of God, and predestination, and final preservation of the saints.

5. We believe in the doctrine, of the effectual calling by the Holy Spirit of all the elect through the special atonement of the Lord Jesus, and that sinners are justified, not by works, but by faith in the Lord Jesus Christ.

6. We believe that baptism and the Lord's supper are ordinances of the Lord Jesus Christ, and that feet washing is an example given by the Lord—these all to be perpetuated in his kingdom.

7. We believe that baptism can be administered only by a regularly ordained minister of the gospel and that immersion is the only form.

## OBITUARIES

### ZEDIE HOLLAND.

Dear Brother Gold:

I will try with a sad heart to write the obituary of my darling little Zedie for you to publish in Zion's Landmark. Just as the sun was gleaming his last golden rays from the western hills the death angel entered the home of James H. Holland.

Nena B. Holland was the granddaughter of Mr. Tim Holland and also James P. Dudley, and her grand mother was Fannie Dudley.

Fannie Holland was so loved by her grand-father, grand-mother and her uncles and aunts and all her relatives. None knew her but to love her. But God called little Zedie to join the angel band.

Little Zedie was born June 27, 1907, and died August 9, 1909. She was a flower sent or cast to bud and bloom in heaven. Oh, how I miss her. I can scarcely endure to think of her, for she was so lovely to me, and she thought so much of me. None know how I miss her except those who have lost their little ones.

She would follow me to the spring in the summer to wash, and she had a rock she would sit upon. I can hardly bear to look at that rock without tears in my eyes. Now she is in the cold earth. As she would follow me to milk the cows she would gather daisies. She was the household pet, the sunshine of the home. She had one little brother, 9 months old, when she died.

She was so fond of her little brother Adolphus, played with him, wanted to give him some of everything she had.

She was sick only five days with that dreaded disease, meningitis, which came as a shock. Her sufferings were great, but she bore them with patience and fortitude.

All that loving hands could do was done for her, but the efforts were of no

avail. It was hard to give her up, but the Lord giveth, and the Lord taketh away. He says, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven." I hope she is in that blessed state where no sorrow ever comes.

She was laid to rest in the family grave yard in the presence of a large number of sorrowing friends and relatives.

Oh, what a vacant place is in our hearts and home.

"The little toys are resting now,

The little clothes laid by;

- A mother's hopes, a father's joy,  
in death's cold arms do lie."

NENA B. HOLLAND.

Redwood, Va.

#### LIGHT SHINING.

Elder P. D. Gold:

Dear Brother—I went to Reidsville to their communion meeting in May. Brother Hardy was best, he told me that he enjoyed his preaching better on Saturday than he had for ten years. He was my pastor before I moved to Greensboro. While he was preaching a light shined between us which I enjoyed at the time, although it created a great weakness from which I did not recover for a time. On Sunday I saw the light twice while he was preaching. I thought of the scripture where one said he saw satan as fire fall down from heaven. I said to myself: is it possible that is something to deceive me. Oh, how sad I felt, bound up in my feelings, so I hardly knew what to do. I finally turned and went to Elder Hardy's for dinner. He told me of two ladies that had dreamed of hearing him preaching, and a light shined in his face while he was preaching. One of them had seen him and heard him preach, but the other one never had seen him; but when she saw him she knew him. This opened up to my understanding the whole matter. I felt

like it was the spirit of the Lord that showed this to me. Oh, what joy I received. It is wonderful to me.

As ever, yours in love,

J. R. JONES.

Rocky Mount, N. C., June 5, 1910.

Dear Brother Gold and Readers of the Landmark:

Seemingly the Old Baptists are yet alive. I went to four meetings in May, in four different counties, where no less than 150 members communed on Sunday at each place. There were from three to six preachers at each place, and each house was full of quiet, orderly people, besides the great crowds outside, and these people enjoyed the preaching and singing, too.

Why is it that such crowds go to Old Baptist meetings? There are many causes. "Salvation by grace," and that freedom and plainness of Old Baptists, so different from other denominations, find favor with many good people, and while other denominations can boast of their membership, it is plainly evident that there be many followers and believers of Old Baptists, who are not members.

Another attraction to our meetings is our preachers preach without money and the gospel is not made an article of filthylucre or speculation.

Again, many believers who love our doctrine as good as I do, try to keep it secret from the church as if ashamed for it to be known. This is strange, but no more so now than when Peter denied that he ever knew the Lord. And Jonah, Job and many others who we find mentioned in the scriptures, had to acknowledge God as their Savior, and it was not their choice to do so, either, because they had to leave out all their own glory, and so it is with everyone that comes to God.

Brother Gold, I enjoy these meetings, and I love to see others eating it is as if it falls as the dew from heaven to hungry souls.

Brethren, be faithful one to another for "The Lord is not slack concerning his promise, as some men count slackness, but is long suffering to usward, not willing that any should perish, but that all should come to repentance." 2ud Pet. 3 ch. 9 v.

Yours in the hope of eternal life,  
HENRY L. BRAKE.

**APPOINTMENTS**

**JOHN TRENT.**

Hadnots Creek, July 28.  
Newport, July 30 and 31.  
Sneffields, Aug. 2 and 3 at night.  
Bethel, 4th.  
Sandy Grove, 5th.  
Washington, 6 and 7.

**J. A. SHAW**

Durham Friday night before 1st Sunday in August.  
Thence to Lower Country Line Association.  
Roxboro, Monday night.  
Cane Creek, Tuesday.  
Malmaison, Wednesday.  
Mountain Springs Thursday.  
Thence to Staunton River Association.

Franklin Junction, Monday.  
Galilee, Tuesday.  
Mill, Thursday.

Thence to Upper Country Line Association.  
Gilliams, Tuesday  
Banister, Wednesday.  
Burlington Wednesday.  
Greensboro, Thursday.  
Thence to Abbott's Creek Association.

**A. B. PHILPOT.**

Greensboro, Saturday and 5th Sunday.  
Winston, Tuesday.  
Durham, Wednesday.  
Roxboro, Thursday.  
Shilo, Friday.  
Thence to Lower Country Line Association.

Elder G. Denny will probably be with him.

**ISAAC JONES AND P. D. GOLD.**

Lower Country Line Association.  
Roxboro, Monday night.  
Cane Creek, Tuesday before 2nd Sunday in August.  
Malmaison, Wednesday.  
Galilee, Thursday.  
Thence to Staunton River Association.  
Union Monday after.  
Strawberry, Tuesday.  
Mt. Arrarat, Wednesday.  
Danville, at night.  
Wolf Island, Thursday.  
Redsvine, at night.  
Thence to Upper Country Line Association.

**W. J. LANGDON.**

Oak Forest, Saturday and 4th Sunday in July.  
Covinch, Monday.  
Boady Prong, Tuesday.  
Struga, Wednesday.  
Black River, Thursday.  
New Church, Friday.  
Bethesda, Saturday and 5th Sunday.

**B. F. EUBANKS.**

Newport Monday night after 4th Sunday in July.  
Matschallburg, Wednesday ni thg.  
North River, Thursday and at night.  
Thence to Cedar Island Union.

**G. D. ROBERSON.**

Raleigh Wednesday night before 1st Sunday in August.  
Clayton Thursday.  
Durham, Thursday night.  
Dutchville, Friday.  
Thence to Lower Country Line Association.  
Beulah, Tuesday after.  
Upper Black Creek, Wednesday.

**ELDER JOHN TRENT.**

Washington, N. C.—Sunday, August 7.

White Plains—Monday, 8.  
 Jamesville—Wednesday, 10.  
 Morattoch—Tuesday, 9.  
 Smithwick's Creek—Thursday, 11.  
 Skewarkey—Friday, Saturday and second  
 Sunday, 12, 13 and 14.  
 Robersonville—Monday, 15.  
 Flat Swamp—Tuesday, 16.  
 Conoho—Wednesday, 17.  
 Kehukee—Friday and Saturday, 19 and 20.

### Married.

Henry Tyson and Miss Mary Ma-  
 a Brooks, June 15, at residence of  
 bride's nephew, Mr. Burton Albritton,  
 of Greenville, N. C., where a host of  
 friends were gathered to witness the  
 ceremony, conducted by Elder C. C.  
 Bland.

### NOTICES

The Silver Creek Association will be  
 held with Philadelphia church, Ruth-  
 erford county, N. C., commencing Fri-  
 day before the third Sunday in Septem-  
 ber, 1910. Messengers and visitors will  
 be met at Ellenboro, N. C., on Thurs-  
 day and cared for. A cordial invita-  
 tion is extended to those of sister as-  
 sociations.

### FOSTER BEAM.

Ellenboro, N. C.

Dear Brother Gold.—The next Con-  
 tentnea Union was appointed to be  
 held at Autrey Creek, near Maceles-  
 field, Edgecombe county, N. C., on 5th  
 Saturday and Sunday in July. Elder  
 C. C. Bland was appointed to preach  
 the introductory sermon and Elder T.  
 B. Lancaster his alternate. Visitors  
 should write Elder A. M. Crisp or Bro.  
 Frank Brown at Macelesfield, N. C.

Yours truly,

H. L. BRAKE.

The Eastern Union is to be held with  
 the church at Longo, and to commence

on Friday before the 5th Sunday in  
 July, 1910.

A. W. AMBROSE, Clerk.

\* \* \*

The next session of the Staunton  
 River Union is appointed to be held  
 with the church at Mt. Arrarat, and to  
 commence on Friday before the 5th  
 Sunday in July, continuing three days.  
 Ministers especially invited

THOS. N. WALTON.

### ADVERTISEMENTS

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# ZION'S LANDMARK

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P. G. LESTER, Associate ..... Floyd, Va.  
Corresponding Editors:  
ELDER J. H. FISHER ..... Graham, Tex.  
ELDER M. L. GILBERT ..... Dade City, Fla.

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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 strengthens 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.

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 for 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 the 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 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 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.

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

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

# ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST.

## WAIT ON THE LORD.

"Wait on the Lord." His promised word

He will assuredly make good;  
Faithful, indeed, he'll prove himself,  
Both in the fire and in the flood.

"Wait on the Lord"; yea, though he slay

Thy dearest joys, and comforts too,  
He'll secretly sustain thy soul,  
Will smile again, will bring thee through.

"Wait on the Lord," though all around  
Surveyed by carnal sight and sense,  
Appears as if 'twould crush thy soul,  
He'll show himself thy sure defence.

"Wait on the Lord." Tell him thy case;  
Plead, and plead his precious word.  
He cannot overlook thy cause,  
Although the answer be deferred.

"Wait on the Lord," though devils roar,  
And fill thee with distressing fears;  
The Lord Jehovah sits above,  
And marks thy groans, thy cries, thy tears.

"Wait on the Lord." He cares for thee—  
Poor, helpless, needy, guilty one.  
Distressed, tormented, hardened sore,  
He will not leave thee quite alone.

"Wait on the Lord." He'll never forsake,

Though he afflict, and sorely try,  
The soul that trusts in his dear name,  
He will not utterly destroy.

"Wait on the Lord." His sovereign hand  
Can well supply thy every need;  
No obstacle is known to him—  
This thought to faith is sweet indeed.

"Wait on the Lord," my soul, wait on,  
He will thy fainting strength renew;  
Roll all thy burdens, great or small,  
On him—he can thy fears subdue.

"Wait on the Lord," though sore dismayed.  
Oh, blessed spirit! grace impart;  
Teach me to wait, to watch and pray;  
Do strengthen my poor fainting heart.

"Wait on the Lord." How oft I try  
To wait, but seem to wait in vain.  
Discouraged, this my language is—  
"Oh, will he e'er appear again?"

"Wait on the Lord." Ah! sink or swim,  
I feel I've nowhere else to fly,  
But unto thee, Almighty Lord—  
Oh, hear a helpless sinner's cry!

JOHN BURTON.

Southill, March 15, 1888.

My Dear Friend:

In some former letters I have attempted, though in a small measure and feeble manner, to point out the

positive will of God in having a church upon the earth. And not upon the earth only, but established on the top of the mountains. It shall be, yea, as, fixed upon a firm foundation. Abraham offered up Isaac upon Mt. Moriah, and the wonderful superintending providence of God attending that circumstance, and providing a surety for Isaac in the ram, the victim offered, and the oath of God confirming former promises is clearly discernible. In these things the faith of Abraham, as in a glass, had a view of the day of Christ (John vii. 56), and in consideration thereof he named it Jehovah Jireh: "In the mount of the Lord it shall be seen." These things which Abraham saw afar off were actually accomplished in the crucifixion of the Savior upon Calvary. And the death of Christ is the foundation of the church. This is the mountain upon the top of which the church is established, and "all nations shall flow unto it" (Isa. ii. 2, 3). There it is like a city set upon a hill which cannot be hid (Matt. v. 14). "His foundation is in the holy mountains" (Psa. lxxxvii.). His foundation, the foundation which God hath given, upon his church is founded. These mountains we may call the eternal purpose of God. The church sprang out of the purpose of divine love. The attributes of mercy, justice, holiness, sovereignty, truth, righteousness and peace are the pillars upon which the church stands. Two of the pillars which supported the house in which the lords of the Philistines were assembled to offer up sacrifices unto Dagon their god, and to rejoice because Samson had fallen into their hands, were seized by Samson, who, with one in his right hand and the other in his left, bowed himself with all his might, and down fell the house (Judges xvi. 30). Sure type, is it not? of the overthrow of the modern Dagon-formality of our time! But

who can remove the pillar truth has set up?

Thus the Lord wills that the church shall be; he has settled all things needful for her progress, and hath appointed all things for her calling, salvation, maintenance, and perfection; and himself in a circle of divine providence and grace encampeth round about her (Psa. xxxiv.). What shall we say of these things? That church-work must go forward. Shall it be said of our Lord, and that to his derision, that he began to build, but is unable to finish? (Luke xiv. 28-30). How absurd the thought!

When the redeemer went forth in the great and grand work of redemption, it was said of him by the prophet that he traveled in the greatness of his strength. In what form did he go forth? Oh! wonderful! not in outward pomp, but in the form of weakness! All this excellency of power and glory contained in the body of an infant! Disclosed it was afterwards in wondrous miracles, but attended with little or no earthly pomp. And now he (Christ) is exalted in glory above every earthly name. He is no less power than when tabernacling here below. He is mighty to raise up his church, as well as mighty to save it. And with this we may boldly confront every adversary of the church. I have just been reading the cxxxii Psalm, every line of which directed my thoughts to Jesus and his church. The psalm commences with "Lord, remember David and all his afflictions." A greater than David is here. David had no personal merit, but Jesus has merit which is all his own, and which ever prevails with God. Then the psalm goes on to celebrate the praises of the Lord for the work of divine power manifested in the setting up of his church, and the promises made concerning it, that the Lord would enter into it, perform his covenant respecting it, bless the provision of his grace. And the priests

who stand to minister in the Lord's name should be clothed with righteousness. Then it rises as it closes, "There will I make the horn of David to bud: I have ordained a lamp for mine anointed. His enemies will I clothe with shame; but upon himself shall his crown flourish."

What a mercy it is to be a member of this church! Much is thought of possessing the freedom of the city of London; the privileges connected therewith are mean and contemptible compared with the privileges of Zion. One of the best, if I cannot say the sweetest, privileges is the smarting rod. What, you say, afflictions to rank amongst the best favours! Yes, my friend, read this: "As many as I love I rebuke and chasten." The same love that afflicts and causes grief, cheers the spirit with the cry of adoption. Afflictions are like a thorn hedge round about a field to keep the cattle from straying. "Therefore, behold, I will hedge up thy way with thorns, and make a wall that she shall not find her paths." Those fields the husbandman cultivates, he fences them round, and puts a hedge about them, and therein he sows his seed. The Lord's parable of the sower is to the same purpose. The preaching of the word in that instructive allegory our Lord compares to the sowing of seed, which, being scattered abroad compares to the sowing, did not all fall into prepared ground, but some fell by the wayside, a path open to every foot, and therefore trodden down, representing inattentive hearers who, like the wayside, receive it not even in memory; part falls among thorns, upon hearers under the power of carnal cares which choke and render it unfruitful; part upon stony ground, hearers obdurate and hard-hearted, who, though at first somewhat affected, quickly wither and return to their own unconcern. But the bulk fell into ground, fenced by afflicting, thorny dispensations. Thorns

secure the grain, whatever it may be, from many things, such as beasts that would trample it down and thus destroy it, so that no harvest would follow. Many thorns you have had around you which have been of special service to keep you within bounds. You have been ploughed up by cutting conviction, and your heart has been softened by the dews of mercy; and now the blade of desire has sprung up, the ear of confidence will follow, and then will come the harvest, the full corn in the ear (Mark iv. 28), yielding many fold (Matt. xiii. 1-23). Even the apostle tells us that the thorny buffeting of satan prevented him from being unduly lifted up with the abundance of the revelations with which he was so graciously favored.

The Laodicean church was left without the cutting wind of adversity, a little outward prosperity without adversity brought on a coldness, or at least, a lukewarmness of heart, her prayers, her conversation, her attendance upon the means were only half-hearted—unacceptable to the Lord, advising her what to do, tells her that who, after reminding her of this, and sanctified affliction is the secret of spiritual fruitfulness: "As many as I love I rebuke and chasten; be zealous, therefore, and repent."

Let me ask the question: What is it makes a pure church? By "pure" I do not mean a church free from all blemish, for no such church can be found upon earth. To constitute a pure church there must be purity in the hearts of its members "Blessed are the pure in heart." A pure heart is the new heart put into them, it is the work of regeneration (Ezekiel xi. 19). Now, sin is in a regenerate man, even as Paul complained of sin being in him, but sin mingles not with the renewed part, nor the regenerated part with sin, even as oil mixes not with water nor water mingles with oil. There is no pure church without such person

joined in fellowship. In order to be a pure church, there must be a purifying and purging. The redeemer sustains the character of a refiner in his dispensations with his church (Mal. iii. 2). "And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem: When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning" (Isa. iv. 3, 4). In those words there are two metaphors expressive of cleansing: the first is, washing, that is, a continual application of the blood of Jesus Christ, and by many troubles, temptations, and persecutions. The Lord, sanctifying these things, purges his church from corruption in doctrine. The other metaphor is that of fire, as the other metaphor is that of fire, as silver is purged—the fire of tribulation. Painful trials will discover the dross of corruption, and bring out into exercise the gold grace (Zech. xiii. 9). He will cleanse from idols.

Yours to serve,

J. WARBURTON.

#### THE ETERNAL GOD; HIS PORTION Elder P. D. Gold and Other Brethren:

I hope to write according to the direction of the spirit of God what I feel to be true, and may the Lord give us an understanding of his divine power that we may be free from all influence of darkness and devised institutions of men, which if allowed among us as the church of the living God, will cause trouble. Let me say from such withdraw thyself, and live in the faith and in the truth and the confirmation of the gospel of God our Saviour.

The Lord our God is but one only living and true God, whose subsistence is in and of himself, infinite in being

and perfection, whose power cannot be comprehended by any but himself, a most pure spirit, invisible, without body, parts or passion, who only hath immortality dwelling in the light which no man can approach unto, who is invisible, eternal and incomprehensible, Almighty, and every way infinite, most holy, most wise, most free, most absolute, working all things according to the counsel of his own immutable and most righteous will, for his own glory, most loving, gracious, merciful, long suffering, abundant in goodness and truth, forgiving iniquity, transgression and sin, the rewarder of them that diligently seek him, and withal most just and terrible in his judgments, hating all sin, and will by no means clear the guilty; but will send the sword of vengeance upon them; having all life, glory, goodness and blessedness in and of himself, is alone unto himself, all sufficient, not standing in any need of any creature which he hath made, nor deriving any glory from them; but only manifesting his own glory in and upon them. He is the alone fountain of all being, of whom and through whom are all things, who has dominion over all creatures to do by them and for them whatsoever seemeth good in his sight.

All things are open and manifest according to the purpose of himself who will be glorified in the fulfillment of his purpose in and through Christ, who is the life and light of the church of the invisible God, who dwelleth in the light which no man can approach unto.

God is holy in all his counsels, and in all his works and commands. To him is due from angels and men whatsoever worship, service or obedience as creatures they owe unto the Lord, and whatever he is further pleased to require of them.

In this divine and infinite being there are three subsistences, the Father, the Word or Son, and the Holy Ghost, of one substance, power and eternity,

each having the whole divine essence, yet the essence undivided. The Father is of one, neither begotten nor proceeding. The Son is eternally begotten of the Father. The Holy Spirit from the Father and the all infinite without beginning, therefore but one God who is not to be divided in nature and being, but distinguished by several peculiar relative properties, and personal relations, which doctrine of the trinity is the foundation of all our communion with God, and comfortable dependence on him. For the saint has faith in him by the gift of God through Christ their life in the unity of the spirit. If so today we are the church of God by his effectual call, and in the order of God's law written in the heart and printed in the mind, are we in communion with God and comfortably depending on him. If we today are not depending on God in the act of obedience to him in love toward each other, and prayer and supplication for each other in the service of God, and in watching over each other for good, and esteeming each other better than self we are not in communion with God.

Some of our churches, I find, are in a dark and cold, declining condition which must, I conclude, is by their unfaithfulness and distrust in God. Christ says, Ye believe in God believe also in me. For in my Father's house are many mansions. If it were not so I would have told you. We believe this to be the church of God. But it seems to me some have departed from the faith, giving heed to seducing spirits and doctrines of men, supposing that gain is godliness. From such turn away. It seems there are some among us that class themselves with the high class of this world, becoming conformed to pride and to be popular with other so-called preachers. I mean by this that they co-operate with them, meet them with the salutation of brother, of calling them brother, preaching with

them in the name of brother, and opening the doors of the Baptist church among them without any order of permission from our churches, and have introduced the basket for the purpose of collecting money for the purpose of defraying their church expenses. This may not suit some of our friends, yet they are facts which are grievous to me. I am writing this in the best of love in order that, if there is any scriptural authority for such usages as this, I desire that they may produce the scriptural authority for it. If he has no scriptural evidence he need not bring any other, for I will not accept any other.

Preachers are not to lord it over God's heritage, but to go in and out before the flock and take the oversight, and set such examples as they should follow. I desire to call the attention of my friends to consider the word of God on this matter. For instance, Ex. 35:5. Take you an offering unto the Lord. Whosoever is of a willing heart let him bring it, an offering of the Lord. These people being made willing of the Lord the God of heaven working in them both to will and to do, which makes the saint of God willing to bring such an offering as is necessary to the service of God's house, not left to the institution of men. 21st verse, And they came every one whose heart stirred him up, and every one whom his spirit made willing, and they brought the Lord's offering. Still in this, our day, such as truthfully and willingly feel impressed as a duty they owe to God, and to each other should do likewise. But let it be as a bounty beforehand made up in your heart, as you had notice before that the same might be made ready as a matter of bounty, and not as of covetousness. This command we notice in 2nd Cor. 9:5. We understand that the word covetousness is a mind of want or greed, desiring what belongs to another, or loving his own so much he with-

holds it from such as he should give it to. Seventh verse, every man as he purpoeeth in his own heart; so let him give. For the administration of this service not only supponeth the want of the saints, but is abundant by many thanksgivings unto God. Therefore it is expedient for you who do realize that as a church you relieve the needs only of such as are destitute, and that you make none others the objects of such care; and I feel that they who are of a willing heart will help each other to bear this burden. This will not be conforming to the ways of worldly societies. God's people are to be a willing people in the day of his power.

When you give to the poor and to those that are in need of help, we are not to sound a trumpet before men, as the hypocrites do in the synagogue and in the streets that they may have glory of men. This seems plain enough to convince us. But I will call first to your attention to read the first and second chapters of the book of Judges, and see what befell Israel when they did not drive out the Canaanites: but took tribute of them. The Lord sent his angel, and when the angel had spoken and declared to them how he had brought them up out of Egypt unto the land which he had sworn in the past he would give unto the fathers, and said he would never break his covenant, and these people were not to make any league with the inhabitants of this land, but throw down their altars. But they did not obey the command of the Lord God, wherefore the Lord did not drive them out from before his people, but left them as thorns in their sides, and the gods of that land should be a snare unto Israel. The people lifted up their voice and wept. Now these scriptures that were written aforetime were written for our learning. God's covenant has never been broken in the fulness of his purpose, but is fulfilled in the death of the man Christ Jesus, and made new

with the house of Israel. Thus the law being written on the fleshly tables of the heart, and not on tables of stone, and God's word is just as applicable to Israel in our day as it was in the days of Joshua, or in any age of Israel's day. This is the age of the gospel day. Christ formed in you the hope of glory the King of kings and Lord of lords. This is the kingdom set up in the hearts of his people and not in the oldness of the letter. If we mix and mingle with other people and conform to their ways they will become to be thorns in our sides. So it will be much better for us to obey God's word, and to abstain from the lust of the flesh, and every evil amalgamation, than to be pierced with thorns and thistles, which is in disobedience to God's word, and such as pride, popularity, malice, hanging and trying to devour each other, and trying to be the greatest in the kingdom of heaven.

So let this poor servant say, O Lord, humble me, and let me be nothing but a weaned child from all the rudiments of this world, that I may be at my brethren's feet and declare all the counsel of God, so far as is his will, and cry aloud and spare not.

Brethren, come and let us reason together, and let us see or feel if there is such things among us as are herein mentioned, pray God for forgiveness, and that he help us to repent and cast out these evils, and cut down the groves that shade the tender plants of the church of God, and seek for the peace and prosperity of Zion. May God help us, my brethren and sisters, to live nearer to him in the future than we have in the past and be more devoted to the cause of Christ and that in love one to another, and pray God to keep us through life, and at last save us in death, and to be embraced as disembodied spirits in the arms of his love to praise him forever.

W. T. BROADWAY,

Coleridge, N. C.

## EXPERIENCE.

Elder P. D. Gold:

Dear Brother and the Readers of the Landmark—It has been on my mind a long time to write what I hope have been the dealings of the Lord with me. I have never been able to tell it as I wish to. If the Lord will guide my pen I will write it now.

I have been going to where preaching was ever since I can remember, but not the kind of preaching that I love now. When I was about 17 years old I was at a Methodist meeting one Sunday night, and the preacher got me excited, telling tales and calling for members. He seemed to talk like all any one had to do to go to heaven was to give him their hand and God their heart and be baptized; and I did not know any better. I wanted to go to heaven, and thought I must do something or be lost; so I went up to the altar and gave him my hand, and he said a few words for me to repeat after him, then he wet my face with a little water, and I went back to my seat feeling better, I thought, but it was not long before I felt like I had done wrong to join the church, and did not care for it and did not go there but one time after I joined. I went on in this careless condition until I was married to Mr. H. A. Davis in 1888, then I commenced going with him to hear the Primitive Baptists preach. I liked to hear them, but did not feel interested in it until Thanksgiving day in 1899. Mr. Davis and myself went to the Falls that day to hear brother Gold preach, and I believe I heard him preach that day for the first time to understand it any. I believe my eyes were opened, then for I felt like I was a lost and condemned sinner, and without the mercy of the Lord I would be lost forever. I never had any more love for the Primitive Baptists before then than I did for any other denomination, but they were the loveliest look-

ing people then that I had ever seen, and I loved them, but could not see how they could love me. After preaching was over the door of the church was opened for the reception of members, and brother George Abrams went forward and related his feelings and was received into fellowship. I can't tell how I felt then, but I wanted to join too, but had nothing to tell them, and felt too unfit to offer. I did not feel like they would receive me unless I could tell an experience, but my whole mind was to join that church.

I came home trying to pray to the Lord to make me fit to join that church some time, but I felt like I was such a vile sinner that the Lord would not hear my prayers. This feeling lasted me a good while. I would try to pray, but all I could say was, Lord have mercy on me a sinner. I did not know what to do. I felt sure that there was nothing that I could do to cause the Lord to save my soul. I felt condemned all the time, and when I would go to hear preaching it seemed to me like the preacher would preach to me and no one else. He could tell my feelings better than I could myself, and hide it I could not. It seemed to me like all the members were noticing me: every way that I would look some one was looking at me, and I would have frightful dreams at night in my sleep. It seemed like I was going to be destroyed by horses and beasts. These dreams gave me trouble. I did not know what they meant. I felt like I did not have a friend on earth, nor in heaven.

I will relate some of the dreams I had in the winter and spring of 1900. I dreamed one night of being in a large house and it was the finest one I have ever been in. I do not remember seeing any windows in it, and but one door, but it was as light in there as it is out of the doors in the day time. The walls of the house were covered with something as bright as silver. It was not smooth, but rough like small shin-

gles with the ends round, but it was not wood. All that I saw in that house besides myself was a woman sitting on a bed. I thought it was my mother, but she did not favor my mother that had been dead ten years. When I saw her I was afraid and I started to go out, but when I got to the door she spoke to me and told me to come to her and embrace her. I was afraid, but I went and put my arms around her, but I do not remember of taking them off of her or going out of the house. I dreamed another night of going to a river I wanted to cross, but could not for there was no bridge there, and the water was coming towards me instead of going the right way. I dreamed another night of going there to cross and the water was going the right way then, but there was not any bridge and I could not cross. I dreamed another night of going there, and there was a good bridge across the river that time, and I went across and a little child went with me every time I went to that river, and it walked at my right side all the time. When we crossed the bridge I found a rope on the end of the bridge and I picked up the rope and looked down the river, and I saw a meeting house and people not far from the bridge. The house was on the ground not far from the bank of the river, and the people were standing between the house and the river. They looked just like the Primitive Baptists and I wanted to go where they were. I thought the rope that I had found belonged to one of the men, and I carried it and gave it to the man that I thought it belonged to, and he claimed it as his. I never dreamed of being baptized, but my whole desire was to join the Primitive Baptist church and be baptized; but did not feel like I was fit to join, and felt like I had nothing to tell them. I was taken sick with the measles that same spring. One day while I was sick I was lying on the bed thinking of a

party that I went to before I was married, and thinking of the young people that were there, and how well I enjoyed the party and thinking of how we waned away for home after the party was over. There was a large crowd of us that went off together. I do not know whether I went to sleep or not, but all at once I saw myself dead and lying across the road on a bench or something and satan standing over me. It frightened me so bad I awoke, if I was asleep, and I thought what I had seen was to show me that it was a sin to go to parties; and on the same day I had another dream or something. I wanted water all the time, and was not allowed to drink but a little, and while lying there thirsting for water I went to sleep, and dreamed of asking my husband for a drink of water, I dreamed I told him if he would give me one swallow of water I could go on to heaven, and he gave me some water, and I drank it and gave the glass back to him, and when I did it seemed like I went up as light as a feather, but before I had gone far I thought of my child and came back after him, and I awoke. I did not know what to think of such a dream, and I do not know yet.

I went on in this trouble until July, 1900. The church at the Mill Branch set apart a day they called Thanksgiving day instead of fast and prayer day. It was some time in July, I do not remember the date, but when that day came I went there, and brother W. H. Fly was there and preached, and after preaching was over the door of the church was opened for the reception of members. I wanted to go, but felt like I had nothing to tell, and I thought they would not receive me unless I could tell an experience, so I kept my seat and did not go; but after they adjourned and some of them had gone out of the house and I had started out, but before I got to the door I stopped. It seemed that I could go

no father, and while I was standing there one of the dear sisters of that church, went to me and spoke to me, and asked me if I wanted to talk to brother Fly. I melted down in tears, and brother Fly and some more members went to me, but I could not tell them anything more than answer their questions. It seemed like they knew how I felt as well as I did, and to my surprise I was received and they received three more then, and they decided that the baptizing would be the first Sunday in August. That was a happy day with me, but it was not long before I began to doubt, and was afraid I was deceived and had deceived the church. One day in the week before I was to be baptized I was at the well washing, and I thought now I have joined the church and have not been delivered, and something said to me, You were delivered when you crossed that river, then I felt better satisfied and was glad when the day came for me to be baptized. I will not dread the water, nor feel ashamed to be baptized, but it was not long after I was baptized before doubts and fears came again. I tried to pray to the Lord if I was deceived to undeceive me. My doubts were so great I could not rest. I retired one night and prayed to the Lord to show me in some way what I was, if it could be his will; and I dreamed that night of being in a desert walking in a little footpath alone. I did not know where I was, nor where I was going, and after a while I came to a shallow gully, but it was dry, and I stepped over it and when I did I saw two women there and they gave me a chair to sit down on, and I sat down and commenced telling them my feelings, and all at once a man appeared right at me and said to me, trust and believe in the Lord and you will be all right, but that did not satisfy me, for I could not believe it was the Lord that spoke to me, for he did not look like pictures I had seen of Jesus, so

I prayed another night as I retired for the Lord to show me what I was, if it could be his will, and I dreamed that night of being in my room sitting near the fireplace at work, and the door opened. I did not hear any one walking, and I looked around to see what had opened it, and as I looked around something walked in. It looked like a tabby cat, and six more walked in one right behind another, and the first one that walked in came up close to me. He looked like he was as mad as he could be, and looked like he was going to jump on me. I was afraid of him and said something, but I was so frightened I don't remember what I said; but I looked towards the north, and it seemed that the wall of the house was gone, and I saw Christ on the cross just as plain as I ever saw any one else. He was up in the air, but not very far from the ground, and looked to be moving slowly toward the east, and a white looking piece of cloud got between me and him, and I did not see him any more, and I have not seen them cats any more. Then I felt like it was enough for me, for I had seen him whom I hope any soul loveth. I am often made to ask myself, do I love the Lord or no, am I his, or am I not?

The hymn No. 253 in Lloyd's hymn book is a sweet one to me:

"The cross of Christ inspires my heart,  
To sing redeeming grace;  
Awake my soul and bear a part,  
In my Redeemer's praise.

O, what can be compared to him,  
Who died upon the tree!  
This is my dear delightful theme,  
That Jesus died for me.

When at the table of the Lord  
We humbly take our place,  
The death of Jesus we record,  
With love and thankfulness.

These emblems bring my Lord to view,  
 Upon the bloody tree;  
 My soul believes and feels it true,  
 That Jesus died for me."

Joan said, we know we have passed from death into life because we love the brethren. But do I love them right is the question with me! If I do not love the Primitive Baptists I do not love anything. The things that are spoken and shown to me strengthen my little hope; but sometimes my hope is so little I think I'll throw it by. Some times it seems sufficient if I were conveyed to God. One consolation to me is a word that was spoken to me about two years ago. The colored people have something they call burying society, and when one of the members die the others meet at the home of the dead one and march behind him to his grave.

Or, they say they do, and one of them died near where I live and I wanted to see them marching, and thought I would see them, but I failed to see them; they went another way, and did not come by where I live, as I expected they would, and I was sorry and while I was worrying over it something said very plainly to me, have nothing to do with it. Then I felt better satisfied. It strengthened my hope so much I can't tell how much comfort it gave me, for I felt like it was the Lord that spoke to me," for I did not believe that satan would have said it; yet I have doubts and fear that my name is not written in the Lamb's book of life. I often wonder is my name written there, but that is not for me to know yet.

If I am an heir of the promise I will know it when he calls me home, and that will be time enough to know it. I do not feel worthy of a place in heaven, but I can't help desiring one. Jesus said, if ye love me keep my commandments. I don't feel like I keep any of them, no not one, for when I would do

good evil is present within me. I could write more, but my letter is getting too long, so I will close.

Brother Gold, I have written this for relief of mind.

Your little sister, I hope,  
 SAVANNAH DAVIS.

#### A TOUR IN N. C.

Elder P. D. Gold and Dear Brethren:

By request of many of you I will give a short sketch of my trip amongst you. I left my home December 13, 1909, and met my first appointment at Danville, Va., where I was met at the depot by Elder T. N. Walton. Here I met a goodly number of the brethren; here I received some joy in trying to preach from here I boarded a train to Blanch, where I was met by a young Mr. Watlington and conveyed to Oak Grove, where we had service at noon, and at night, where I hope I enjoyed some of the wonderful fruits of the gospel; spent the night with old bro. J. W. Watlington; conveyed next day by one of his sons to Country Line church, where we had a good meeting; conveyed here by Mr. Dixon Rudd to sister E. F. Rice's, where I spoke of the love of God with comfort; from here brother J. E. Simmons conveyed me to Bush, Arbor, where I met a large crowd. Here I hope I enjoyed wonderful Liberty in telling of the love of God towards poor sinners. From here I was conveyed to and spent the night with Mr. J. F. Debrester, where I found some kind friends. His wife is a sister. From here I went to Merays, where I met a small crowd, but had a good meeting. I was conveyed from here by Mr. William Turner for dinner; from here he carried me to Burlington at night, where we met a small crowd, but enjoyed a good meeting and spent the night with our kind brother, Elder W. C. Jones. From here I boarded the train for Durham. Here we met Elder P. D. Gold, who has the care of this church, enjoyed a good meeting. Elder Gold and I

took dinner with a sister Carrington. That p. m. we, in company with brother G. C. Farthing, went to see our afflicted brother, Elder T. Y. Monk, whose mind is wonderfully exercised on heaven and immortal glory. I was made to think of the scriptures, the outward man perishes but the inward man is renewed day by day. I took supper with brother G. C. Farthing. At 9 p. m. we took a train for Raleigh, spent the rest of the night at a hotel. Third Sunday we met a good crowd here, and enjoyed a good meeting, also at night we had services by Elder Gold, who preached the sweetest sermon I think I ever heard him preach. From here I went to Clayton, where I met but three, but tried to preach to them with some liberty and shared the kindness of a brother. I have forgotten his name. Thence to Little Creek, where I met four, but had a good little meeting, was conveyed from here to Smithfield, and spent the night with brother Hamilton. Here twenty-two met, a small crowd, but had a good meeting. From here I was conveyed to old brother Jonas Pittman's and spent a pleasant night, then to Beulah. Here we met a good crowd, regardless of the extreme cold weather and enjoyed a good meeting. Conveyed by a brother to his lovely home, and enjoyed his kind treatment, and to Creeches, where we met Elder J. T. Collier, who we found contending for the old principles of Baptist doctrine. We had a good meeting. Here we were met by brother Robert Scott and conveyed to his kind home. Here we met Elder H. Taylor, who was with us 25 times, together with Elder G. W. Boswell. At Upper Black Creek Elder Taylor preached the child of God to obedience, and what he obtained by same, and I can say amen. Here we had a wonderful meeting, which I much enjoyed. I can say amen. Here we had a wonderful meeting, which I much enjoyed. We were conveyed from here

to brother Solomon Lamm's by Elder Boswell, where we found a lovely home. Conveyed from here by brother Lamm to Contentnea, where we enjoyed a good meeting. Went back to Bro. Lamm's where we spent the night. Again conveyed by Elder Boswell to Scott's where we had another lovely meeting. Conveyed from here to another brother Lamm's, where we enjoyed another night of kindness. Conveyed from here by said elder to Lower Black Creek, where we met a small crowd, but had a wonderful meeting. Elder Boswell is a sound, able old-time Baptist, and I think he is earnestly contending for the faith once delivered to the saints, and is crying against the new things many are bringing in the camps of Israel. Here I was met by Elder J. C. Hooks and conveyed to his lovely home and spent a pleasant night. Conveyed by him to Memorial, where we had some evidence the Lord was there, though we met but a few people; took dinner with brother W. Hooks. Conveyed by Elder Hooks to Fremont where we took a train for Goldsboro. Here we spent the night with Elder J. W. Gardner; with but little exercise of mind, tried to preach here. From here took train for Wilmington. Here, December 31, we met a good crowd and tried to speak with some liberty. January 1 I rested. While here we shared the kindness of brother J. O. Brown, who carried me down to the Atlantic ocean. I don't think I ever will forget the kindness of this brother. May God bless him. At 5 o'clock January I took leave for Wadesboro, reached here at 10:45 a. m., was met at the train by brother Adam Green. Here we had a good little meeting, though we met but few, was met here and conveyed to the home of brother Dudley Edwards, spent a pleasant night, though much fatigued. Conveyed by brother E. to Lawyer's Springs, where I met Elder J. F. Mills and had evidence to believe the Lord

was in the place. I was conveyed here by brother Stanly Edwards to his son's, brother Charles Edwards, and spent a pleasant night; thence to Jerusalem, where we met a small crowd, but enjoyed speaking of the mercies of God, conveyed from here by brother W. Godwin for the night, where we found a pleasant home; then to Watson. The day was gloomy, but found a few and enjoyed a good meeting. Conveyed from here to Griffin's by old friend Marcus Simpson, where I found a good, kind home; went from here to Pleasant Grove, where I was blessed to speak to the comfort of God's people. Here I was met by a son of Mr. Calvin Edwards, and conveyed to his home and spent the night much to my comfort. Conveyed from here by friend E. to Liberty, where we enjoyed a meeting much to our comfort; took dinner with Mr. John Whitney. Conveyed from here by brother Thomas McCleus to his home, where we felt at home and enjoyed our night's stay. From here I went to Union Grove and hope I enjoyed some of the sweets of the gospel. Brother Samuel Helms conveyed us to his lovely home for dinner, thence to High Hill at 2 p. m., and was blessed with a good degree of liberty. Here I was met by Calvin T. Mills and conveyed to his home, where I spent a pleasant night; thence to Crooked Creek, where I hope I realized something of the power of the gospel. Here we were blessed with the company of Elder H. M. Williams. Conveyed by him to Mr. John Biggers, I think a good home for all Old Baptists. Conveyed from here by Elder W. to Meadow Creek, where we had a good meeting; from here we spent the night with brother S. B. Tuckers. From here I was conveyed by Elder W. to Clark's Grove, where we met Elder J. E. Williams, where we were made to feel it is good for us to be there. We took dinner with Mr. Eli Honeycutt. Conveyed from here by Elder J. E. Wil-

liams to his lovely home, where we spent a pleasant night. From here in company with Elder W., went to Bear Creek, where we had evidence to believe the good Lord had not forsaken his people. From here I spent the night with brother R. F. Almond; from here to Running Creek, where I hope God blessed me to speak of his everlasting love to the comfort of his people; went to brother Melure's for the night. Conveyed from here by a young brother, J. A. Eudy, who claims to be a wild Gadarine to Concord. This was my last appointment. Here was blessed to speak something of the power of God in the salvation of poor sinners.

While in conversation with brother Eudy this scripture came to me with force, "I will show him what great things he shall suffer for my name's sake."

This ends a trip that has been one of the greatest comforts of my life for different reasons, one is I found a great peace of mind, such a peace this poor world cannot give. Secondly, I found the brethren, both the ministry and laity, believing, loving and contending for the ancient Landmark, which our fathers have set. I found them in peace and not striving about words to no profit, as I believe many are.

While there are some among us that claim the doctrine of absolute predestination of all things is the doctrine of God, also that the Lord's people are not blessed in obedience, am surprised at any child of God, as one that loves you, try it by your experience, and surely that will condemn it. All scripture is given by inspiration, and is a thorough furnisher to the man of God in every good work. I believe in predestination to the praise, honor and glorifying of our God, and to the choice, calling, qualifying and everlasting redemption of his people. There is a sin of omission and a sin of commission, so I believe we are chastised in disobedience and blessed in obe-

dience. Strive for the things that make for peace. From whence cometh wars and division? In conclusion I will say to the many brethren and sisters whom I met while on my tour, I thank you for the kindness you showed me while with you. May God keep you in the path of peace. I returned home and found all well. Would be glad to have letters from any of you. Pray for me, a poor sinner. Farewell.

J. P. VIA.

Critz, Va.

Elder P. D. Gold:

Dear Brother—I would like to tell you how much I enjoyed your preaching at the association, if I could, together with the able discourses I heard. You dwelt so much on the total depravity and inability of man to extricate himself from under the curse of God's holy and righteous law it did my poor soul good to see you debase man and put him down where he belongs, at the feet of mercy, and show how vile he was, according to nature, and you said these vile principles were in you. You did not seem disposed to throw off on anybody else, and how by the power and spirit of God you were brought low and helpless in his sight, and how by the power of the spirit of God you were delivered from your sins, not by your own power or the power of another. I was brought back in my mind to the view I had when I first felt calm and serene in my bosom, and every thing appeared to be in praise to God, and ah, how low. Wonderful are his ways and his judgments past finding out. I love to hear the servants of God dwell on those things. If all of us would dwell more on our state and standing before him, and his goodness and mercy towards us I think there would be more love, peace and fellowship abounding.

As ever, yours in hope,

J. R. Jones.

Revolution Mills, N. C.

HOPE.

Taylor's Store, Va.

Dear Brother Gold:

Why I try to write of my troubles I do not know, but it does seem to me I must write.

I have felt myself a poor and lost sinner about thirteen years ago when I was about 14 years old. A brother was talking with my father about the scripture, and it seemed that I was bound to die, and where would I go. I could not remain in the house. It seemed I was the worst sinner on earth. Some times while at labor I would be bound to cry out and try to pray. All I could do was to fall on my knees and beg the Lord to have mercy on such a poor unworthy sinner. This would pass off for awhile, but it would return heavier than ever. I was ashamed to tell any body my feelings. I went on this way for about seven years.

I would go to preaching, but it seemed to do me but little good. The Methodists were carrying on a meeting at Burnt Chimney. I went almost every night, but did not go to the mourner's bench for several nights. At last I went, but it seemed I could not get away from that bench, but that I was bound to die. Right there my burden was so heavy I could not bear it, for it grew heavier and heavier. Suddenly I was made so happy I felt bound to rise from my seat and praise the Lord, for I was so happy I could not help it. I thought then I would not see any more trouble.

In a few nights the meeting closed and they were joining. They came to me and wanted to know what church I wanted to join. I said none now, I would rather wait awhile. The preacher said I would lose my religion if I did not join the church. Well I thought if I would lose my religion unless I joined the church, joining the church would not keep me from it, so I did not join.

I remained this way for nearly two years, but was afraid to offer to the church, fearing they would laugh at me because I felt I was not good like I thought they were.

I went to the association in May, not thinking any more of joining than I had been thinking for some time. On Saturday night at J. P. McGuire's house there was preaching by brethren Shields and Stultz, when it seemed to me I was bound to join the church that night. After preaching I offered and was received. Several brethren and sisters were present. After I joined my husband also joined and we both went in the water next morning together and were baptized by brother Stultz. I thought they were the happiest days I had ever felt. We went to preaching and I felt I had done what I ought to and wanted to do.

My meetings are still good, though I do not get there as often as I would like to go.

One night about three months ago while asleep I dreamed and awoke and called my husband and told him good-bye and all my little children. It seemed to me my time had come to die and I felt that I was willing to go to rest. All that I minded was leaving him and the children, but felt that the good Lord would help them to get along without me.

Pray for me.

EMMA C. ENGLISH.

#### NOTICE.

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"REMOVE NOT THE ANCIENT LANDMARK  
WHICH THY FATHERS HAVE SET."

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Corresponding Editors.

## EDITORIAL

### BAPTISM.

"Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death," Rom. 6:3.

Paul speaks to those that know the truth. If you love the truth surely you prefer speaking to those that know the truth: for if you know the truth it shall make you free, and then you will be free indeed. You know that every one that is baptized into Jesus Christ is baptized into his death. Then a mere outward letter baptism, though it be externally and literally correct, yet unless one knows what baptism requires and what it symbolizes would not yield the answer of a good conscience to that one, seeing he is not baptized into the death of Jesus Christ, and seeing such an one knows not the death of Jesus Christ he knows not his resurrection; for a death must precede a resurrection. Dying is so wonderfully involved in discipleship with Jesus. If we die with him we shall also live with him.

Dying; but behold we live. Buried

with him by baptism into the likeness of his death we shall be also in the likeness of his resurrection. That like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life. The glory of God was so marvelously displayed in the resurrection of Jesus, who was delivered for our offences. Hence he was numbered with transgressors and crucified in shame as a malefactor. The very heavens were draped in mourning—the sun refusing to see the sight. Never had there been such sackcloth worn. It was the death the end of the legal dispensation. But the glory of the new dispensation so eclipsed and outshone the fading of the old that the old was no more remembered.

The darkness of this gloomy night of death was so lightened by the glory of God in the resurrection of Jesus in the new world that old things were passed away, and all things were become new, and all are of God. Jesus was delivered for our offences, but he was raised from the dead for our justification. What a bright new and glorious world it is when Jesus is revealed in us as our righteousness, and we being quickened from the dead together with him have our fruit in him, and therefore it is unto holiness, and the end is everlasting life. The great glory of God is shown in his pardoning the guilty sinner on the principles of eternal holiness, and therefore making this sinner righteous. He is now married to another, even to Jesus who is risen from the dead, that our fruit might be unto holiness, and the end everlasting life. Here is a new and glorious husband, and as he is risen from the dead to die no more even thus is the standing of those risen with him. For they are dead and their life is hid with Christ in God, and when Christ who is our life shall appear then shall we also appear in glory with him.

Know ye not that so many of you, every one of you, that were baptized into Jesus Christ were baptized into his death. Then we are dead before we are fit to be baptized. Dead how, and to what? Dead to the law, dead to any power of ours to keep the law of God. Having been shown the holiness of God's law, and your own vileness as a sinner, and sin slaying you by the law which is good, you acknowledge the justice of God in your condemnation; and when it pleases the Father to reveal his Son in you as the end of the law for righteousness to every one that believes, how you love God's holy law and feel your unfitness to follow Jesus. But when you deny self, take up your cross and follow him you receive the answer of a good conscience toward God by his resurrection. For your baptism proclaims your faith, namely that you are one with Christ before you knew you were chosen in Christ, before you knew he lived in the flesh and died and rose again for you. He is the head, life and surety for the church, and when you have the travail and birth of one born of God then you are exercised in the depths and heights of the knowledge of the doctrine of grace, and your baptism sets forth the death, burial and resurrection of Jesus for you. He said he had a baptism to be baptized with, and how was he straitened until it was accomplished. He meant his death as surety for his people, when all the billows of the wrath of God against sin should roll over his head and his soul must be put to grief for their sins. The unity or oneness of Jesus and his people is set forth clearly in many ways in scripture. When we are baptized into the death of Christ is one of the ways it is shown, and the brethren know this. The life of Jesus is our life even as his death was not for himself but for others.

When faith exercises us in the power of a crucified and risen Jesus for us, then we rejoice in him as our Lord, our life our all.

I. D. G.

"I can do all things through Christ which strengtheneth me," Phil. 4:13.

Perhaps men in their contentions use the word ALL as thoughtlessly as almost any word. They desire to include in it all that they hold and contend for. Little do they consider the context or subject matter that the writer is treating upon. The real aim should be to ascertain and set forth or express just what the writer meant—no more, no less. We should not want to exaggerate or lessen—dwarf or misrepresent what the speaker wishes conveyed by his language. If we have false notions about a matter we will be controlled by that false view, and will do injustice to the subject matter treated upon.

What does Paul mean when he says he can do all things through Christ which strengthens him. Does Christ strengthen a man to do what is wrong—what his word condemns? In reading the bible we find what Jesus commands and what he forbids. Would he strengthen one to do what he forbids being done?

One of the errors men are grievously falling into is charging God foolishly. His word from the beginning to the end of the bible forbids wrong—sinning—and sets forth what is right and therefore what we should do. The one properly holding election and predestination rejoices in it, and abhors that which it condemns. Whom God foreknew he did predestinate to be conformed to the image of Jesus his Son, which is a most holy and most desirable thing to be done. Well, did He foreknow all mankind? If he hid what will prevent the conformity of every one of these people to the im-

age of Jesus? Nothing. God does foreknow his people.

Paul was careful of what he preached and wrote, and how he acted. It was his desire in all things to serve, obey and honor the Lord Jesus. He determined to know nothing among men, to glory in nothing, but in Jesus Christ and him crucified. He shunned all that the scriptures condemn. He was a practical man, a man of action, a man of fervid desires, and decided convictions. He sought to know the mind or will of the Lord, and to do it.

The Lord so wrought in him, working in him both to will and to do, and the life that Paul lived in the flesh was so fully by the faith of Christ who lived in Paul, that he stated he could do all things through Christ who strengthened him. This was blessed living. He had learned in Whatever state he was therewith to be content. If he said the weather was hot or cold it was merely the statement of a fact without any complaint of fault-finding. He was content with it as God sent it. If he was hungry he had learned to endure it without murmuring. He could be in want and be content. If the brethren ministered to him so that he lacked nothing he was thankful, but not elated. He could do without what he did not have without regret, but in every condition he gave thanks. He did not love money. You never read of his saying if people would give him money enough he could save the world. Like Peter, he could say we are not redeemed with corruptible things, such as silver and gold. He did not lay up any treasure on earth, nor did he want it. He kept his body under—mortified his members on earth—lived soberly, righteously and godly in this mortal life. The Lord strengthened him with might by his spirit in the inner man with all patience and long suffering. He rejoiced always and in every thing

came from heaven, and is the blessed name that is above every name. At that name he bows or worships, and loves him, and puts no trust in any thing else for salvation. He places no more confidence in any thing he does himself more than he would in any thing that any other does; but the Lord Jesus crucified and risen is his hope. He eats his flesh and drinks his blood in the sense that Jesus is blessed and perfect to him, and is the food or truth his soul loves, and he forsakes all others for him, for with the heart he believes unto righteousness, and with the mouth he makes his confession unto salvation.

P. D. G.

#### WISDOM.

There is nothing so good, great and victorious as wisdom. One may have strength to perform and accomplish wonders, but if wisdom does not guide it the power will be exercised without benefit, and it may be with damage. One may possess great wealth, but if wisdom does not direct its outlay its owner may abuse or misapply it to his own hurt, or not to the good of the public. Talent may be great in its capacity, but if wisdom does not dictate how it is to be used its possessor may be hurt by it. If peradventure ambition should dictate that it should be used to usurp the rights of others, or to meddle where one has no right, as Absalom sought his father's kingdom, then he lost his life thereby. Long life may be given one with great opportunities for useful employment of ones time, but if wisdom withhold her counsel and direction then how little is accomplished. It matters but little how great are ones opportunities if he does not know how to employ them for the greatest good of what good are they? Wisdom presents the proper and best thing to be done and the best way of doing it.

If the rulers have all the forces of

the state at their command, but know not how to wield these forces what are they worth?

A farmer has fertile fields and raises crops of marvelous plenty, but he does not know how to convert it into wholesome food, of what good is it to him if it does not nourish him with life sustaining food? One may be a governor but he does not know how to govern his people for their good, is he the wise man they need? One may be a preacher of eloquent expression and stirring thoughts, but suppose he fails to preach him who never fails to save the chief of sinners then of what good is his preaching, if it fails to benefit the listeners?

One may have great physical and mental ability and untiring energy, and yet his efforts not being directed with wisdom, his lack of judgment will cause a failure because he has not managed with wisdom and prudence. The wisdom of God is unsearchable, managing and ruling the disobedient and the refractory with that wisdom that just suits the case of each. O the depth of both the wisdom and knowledge of God.

The hidden wisdom of God in the manifestation of Jesus Christ in the flesh is the greatest and most glorious, and as all God's works praises him everywhere, never a blunder, never an experiment, never a second trial, reaching to all things, at the same time, neglecting nothing, and in all to the praise of the glory of the riches of God's grace. For Christ is made of God unto us wisdom and righteousness and sanctification and redemption, that as it is written Let him that glorieth glory in the Lord.

P. D. G.

#### REPENT YE, FOR THE KINGDOM OF HEAVEN IS AT HAND.

That was the preaching of John the Baptist. It is always good news when space and favor of repentance is

granted. When the proper authority extends favor of repentance it is evidence of mercy and forgiveness granted to one or more that had been under disfavor, or that more favorable terms are granted.

John was sent to preach better things than had been preached. The prophets prophesied of a kingdom yet in the distant future. "At that day," this should be fulfilled; but John preached at this day—now—repent ye for the kingdom of heaven it at hand.

To repent is to turn to what is better. If one has been acting wrong and inducement is offered him to turn away from the hurtful course to one that is better this is merciful. To repent is to turn away from what is wrong to what is right and good. If one is lamenting his wrong conduct and deplores it to grant him pardon, and to place him in a condition that betters him, and encourages good living surely this will be a favor to him.

There had been a long night of great darkness and much declension from the truth. John is sent to proclaim a better state, the coming of Jesus, the gave thanks. He did not rejoice that men sinned. He did not say the Lord worked in men to commit sin, but that satan did this.

He meant in his own life in whatever state he was in he was content. He did not covet any man's gold or silver or apparel. He labored with his own hands to supply his need and the need of others dependent on him. He set the elders of the church—the preachers—an example of that sort. The grace of God enabled him to live in that godly manner, and he was happy. He had no home, no house, no certain dwelling place. But the Lord gave him the mind and patience thus to live. Whatever he did was all done in the name of the Lord Jesus and by the Spirit of God.

Under and in the control of this

gracious, unerring power that led Paul could he do wrong? Could he desire to do wrong? He could not do any thing against the truth, but all he did was for the truth. With the mind he served the law of God.

As all the starry luminaries, sun and moon are so balanced that each constantly and uninterruptedly does the will of God in ruling the day or night, so one guided by the grace of God as Paul was could do all things through Christ who strengthened him. It was the strength of Christ performing and overcoming, displaying the rich conquests of Jesus in his servant. Nor could Paul desire to do any thing against or contrary to Jesus, nor could he fail to do these things, for they were the very things he desired to do. How safe and how blest is such a life. There could not be a more blessed life. Paul said for me to live is Christ, and to die is gain. What could be richer than that life? Nothing but to depart and be with Christ. While he lived it was Christ living in him, and in that sense he was doing greater things than Christ did while he was in the flesh, for then Jesus was under the law. But in the resurrection life of Jesus, after he went to his Father, the perfection of that resurrection life of Jesus was manifested and working in Paul, so that greater works were done—all things were done that were honest and pure, and just and good, and gracious and to edification, and all to the glory of God through Jesus Christ.

P. D. G.

#### EDIFICATION—NOT DESTRUCTION.

Some are critical to tear down, find fault, destroy, objecting to what they could not improve—unable to produce as good as they condemn.

If one cannot replace what he condemns or destroys with something better than what he condemns it would

be to his credit not to find fault.

Jesus is the greatest of all builders, for he built all things. Did he build sin, and death? No. When it is said he built all things that are made sin is not one of those things. Jesus was manifested to destroy the works of the devil—not good works. Jesus removes or makes an end of sin, and brings in everlasting righteousness. He removes what is wrong. He builds up what is right and enduring.

Jesus is the perfect judge of what is right, and he builds up on a sure foundation, and all his work shall praise him. It is the part of faithfulness to remove and destroy what is false and therefore ought not to stand. Jesus never falters nor suffers that to exist in his church which should be removed. Nor will he break the bruised reed or quench the smoking flax, until he brings forth judgment unto victory.

Preaching the gospel is always to edification, strengthening the things that remain. Nor does true preaching set forth or preach any thing but Jesus who is the great builder, that builds his church, so that the believer grows up into Jesus Christ who is the head over all things to the church which is his body. The strengthening is all in the inner man, the spiritual man who is renewed in knowledge from day to day, wherein Christ makes all things new.

P. D. G.

#### WHO IS SAVED?

He that believeth and is baptized shall be saved. He that believeth not shall be damned. For there is none other name under heaven given among men whereby we must be saved, neither is there salvation in any other.

Then he that believeth in Jesus must be saved. That name is the only name under heaven. He has passed beneath the heaven, or come down among men, was humbled to the death of the cross

men—not given to every man, but in order that he might become us, come to us. This is a name given among given among men—not among angels. Then there must be some that are saved. Who are they? Every one that gives diligence, makes his calling and election sure. Where the work of salvation is manifested there is a soul or character that is deeply concerned about his salvation. He is a believer in Jesus Christ, or believes that Jesus Christ is the Son of God as the scriptures testify, and this man has the witness or proof in himself that Jesus Lamb of God that taketh away the sin of the world. To turn therefore to him surely was a great blessing, and it would be hailed with joy by all that felt the grief and burden of the former life. All right minded people will welcome an improvement in their condition, an amendment in their life, and will be grateful to the pardoning power or to the bestower of the power. John was sent to make ready a people prepared for the Lord. Surely they were glad to thus be dealt with.

But it is still better when Jesus comes and fulfills the law, and satisfies all its demand, and grants forgiveness unto transgressors, and engraves in them a holy principle that hates evil, and loves righteousness; for he is exalted a prince and a Saviour to give repentance unto Israel, and the forgiveness of sins. Repentance and the forgiveness of sins is preached in his name. This is the gospel day, the greatest of all days. Now is the accepted time, the day of Salvation.

To pardon a criminal and turn him loose with the same vicious principles in him that caused him to commit the former wrong would be no benefit to the public, but an injury, for he will repeat his crime and commit a greater one, since the turning him loose rather encourages and emboldens him to commit other and greater crimes. But if repentance is

granted unto the offender, so that the godly sorrow that has been exercising him has led him to repentance, has wrought in him abhorrence for his wrong course, and implanted in him a hungering after righteousness which causes him to lead a righteous life, or become a subject of the Kingdom of heaven, this is marvelous.

Now how is all this wrought and accomplished? He (Jesus) shall bless every one of you—every one to whom repentance is granted—in turning you away from your iniquities. Jesus stands up in the latter day as the surety of the covenant of grace, and he stands up in behalf of a number—all that the Father giveth to him—whose guilt is all laid on him, and he bears their sins in his own body, and is made a curse for them, or he is made sin for them that they might be made the righteousness of God in him. The life of Jesus is revealed in them. First something of the suffering and sorrows of Jesus when he was manifest in the flesh to bear our guilt by which he suffered the just one for the unjust, and something of that spirit of suffering is poured out on them, so that each one has a travail, a conviction for his own sins, and self loathing follows, a turning away from sin, and a confession of guilt and a turning to God against whom he has sinned, and turning to Jesus in faith as the only name under heaven given among men whereby we must be saved.

Faith comes to this humbled one who therefore believes in Jesus, and God purifies his heart by faith. Hence the life that he now lives in the flesh he lives by the faith of the Son of God who loved him and gave himself for him. It is a manifestation of the life of Jesus in him. Hence in Jesus he is righteous and loves holiness. For if any man be in Christ Jesus he is a new creature. Old things are passed away, and behold all things are be-

come new. There is therefore now no condemnation to all such in Christ Jesus, who walk not after the flesh but after the Spirit.

P. D. G.

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### OBITUARIES.

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#### M. D. JOYNER AND WIFE.

By the request of their children I write and send for publication in Zion's Landmark the obituary of this dearly esteemed brother and sister. Sister Joyner was born in 1846 and passed away December 29, 1909, making her stay on earth 63 years. On the following day her funeral was preached by Elder W. F. Staton at her home. Then she was taken to the Kehukee cemetery and laid to rest in the presence of a large gathering of relatives and friends.

Sister Joyner joined the Primitive Baptist church at Kehukee the third Sunday in November, 1893, and was a devoted member and always filled her seat when she was able. She was a woman of strong character and very fine in her conviction of right and wrong. She was a good adviser in her family and with her dear husband they secured for themselves a good home and lived by their labor as the Lord blessed them. She was a loving mother and highly respected by all who knew her.

Brother Joyner was born Jan. 26, 1836, and died Feb. 9, 1910, making his stay on earth 74 years and 13 days, out living his dear wife six weeks. His funeral was preached by Elder W. B. Strickland at his home, then he was taken to the Kehukee cemetery and laid to rest beside his wife in the presence of a large gathering of relatives and friends. Oh, it is so sad to lose mother and father so near together.

Brother Joyner joined the Primitive Baptist church at Kehukee in 1879. He was ordained a deacon about 15

years ago. He served his Lord in a meek and lovely way until the end. He walked out a christian life from youth to death, esteeming others more than himself. He was a good and kind father and was loved and honored by all who knew him. Nothing was so kingly as kindness and nothing so royal as truth to him.

In 1861 when the Civil War broke out he was called upon to serve as a soldier. He quickly responded and served faithfully until the end.

On Dec. 21, 1865 he was married to Hester A. Gray, and unto this union were born eleven children—eight girls and three boys of which eight survive. At their deaths only the oldest and youngest daughters and two grandchildren were living with them.

They were always strong and faithful members filling their seats when not providentially hindered. They were in bad health sometime before they died, but bore their afflictions patiently. I visited them in their last days and although feeble in health they were always bright and cheerful.

May the God of all grace be with and bless the bereaved ones. And may their children follow the good examples they set, and may they too find that peace that belongs to the people of God, is the prayer of one who loves them.

Sleep on, dear parents, sleep on,  
Nothing can disturb your rest;  
While the Angels of God with them  
sing  
And they do reign with the blessed.

So now dear children weep not;  
For we all hope to say  
That they have gone home to heaven,  
And there they shall ever stay.

Though many are the trials  
While in this world we stay,

But let us bear them with patience  
Like our parents who have gone  
away.

So sleep on dear parents  
While we are lonely here,  
We hope in that bright heaven  
That we many all appear.

Oh! father and mother in your home  
today;

From whence dear ones have gone,  
Where joy once reigned sits silence  
cold—

Dear ones have a home above.

We would not call them back,  
For God has called them home.

And may we strive to meet them  
In that realm above.

There to meet and part, no never,  
On the resurrection morn.  
And with joy we will shout and sing  
With our Redeemer Lord and King.

Two precious ones from us have gone;  
A voice we love is still—  
Their place is vacant in our home,  
Which never can be filled.

Written by a dear friend of theirs.

SALLIE L. HOUSE,  
Scotland Neck, N. C.

#### LELIA MAY WOODARD.

Lelia May Woodard, the little daughter of Mr. and Mrs. Eddie Woodard, died June the 12, and was buried in the Renfrow cemetery near Lucama. She was one year, nine months and seventeen days old.

We all loved her so, that it was hard to part from her, but God knows best. We hope that God will prepare her sorrowing parents to meet their little child above. She was a ray of sunshine to us all, but little Lelia has passed on. She is gone, yes, gone, far beyond, on the brighter shore, where all who meet shall part no more.

We loved her, yes we loved her,  
 But angels loved her more.  
 They have sweetly called her  
 To yonder shining shore.

ELEPHAIR BARDON.

PARLE EMMANUEL AND CHARLEY  
 NATHANIEL JOHNSON.

It is with a sad heart that I attempt to write the obituaries of our little darling twins, whom the Lord saw fit to take home in Nov. 1908. Little Parley died Nov. 6. He lived only three months and two weeks. Little Charley lived only sixteen days longer. Parley had always been sickly. I felt that if I could relieve the little fellow I would gladly, for I had suffered so much myself. He would look at me so wistfully, but when I saw he must die I was made willing to give him up. I loved him so much. I had done all I could, and felt like trying to pray that God would carry it through death and land it on the beautiful shore where there will be no more sorrow. I went into another room. In about three hours it died. They sent me word if I wanted to see it alive to come. I answered no, I will wait until I see it at rest. When I did look on the dead body, I felt like saying, blest be the Lord who does all things well, who does his own will and not mine. The child did look so happy to me it seemed it would be a sin to grieve over it. But oh how I did want it until I saw I could not have it. But I can tell no one how I did miss it.

Brother Gold, the departure of my last babe seemed so hard to me that it seemed I hardly could make the attempt to write about it. I did seem to give it up as freely as the first one, but when I returned home from the burial I cannot tell how my heart did feel to turn to do nothing for my sweet little babes. In one sense I felt it best for them, it was to not turn to them.

The day little Charley died I had the same view I had when Parley died that wings of angels were given them. He died the same hour the other did as the sun went down.

Written by the mother.

AURIBA E. JOHNSON.

LULA MOORE.

Dear Brother Gold:—I will try with a sad heart to write something of the life and death of my dear sister Lula Moore. She was the daughter of William H. and Rebecca J. Shelton, and was born March 21, 1878, and died Feb. 26, 1910. She was married to Joshua Moore, October 31, 1906. She had been a great sufferer from heart trouble for a long time, but could walk about her room till a few minutes before she died. It seemed to me she had the greatest patience of any one I ever saw. She was never heard to murmur, but was always bright and cheerful. She was a kind, affectionate daughter, a devoted wife, a dear, loving sister, and a good, kind neighbor. She was ever ready to help those that were poor and needy. None ever came to her but what she would help them; and oh how she is missed. She never united with any church, but was a true believer in the Primitive Baptist doctrine, and had a hope in the blessed Saviour for a good while, and had expressed a desire to be baptized, but for some cause was not. She left many bright evidences that she was one of those chosen ones that Jesus shed his precious blood to save. Just a few moments before she breathed her last she looked up at her dear husband and smiled and told him not to grieve for her, for she would be better off. She said she was going home. There is not a doubt in my mind but she then saw the angels coming for her, and we sorrow not for her as those without hope; but it is so sad to know we can never hear her cheerful voice, nor see her smiling

face on earth again. Oh how we miss her! Yet I would not call her back again to this world of trouble and suffering; but say, sleep on dear sister, I hope to meet you again some sweet day where there will be no more sickness and sorrow, and parting is no more, where all is joy and peace and love. Oh what a happy meeting that will be—to meet around the throne of God to sing his praise forever and ever.

I do believe our darling sister is now safe in the arms of Jesus, safe on his gentle breast there by his love over shadowed sweetly her soul is at rest. All was done for her that doctors and loving hands could do, but none could stay the cold icy hand of death. The Lord had a better home prepared for her. She leaves a good, kind husband, father and mother, two brothers and five sisters to mourn her loss; but we feel our loss is her eternal gain, and oh may all her loved ones be prepared by God's grace to meet her in heaven when they are called to leave this world of trouble and trials.

Sad and lonely is the household,  
Pale in death our loved one lies.  
She has left her earthly mansion,  
For a mansion in the skies.  
We shall sleep but not forever,  
In the lone and silent grave.  
Blessed be the Lord that taketh,  
Blessed be the Lord that gave.  
In that bright eternal city,  
Death can never, never come.  
In His own good time he will call us,  
From our toil to home sweet home.

Written by her afflicted sister,  
LUDEMER B. SIMPSON,  
Elba, Va., R. F. D. No. 2.

EDWIN GRAY HALES.

Dear Brother Gold:—I ask for space in the Landmark for the information of our many friends and

relatives, the death of my dear father, which occurred at his home, near Rocky Mount, N. C., the 30th day of April, 1910. He was the son of Edward Hales and Sallie his wife. He was born in Wayne county, N. C., on Dec. 6, 1840. He was confined to his bed four months. His sufferings were great. The doctors did not seem to know what his disease was, but supposed it to be hardening of the liver. All was done for him that doctors and loving friends could do. We feel to know what the Lord does is right, but we did hate to give him up so bad. But we could not keep him here any longer. He at last seemed to be reconciled to the Lord's blessed will. I stayed by his bedside two weeks before he died. I am so glad to say his talk was sweet to me. He seemed to be so happy, and was sensible until the last. For several days his cry was, I want my hope renewed, I want to know that all my sins are forgiven. About one week before he died, he seemed to be rejoicing and said he wanted to see all of his friends and have them to help him rejoice. The Lord had granted his prayer and he was well and happy. An old lady came in to see him and said, I hope the Lord will bless you, and he said he has already done that. He said he had always believed the old Baptists were right, and now he knew it. He was not a member of any church, but had loved the Primitive Baptists for a long time. He wanted his sister, aunt Martha Walker and myself to sing old Baptist hymns for him as long as he could stay awake, and would often join in with us. He died so easy, he seemed just to go to sleep, and could not stay awake.

Oh it does seem so sad and lonely in this world without him, but I am so thankful that I can say I am satisfied he is at rest. He has been a friend to many people and will be greatly missed. I have heard people speak of

their mother's or father's death, but that is not knowing how it is. He leaves a wife and nine children and many relatives and friends to mourn their loss, which we hope is his eternal gain. Oh Lord, comfort dear mother and prepare her to meet him on the other shore.

Dear father, I do hope the Lord will help me to meet you where parting is no more.

Written by his oldest daughter,  
MARY S. KING,  
Enfield, N. C.

We, the Black River Union, feel it our duty to write up a notice of the death of our dear brother J. F. Phillips, which the good Lord saw fit to take from us on Dec. 13th 1909. He was 59 years and 4 months old. He has been greatly missed since his death. He was the first man to speak of the organization of the Black River Union. He joined the Primitive Baptist church at Black River in 1878. He was a leader in his church and neighborhood. He spent much of his time visiting the sick and those in distress and need.

He was buried at the family burying ground, Elder W. M. Monsees conducting the services.

Done by order of the Union,  
ELDER W. M. MONSEES,  
D. L. TEMPLE,

Committee.

#### MEMORIAL RESOLUTIONS OF DEACON SIMON D. WARD.

The church at Smithwicks Creek, Martin County, N. C., in conference Saturday before the fourth Sunday in June, 1910, passed the following memorial resolutions upon the death of Deacon Simon D. Ward:

Whereas, It has pleased God in the dispensation of His providence to remove from our midst our dear brother and highly esteemed deacon Simon D. Ward who was a faithful member of

this church continuously for more than 59 years previous to his death which occurred June 2, 1910. It pleased the Lord to early impress his youthful mind with a proper sense of his true condition as a sinner and to give him a good hope through grace of his acceptance through our Lord Jesus Christ. For such distinguished mercy and grace bestowed upon him, he felt desirous to yield obedience and honor his Lord by taking His yoke upon him. Accordingly he united with this church Saturday before the fourth Sunday in May, 1851, and was baptized the following day by Elder William Whitaker. He truly adorned his Christian profession by his love to the truth in word and deed; therefore, be it

Resolved: 1. That in his death we feel that we have sustained a great loss which can be filled only by Him who doeth all things well and we bow in humble submission to His great and holy will.

Resolved: 2. That a copy of these resolutions be sent to the bereaved widow, Sister Ward. We also send a copy to Zion's Landmark, a copy to The Gospel Messenger and a copy to our county paper, The Enterprise, for publication.

Resolved: 3. That we have these resolutions recorded in our church book.

WM. H. PEEL,  
Moderator.  
WM. H. DANIEL,  
Clerk.

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#### APPOINTMENTS.

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W. T. CLAYTON,  
Lower Country Line Asso.  
Roxboro, Monday night.  
Staries Creek, Tuesday.  
Danville, Wednesday night.  
Then to Stanton River Asso.

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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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# ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST.

## JOYS AND SORROWS.

Dear Brother Gold:

I will try and write some of the joys and sorrows of my life from early childhood to the age of twenty-four.

I have been feeling for sometime there was something I ought to do, and it came so forcibly in my mind to write, although so many things came in the way.

Sometimes I would think I didn't have time to write and was not going to try because I couldn't say anything that would comfort anyone.

But day after day these words continued to pass through my mind, "He that knoweth his Master's will and doeth it not shall be beaten with many stripes," and also "we learn obedience by the things we suffer;" and surely there has been one trouble after another with me until I can feel and say, Lord I am willing to try with thy guidance, for it seems I haven't time for anything else but to write now.

When I was a child I became deeply concerned about the welfare of my soul. So many serious thoughts would arise I could not sleep at night. I would call my mother and tell her I couldn't sleep but could not tell her why, because I did not know. I often think how patient my father and step-mother were with me—though disturbing their rest and keeping them from sleep they did not complain. I was so different from everybody else. I thought I was going crazy. I thought of other girls and wished I could be

like them, still I was so vile and sinful I didn't see how anyone could be like me. I thought I would try to live better and would read my bible every night, but instead of getting better it seemed I got worse. I tried to pray but didn't know how.

One night while lying awake my mother, who had been dead a good many years, appeared before me dressed in white. That was a comfort to me. And one evening after this, while I was reading an experience in the Landmark, which seemed so much like my own experience, I thought surely if they have a hope I could claim one too. But that feeling did not last long for soon I felt how mean and sinful it was for me to try and claim a hope. And then my prayer was, if I was not deceived, to give me more evidence.

One Sunday evening while wondering over my condition this scripture was presented with force to my mind: "The Lord is my Shepherd, I shall not want," and on the Tuesday afterward while all the rest of the family were at dinner and I was up stairs reading the 10th chapter of St. John, where Christ says, I am the good Shepherd, and in the 20th verse, where he says, My Sheep hear my voice and I know them and they follow me, I felt then I was one of the sheep of that good Shepherd. This was so much joy and comfort to me I could not help expressing the words, "Bless the Lord O, My Soul, and all that is within me bless His holy name," for He is good and his mercy endureth forever.

One night I dreamed I joined the church and was given the right hand of fellowship at Flat River. Again I dreamed of being at the water to be baptized and Brother Hall gave out the song to be sung. "Amazing Grace how sweet the sound that saved a wretch like me., And when I was baptized these words were sung as I walked down into the water.

About three weeks before the fourth Sunday in September, 1904, I was in great trouble about joining the church—I wanted to join but did not feel worthy and was afraid they would not receive me, but I felt I was bound to go and tell them some of my feelings whether they received me or not. After talking to them for a while to my surprise I was received with some sweet and comforting words that will never be forgotten.

I was baptized one month later and as I walked out of the water I felt light, calm and easy.

But I have found I cannot keep that feeling always.

Much of the time I feel cast down and so far from what I ought to be. Yes, "I am a stranger here below, and what I am 'tis hard to know. I am so vile, so full of sin, I fear I am not born again." "I want to feel my Saviour near when soul and body is parting." And if that be true, is not that enough?

What more could I ask for?

Your humble sister, if one at all,  
**SADIE J. BROOKS.**  
 Roxboro, N. C.

The Baptist Watchman, Plant City, Florida.

Elder E. J. Devane, Dear Brother:

Having been impressed for sometime to try in my weak way I send you as I hope, what is my experience of Grace.

I was born in the year 1879, was raised by strict Primitive Baptist parents, being Elder J. H. and L. A. Kirk-

land and at the age of seventeen was married to William Wiggins Keen in the year 1891.

I always loved and belived that the Primitive Baptist was the true church—It was in the year 1905 that I began to have so much trouble. My health begun to fail me and at times I would have sinking spells and I would feel like my time had come, and I would call my children to me, and feel as though I would only be with them a short time.

One night I felt like something dark had been let down over me, which seemed to me was death, and said to me that I only had time to tell my husband goodbye. I was very much troubled about my condition. I felt like my doom was sealed and there was no way for my escape.

My husband had me to try every remedy that we could find, and what our family doctor could do; but instead of getting better I grew worse until I last became prostrated for weeks at a time and those sinking spells growing harder all the time.

During this time was about the time of the Division of Dear Old Mt. Enon Church. I had not been to church in about a year, and at times when I was in my low afflicted state, seemed as though I would be so glad if I could see or hear some dear old brother talk—I wanted to go to church but opportunities were scarce and I could not go. All I could do was to nurse my grief and hopeless condition, and in the meantime my husband joined the Mason lodge, which fell on me as hard as if it had been death, which seemed to take him away from me forever in this world. For I felt as though he could never be the same to me any more, and he had gone where I never could find him.

As I waded through sickness, poverty and hard luck trying to pray to God to have mercy on me, feeling as

though at times I would be glad to die to get out of my sufferings.

I felt like I did not have a friend in the world and was forsaken by everybody.

Finally I had an opportunity to go to a Missionary Baptist meeting, and heard Elder Irvin Walden preach at Willow Oak Church. They rung "Nearer my God to Thee," one of my favorite songs and preached what I felt like was the truth.

It seemed to build me up some and I felt like I wanted to join.

I came home and instead of getting better I grew worse and I at last made up my mind that I would join the Missionary Baptists and hoped that it would help my condition. I got my clothes ready, went to church one Saturday night fully intending to join and be baptized the next day with my niece. All the while my husband was begging me not to join. We went in they were singing "Nearer My God to Thee," my same song. The sermon that night seemed to me to be more of a lecture than anything else he did not use any Bible at all, and it was anything else besides what I was wishing to hear, and it also seemed like a part of the songs they sung, did not even belong to them, and become to look abominable and I wanted to get away, and I no longer had any desire to be among them. My husband told me if I would not join we would go the next day and hear Brother Devane preach. I came home feeling happy, and felt like maybe I was going to get right.

We had heard that he was to preach somewhere in the vicinity of Mt. Enon not knowing where the meeting would be, when we got to the old church and the doors all locked; we stopped to get water and we spied a little group of people at the school house. That was the happiest day of my life.

It seemed as we went along the

grass was the greenest and the trees the most beautiful that I ever beheld. And as I walked into the school house I met Brother Devane and other dear old acquaintances that I had not seen for some time, and I thought they were the whitest, cleanest looking people I had ever seen. I enjoyed the meeting the best I ever had before, for it was what I had been wanting to hear for a long time.

Brother Devane arose and it seemed as though a light flashed on the blackboard behind him as the sun and this scripture came to me: "This is my beloved Son in whom I am well pleased, hear ye him. Luke 3rd chapter and 22nd verse. And this was the text: "Ye are the salt of the earth, if the salt has lost its savor wherewith shall it be salted: 5th chapter Matt. and 13th verse.

It was good enough for me and I felt like this is the church of Christ, and Oh, that I could come.

But alas, poor me, the very next week I begun to be tempted with the devil and I felt as though I was deceived, and I was not fit to be with these people and I was the meanest person in the world and I was deceived in it all.

Afterwards I started with a cousin of mine to visit some relatives, and I felt so condemned that I did not feel like I ever would be able to return home. Seemed like no thought I had was established. We traveled the road going to the English Old Mill Creek, and the road that I was traveling, appeared to me the broad road to destruction and I felt as though I was burning with hell fire and that I was doomed for hell, and as we came to the creek my cousin sung a song of Turning from the light. I traveled on in this wretched condition through the most wilderness country I ever beheld, begging for mercy, but not feeling like the Lord would be just to give any for I felt like hell was my doom. I would read the Bible while I was there

and told my cousin that something terrible was going to happen. I returned home at last. My little boy had the misfortune to get hurt by my own hand and I felt like he was going to be taken, and the endurance that I had to pass through with in the next three weeks was enough; I fell into the hands of a cruel doctor, and it was Lord save, or I perish beneath the mouth of a chloroform bottle, and other opiates, being dazed and drugged I came very near loosing what little mind I did have. I felt like I was still in the hands of the devil and he was going to kill me. I would lie on my bed and beg for mercy, and gaze into the deep blue sky asking God to make way for my escape, for if I had been anchored in the mighty ocean help would not have been any farther away.

At last as I felt to hope the Lord heard my prayer and delivered me out of the hands of the doctor and his cruel medicines, and after about seven weeks of trials during which time I had to bid goodbye to my darling babes our little family was once more re-united.

I fasted and prayed, giving thanks to God that our unprofitable lives had been spared once more. I was allowed the privilege of being with my dear family, for I felt like it was only through his goodness and mercy that I had been kept.

I still had a desire for a home among the dear Primitive Baptists. But as I now had to face the frowns of the world as a crazy person, I could not attempt to offer myself. But at times my troubles would be so great that the only relief I could find would be to go to meeting. At last when I felt as though I could put it off no longer I went hoping that the Lord would give me strength to discharge my duty. From some cause they received me and the place appointed for baptism being the English Mill Creek, which made

me feel to hope if the Lord had commenced work with me he had finished it.

I was baptized by our beloved pastor, Elder E. J. Devane, on the 1st Sunday in June, 1907. Hoping that I had at last found the good physician and would find rest to my poor soul. I have regained my health, and feel like the lost have been found and feel like there is nothing concealed but the Lord is able to reveal, and the broken hearted he is able to make whole.

I appreciate my home among the dear Baptists and feel to hope that I love them all. Knowing that I am less than nothing, and if one at all, the least.

Dear brother is you see fit to publish this do so, and if not return it to the waste basket.

Your unworthy sister,

LULA R. KEEN.

#### FIERY TRIALS.

Elder P. D. Gold, Dear Brother:

I have a mind to write to the many dear readers of the Landmark upon this subject which I can't help but believe the Lord has given me "Beloved think it not strange concerning the fiery trial that is to try you as tho some strange thing had happened unto you, etc."

Dearly beloved I believe the inspired Apostle found these words from his own experience, he thought strange at first, when he began to experience such rigid things, but these things being sanctified by the God of all grace to his good he wrote it for our comfort, for he knew we would think strange too. Many of us have, but now "We know that all things work together for good to them that love God, to them who are the called according to his purpose, etc." Our way is not God's way, neither are our thoughts God's thoughts, but He leads the blind in a way they know not, He leadeth us His way, which oftimes is as contrary to

our way, and oftentimes is contrary to our carnal minds as it is to the carnal minds of others. I have been many times turned right about from the things I intended to do and led in a way I didn't think to go.

I don't want to seek to please man, unless the thing that pleases God, pleases man.

I have offended man many times by doing the things which I believe I was commanded of God to do. I have had my name cast out as evil, not only by the world, (this I expect) but by those professing the same God that I have professed and I desire to serve, but the language of my soul is "Lord forgive them for they know not what they do." I had a dream a few nights ago, in which I saw that a Baptist that I love thought very evil of me, and had spoken evil, and the anguish of my soul was so great, I bursted out crying aloud and waked myself, and as soon as I did began praying for that one.

Dear children of God be very careful how you speak to or of one another for God will avenge. Our crosses are great in this world of sin and sorrow, and instead of adding to their burdens, we of all people, should bear each others, we should go to one another and hide each others faults, by exhorting one another privately, thus comforting one another in this way manifesting our love one to another. We must have tribulations in this world, but do not let us make it for each others we should go to one another the devil are all combined against us, but do not let us combine against one another. I can say with a clear conscience this morning that I owe no man on earth any wrong, but would do all I could for any, and especially my kindred in Jesus, and my chief desire is to see them all united together in Christian love, yes: "That each may feel his brother's sigh,

And with him bear apart  
When sorrow flows from eye to eye,  
And joy from heart to heart."

"In the world ye shall have tribulations, but in me peace," says Jesus the high priest, and captain of our salvation and when we are shunning the world and its bewitching snares, and walking close to Jesus, we may expect the reproaches and scorn of the world, but how it hurts when it come: from those who profess to be His followers, but "Beloved think it not strange, etc." Do you read in the Bible where Jesus was ever at a theatre or any public amusement? Tho' He were Lord of heaven and earth, he was humble, poor, often did He seek to be alone in prayer to His Father, and the vanities of this earth were nothing to Him, and those who follow Him closely, feel it more and more.

May God help us to follow "Close to Thee" is my humble prayer for Jesus sake.

Affectionately,

BETTIE Z. WHITLEY.

#### REASON OF HOPE.

To God's Little Ones:

For sometime I have had a desire to put in words more fully than I have been able to do in the past, some of my "ups and downs" in feelings, and leave it with my brethren (if I may dare to call them such) to decide whether or not the Lord has dealt with me.

I wish to write only the truth and trust the Lord will guide my mind and pen to make it plain.

Even while quite a child I was made to realize I was born to die, and would often awake at night and in the darkness lay there and ponder over the awfulness of eternity, "forever and forever" and no stop. I would sometimes cry myself to sleep or call my mother and she would talk to me until

my mind would get on something else and I could sleep again.

About this time I had a dream one night of the close of time, I thought it the darkest and most desolate looking time I ever saw, but in the East there appeared a cross slit in the heavens and as if the four corners were rolled back, showing a lining shining as the sun. In this opening appeared the Saviour's face. That beautiful sight has never left my memory. During this time a certain person was calling over the names of those who were saved and those lost. Several whom I thought good people were lost, and others whom I had thought real bad were saved. I was trying to learn something of my own fate, but never did till I awoke. I worried a great deal over this dream.

At about this age, one day in school I made a very unthoughtful remark to my deskmate, she turned to me and said: "Flossie, why arn't you a Christian?"

I immediately replied: "Bertha, I am as good as you are."

She had lately joined the church and I didn't know how good she was, I knew I was a sinful bad little girl, I kept worrying over it all till I finally begged her pardon. Almost all my school mates of my age were church members and I often felt that they looked upon me as the "black sheep" of the flock and I myself felt that I was more unguarded in my expressions not living as perfect as some of them, and yet I believed I wanted to be good as bad as any of them.

Some two years later in life I had been attending a protracted meeting and was spending the night with my sister and her husband who were members. My brother-in-law remarked to me that night, that it was the strangest thing to him, he had ever thought of, that a girl of my intelligence otherwise would so entirely neglect my soul's salvation. I told him I had

not a pleasure on earth that I wouldn't be willing to sacrifice if I could do anything towards saving myself and asked him how to begin.

He said "pray."

Then I asked how I could pray unless I be given a prayerful heart. I had tried often and got no relief.

Time passed on and I got no better. Sometimes I didn't care and then I would be scared that I couldn't trouble over my sins, and then when I would get in trouble I would wish I could be like other young people and not always be so blue.

I would go to the Old Baptist meetings and I could not help but cry until I would be ashamed to join my young companions, I felt like one all alone.

I lived on in this way until one of my dear sisters was taken real ill, and I fully thought she would die. My mother and father were with her, while she was to undergo a surgical operation this Sunday afternoon. I was at home all alone, and I got in so much trouble it seemed I could not bear myself. There seemed a dark gloom hanging over me and everything about me. I fell across a table in the room and for a few moments I don't know what happened, but I raised with a new feeling, it seemed there was a light from heaven shining all about me. Everything looked so beautiful and I felt so happy. It seemed to me I would shout to see her cold in death. I felt she would only be better off and that the good Lord knew best and I was resigned to His will. From this time on she improved and got up again. After this when other troubles would come, I would try to feel as I did then but could not.

Sometime after this I attended an association at Pine Church, there I saw mostly strangers and Saturday and Sunday I was in an awful state of feeling. I did not feel that I could shed

a tear over any trouble that might be sent on me. I wondered why I went and felt like I appeared hateful to all who had to look at me.

I continued to feel this way until Elder Green Morton raised to preach. I looked at him and thought he had the right name for to me he appeared one of the ugliest men I had ever seen, but as he proceeded his face was changed to me, to one of the loveliest I had ever beheld. As the tears trickled down his cheeks and his mouth uttered those precious words, it seemed I could not control myself. I wanted to hallow. I felt I would choke if I didn't make a noise.

The tears came streaming from my eyes and my heart felt melted from that hard aching state it had been in. I felt so happy and easy when he had finished, until a dear member came to me and asked how long I had had a hope. This troubled me for I believed my actions had deceived him. I felt that I wanted to get out of sight of everybody and remain in this pleasant state of feelings but didn't want to talk about so great a mystery.

After this time many good Old Baptists told me they believed it my duty to join the church and when I would be present when they published an open door I felt impressed to go forward yet I had no notion of offering for I did not feel fit to ask a home among so good a people.

I would plan to stay away from preaching on this account, until three years ago. I was teaching away from home at that time, I got in such a dreadful nervous condition I did not feel competent to continue my school. I had a continued dread on my mind that something dreadful was going to befall me or some of my dear people.

One night I didn't sleep ten minutes. I wrote a letter home to my father and mother telling them some of my feelings, then later burned it. I didn't get

any better and finally stopped my school one Wednesday, and went home. I couldn't tell any one what was the matter. I stayed at home two weeks, seemed to get some better and finished my school.

I spent the next summer in the same old way, life seemed a burden to me. I was often made to mourn over my condition. I was so cross to even my dear people, and felt my presence a burden to them. On Saturday before the third Sunday in September I went to No Creek with my brother, Elder J. M. Crews who is pastor at that place. I met only two members before I went in the house.

All during the sermon I felt so sad and strange. I looked at all the members and they looked so beautiful and good to me everything toward the pulpit seemed to shine with beauty.

When an open door for reception of members was published and they began to sing I stood up with the crowd. Oh, such a feeling as came over me. I can't tell, I was so weak I didn't think I could stand and some inward feeling seemed to draw me towards those precious people. I looked across the house and my eyes beheld the face of a man I had never seen before, but he looked to me that he felt just as I did.

The thought ran through my mind, if it is my duty to offer to the church he will go forward. No sooner had I thought this than he started. I do not remember anything else until he had finished talking and I was up there before them all.

When I came to myself I thought what have I done, if I aimed to offer to the church why didn't I go at Bunker Hill where they all knew something about me. It seemed my speech was gone. I only wanted to rejoice with them and then own I was not fit to be in their presence. But they seemed to know my feelings and manifested a love for

me that filled me with delight.

Up until this time I had always felt if I was fit to be baptized that I dreaded baptism, but now I felt I could not wait until the 4th Sunday at Bunker Hill to be baptized. I felt that I wanted everybody present so I could own my Saviour to them and follow His example in baptism.

"One Lord, one faith, one Baptism," sounded over and over to me.

The dear members at Bunker Hill seemed glad to receive me and since that day, a sweet peace has dwelt with me that I never knew before. And while my flesh often leads me so contrary to my desires, that I feel condemned and can not enjoy their presence as I wish, yet when I can feel the presence of the Lord, it is a sweet joy to me to be with them, a pleasure not found elsewhere.

A little sister, if one at all.

FLOSS PEARL CREWS.

Kernersville, N. C.

Dear Brother Gold:

I do not want to be contentious or conspicuous, but I see a communication in the Landmark for August 1st which was written by brother W. T. Broadway in which he attacks the system of taking up collections which has been adopted by the church in Greensboro, for that is the only Primitive Baptist church in our section that has a collection system, for the sole purpose of paying off a debt which is hanging over them for the building of their meeting house.

There is a church not far South of Greensboro, if I am rightly informed, that got in debt in building a meeting house and because they had no financial system they never paid the debt. The man who held the papers died and eventually his administrator destroyed the papers to keep from collecting the debt.

Now, which is better, to take up a collection at each meeting and honorably pay off a church debt or let a debt die on the church?

Some years ago we wanted to build a meeting house at New Port. I took a paper and went to every house in the vicinity and took subscription. In two days I got one hundred and ninety-eight dollars. This was a collection.

What is the difference in taking up a collection on a piece of paper or in a hat or basket?

The churches at Newport, Hadnots Creek and others at their quarterly meetings take up a collection to meet their church expenses and for their ministers.

It is true they do not pass the hat or basket around but each member or friend goes prepared and lays on the table whatever he or she wishes to give. Is not that the same as if the collection was taken up in a basket? Either one is a collection solely for church purposes and what difference does it make as to the manner of taking it up?

Many times when I have visited churches and other congregations some brother or friend has gone through the congregation after services and solicited help and have given me money which they collected in that way but it was a collection.

Some years ago during the life of our much beloved Aaron Davis, I visited the church in Wilmington and after I was through preaching the Deacons of the church passed through the congregation with their hats and took up collection and they gave me the amount collected. It was new to me but it was their manner and it was just as good as the manner of any other congregation.

Once at the Straits church one of our brethren make known that there was a poor brother who had not been able to work for several months and

he was in very needy circumstances. I announced to the people that on the next day, Sunday, we would take up a collection for that brother. We did so and helped him right much in his distress.

The second Sunday in July we took up a public collection in our little congregation at Morehead City to help in paying off a little debt which was hanging over our little church there and we got nearly enough to pay the debt.

Our old churches in the North, beginning in Virginia, take up collections in their congregations at both their ordinary and general meetings and have done so all the while.

In the most of our churches one of our brethren will arise and tell the congregation of their duty in helping the preacher.

What is that but taking up a collection.

But our brother will not be satisfied with an of this precedent among the Primitive Baptists all over the United States; he must have some scripture. Let us see. Paul recommended the church at Corinth to lay up on the first day of the week as God had prospered them, for the poor saints at Jerusalem, that there should be no collection when he got there. Thus the collection was to go on in their homes, or the preparation for the collection that everything might be in readiness when He got there. He admonished the church to not starve the minister who preached to them, or not muzzle the ox that treadeth out the corn.

How were they to care for him? By taking up a collection and giving him the proceeds of course. Let the manner be as it may it is the same in spirit.

Now, I consider that we have both scripture and precedent for the government of the church in her financial matters as well as every duty that we should do and whenever the brethren

walk in that way they will find prosperity and peace.

Now, why not stop fighting and live in peace and love one with another.

The Lord help us that we be not devoured one of another.

Yours in hope,

L. H. HARDY,

Reidsville, N. C.

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Remarks: If any of our brethren oppose collecting or gathering money for these needful purposes will they ask themselves the question "Am I giving anything?"

P. D. G.

#### RELIGIOUS MATTER.

Elder M. L. Gilbert, Dear Brother:

I am somewhat surprised at receiving nothing from you since you assumed editorial management of the Baptist Watchman. I see my name is down as a corresponding editor.

I find no fault with the management of the paper, but I think I prefer not to appear as an editor.

I wish to say that I am of the opinion that religious papers, or in other words a paper that is mainly devoted to religious subjects would be of more influence and benefit to the public if it contained other than religious matter.

A newspaper is not a sacred thing just because it is dressed in religious apparel.

To accord too much sanctity to any production is vicious in itself. People often read with interest what they find in the secular press though strictly of a religious nature. It is well known that many of our brethren and sisters are distrustful of religious papers. All good Baptists, I believe, like good articles, I think that writing is like preaching. A sermon though truthful in every respect is unprofitable without the Spirit. People often fail to read good pieces in religious papers because of an aversion

to the paper itself, and I have no doubt we fail to get the attention of people because of our rigid sectarianism and of our exclusion of others.

It is sufficient if we maintain sound doctrine and Bible practice.

Observation will warrant the belief that we ought rather to invite than repel the friendly manifestations of others. To be too ready to exclude one for error is not best. Wait till there is a full manifestation.

The scripture tells us not to be righteous over much. Outward appearance of sanctity is repulsive and renders a man disagreeable.

I like to see plain truths written on religious questions without sanctimoniousness.

Cheerfulness is a virtue and ought to be cultivated. While we are in the body we need something beside religion, as it is called. This is the reason why I am no prohibitionist. We are subjects of civil government and should give it our support, and I do not believe there is anything wrong in our writing on such subjects as threaten our civil and religious liberties. I have an article written on the subject of prohibition that I design offering to some paper for publication, but don't expect you would deem it proper to put it in the Watchman.

Yours truly,

J. ELLIS BLANTON.

"Then came Jesus forth wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man." John 19:5.

Dear Brother Gold:

The above scripture is on my mind and has been for several days, and I am impressed to write upon it and send it to you, as I am sending you my remittance for the Landmark.

You can read it and publish it in the Landmark, if you think best.

What a picture is presented to our minds, as we read the above scripture. Words fail to express, nor can any natural artist portray the vivid scenes which fill our benighted minds, as we meditate upon the cruel treatment which Jesus received from his enemies; even from those who should have been his friends, for "the Scribes and Pharisees sit in Moses' seat." Matt. 23:2, and in that sense they were supposed to honor and uphold the law, yet, when Pilate said, "I find no fault in him," and would have let Jesus go, their Chief Priests and officers were the very ones who cried out:

"Crucify Him, Crucify Him." John 19:6.

Thus they made it manifest that they were of their father, the devil, who was a murderer from the beginning and abode not in the truth, etc. John 8:44. Had they known the truth, they would have known Jesus, for he says, "I am the way, the truth and the life. John 14:6.

Jesus proceeded and came forth from the Father, veiled in humanity, because "in all things, it behooved him to be made like unto his brethren, that he might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people." Heb. 2:17.

Oh, how suitable to our needs, he came into this sin smitten world not in the pomp and glory of the world, but made himself of no reputation. Born in a manger, wrapped in swaddling clothes. At the age of twelve years He was about his Father's business, became subject unto Joseph and Mary increased in wisdom and stature and in favor with God and man. Read Luke 2d chapter. Now let us notice the perfect and obedient life of Jesus. When about thirty years of age he was baptized in the River Jordan, by John the Baptist. Luke 3:23. For the "word of the Lord came unto John the Son of

Zacharias in the wilderness." And he came into all the country about Jordan preaching the baptism of repentance for the remission of sins. Luke 3:2-3. John verily baptized unto repentance, and he baptized all those that came confessing their sins, or brought forth fruit and meet for repentance. He refused however, to baptize many of the Pharisees and Saducees that came to his baptism, because they brought no fruit or would not confess they were sinners, notwithstanding the fact that they sat in Moses' seat and outwardly appeared righteous unto men, but within they were full of hypocrisy and iniquity. The Primitive Baptists of today will gladly receive into their fellowship and baptize all that come confessing their sins, and telling what great things they hope the Lord has done for them and has had mercy upon them, and there is great rejoicing among the household of faith, praising and glorifying God for his wonderful works to the children of men. The life of Jesus being a perfect life therefore he could not repent of his sins, for he was without sin. Heb. 4:15, for he came not to repent, but to give repentance to Israel and forgiveness of sins. Acts 5:31. When Jesus came to John's baptism, John forbade him, not because he brought no fruit meet for repentance, not in the sense that he forbade many of the Pharisees and Saducees, but from a feeling of unworthiness. John being a man of wisdom taught of the Lord, filled with the Holy Ghost even from his mother's womb. Luke 1:44 could see in Jesus the promised Messiah. For the Holy Spirit takes the things of Jesus and reveals them unto us. Like good old Simeon, who came by the Spirit into the temple and took the child Jesus up in his arms and blessed God and said: "Lord now lettest thy servant depart in peace, according to thy word, for mine eyes have seen thy salvation.

John felt unworthy to baptize the Son of God, but Jesus said, suffer it to be so now, for thus it becometh us to fulfil all righteousness. Then John baptized Him. Then John saw the most wonderful sight that he ever beheld. The heavens were opened, and he saw the Spirit of God descending like a dove and lighting upon Jesus, and he heard a voice from Heaven saying: "This is my beloved Son in whom I am well pleased." Read 3rd chapter of Matt.

"Now Jesus being full of the Holy Ghost, returned from Jordan and was led by the Spirit of God, that the scriptures might be fulfilled which says: "Surely He hath borne our griefs and carried our sorrows; yet we did esteem him, stricken, smitten of God, and afflicted." Isa. 53:4. "Was in all points tempted like as we are, yet without sin." Heb. 4:15, and again, "For in that He himself hath suffered being tempted, he is able to succor them that are tempted." Heb. 2:18. The main objection the Jews had against Jesus was that he was an imposter, that he made himself the Son of God. When Pilate said "I find no fault in him, and would have set him at liberty, the Jews answered him: "We have a law and by our law he ought to die, because he made himself the Son of God." John 19:7. Yet the perfect and sinless life which he lived should have taught those Jews that he was the promised Messiah, and also it was clearly manifested at his baptism when the heavens were opened and the Spirit of God descending and lighting upon him, and the voice of God was heard when he spoke "I am well pleased," and again on the Mount of Transfiguration, when Jesus took with him, Peter, James and John, and was transfigured before them, and his face did shine as the sun, and his raiment was white as the light, and a bright cloud overshadowed them and a voice came out of the cloud saying: "This is my beloved Son,

hear ye him." Matt. 117:5.

Yet in the face of all these wonderful manifestations, the Jews would not believe on Him, but had hatred of the most vile kind in their hearts against Him and went about to kill Him. Jesus said, "If I had not done among them the works which none other man did, they had not had not had sin; but now have they both seen and hated both me and my Father." But this cometh to pass, that the word might be fulfilled that is written in their law.

"They hated me without a cause. John 15:24-25.

Their hatred was so great against the Son of God that they gathered themselves together and conspired to kill Him and they put forth their whole strength to accomplish it. They falsely accused him, paid thirty pieces of silver to have him betrayed into their hands, brought him into the judgment hall. Spit upon Him. Smote him with the palms of their hands. Scourged Him. Platted a crown of thorns and put on His head and they put on him a purple robe and said "Hail king of the Jews," and finally when Pilate found he could not check them, for they seemed the more determined, he delivered Jesus unto them, and they led Him away bearing His cross, into a place called the place of a skull, which is called in the Hebrew, Golgotha, where they crucified Him.

Now the question naturally arises in our mind, was it not for this end that Jesus came into the world, was it not according to the will of God, that He should suffer and die for the sins of the people, most assuredly it was, because the Apostle Peter said on the day of Pentecost, being filled with the Holy Ghost, Him being delivered by the determinate counsel and foreknowledge of God. Ye have taken and by wicked hands have crucified and slain, etc. Acts 2:3. Yet, notwithstanding this,

those wicked Jews had no excuse for crucifying the Lord of Glory.

The Lord did not work this wickedness in them, nor in any way cause them to do it. But he made use of their wrath, and worked it to His own glory.

David says, surely the wrath of man shall praise Thee; the remainder of wrath shalt thou restrain. Psalms 76:10.

This is no doubt one of the most notable instances on Bible record. Men with wicked hearts, evil and murderous intent, gathered together to do what God had before determined to be done. The purpose of those men was wicked, the deed was wicked and full of wrath, it was contrary or violative of every principle of righteousness, it was putting to death Him who knew no sin, neither was guile found in his mouth. Yet God by His Almighty power and infinite wisdom made their wrath to praise and glorify Him.

God does not work in wicked men to do wickedly, they do that of their own volition. It is natural and in perfect accordance with man's sinful nature.

We cannot charge God foolishly, by saying that he in any way influenced, or caused those wicked Jews to do that wicked act for that would be contrary to His divine nature, for we read, "Thou art of purer eyes than to behold evil, and canst not look on iniquity." Heb. 1:13.

For us to say that God worked in, or caused those wicked men to do that wicked thing, would be accusing Him of being in league with the devil. It would be the same thing, those wicked men accused Jesus of.

It is just as natural for wicked men to do wickedly, as it is for water to run down hill, yet it is not in the power of men or devils to thwart the purpose of God. For "He doeth according to His will in the army of heaven, and among the inhabitants of

the earth, and none can stay his hand, or say unto him, what doest thou." Dan. 4:35. When we consider these things, we can but say with Paul: "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." Rom. 11: 33.

Surely he makes the wrath of man to praise Him.

There is nothing in all the glorious work of God in which he is so glorified as in this work, for by it death is swallowed up in victory. A door of mercy is opened, a fountain for sin and uncleanness, Zech. 13:1. Although he was put to death by wicked hands, God manifested His power by raising Him from the dead and setting at his own right hand in glory, far above all principality and power, thereby gaining the victory over death and the grave and bringing in everlasting righteousness.

Now just a few words on the latter clause of the text, and I am done, as my letter is getting too long. "And Pilate saith, "Behold the man." Dear reader, how do you behold him. Can you behold Him by faith, as the chiefest among ten thousand and altogether lovely. Song. 5:10 and 16.

Can you say like the Ethiopian Eunuch, "I believe that Jesus Christ is the Son of God." If you can you should take courage, for you are of that class that the scriptures call blessed. For we read that no man say that Jesus is the Lord but by the Holy Ghost, 1st Cor. 12:3. The Holy Ghost teacheth us all things. He takes the things of Jesus and reveals them unto us and when we are thus taught we are killed to the things of this world. "Dead to the law by the body of Christ, but alive unto God through Jesus Christ our Lord."

We have no confidence in the flesh, for our hope is in Jesus, and we are

enabled by grace to trust in Him. for by faith we can see Him who is the end of the law for righteousness to every one that believeth.

Perhaps one of the Lord's little ones may read this whom the Lord has given a good hope through grace and is yet living in disobedience.

Let one say to such: "Behold the Man." John the Baptist said "Behold the Lamb of God that taketh away the sins of the world." Consider how much he suffered for your sins. Think of Him on that doleful night in the Garden of Gethsemane, when all our sins were heaped upon Him. He was as a cart pressed with many sheaves. His soul was exceedingly sorrowful, even unto death and His sweat was as it were great drops of blood, falling down to the ground. How he suffered and died an ignominious death upon the cross, thus separating our sins from us as far as the east is from the west. You have been blessed with a good hope through grace and you have been shown the church of the true and living God. You love the brethren and desire to be with them. Yet you have not performed your duty. You may say, "O, I feel so unworthy." Let me say to you. Stop looking at yourself, and look to Jesus.

Do you think that Jesus is worthy? If so can you not trust in Him?

What have you that you did not receive? For if God gave you Christ, how shall he not with him also freely give you all things."

Let me admonish you to go home to your friends and tell them what great things the Lord has done for you and be baptized in the name of the Father, Son and Holy Ghost. The brethren will receive you into their love and fellowship, and you will receive that peace of conscience that passeth all understanding. I know it is a great trial to you to take this step, but you are not satisfied to remain away out in the



the resurrection of Jesus Christ from the dead unto 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.

This faith once delivered to the saints means it was never given to any but the saints, and never but once given to them. Nor is there any faith like this faith of God's elect. They were to contend for this faith which was once delivered to the saints.

They are kept by the power of God through this faith. They are to contend for this faith. How? They are to earnestly contend for it. How earnestly? They have the earnest or foretaste of this faith. They know its blessedness. They love this faith, and knowing its value they cannot part with it. Nor do they contend for it in carnal strife, but in love. Nor can they yield it. It is too sacred and precious to be yielded or surrendered.

Can the saints keep the faith once delivered to them. They are to earnestly contend for it. Why should they so contend. Who would take it from them?

Certain men have crept in unawares—slyly, secretly or cunningly, who were before of old ordained to this condemnation. They were ungodly therefore they were fitted to say that this ordination of old caused them to be ungodly. Because they were ungodly therefore they were fitted to this guilty conduct. The Lord does not choose the sheep or godly to do such things. From of old such ungodly characters were ordained to do such wicked things. Doing what wicked things? Turning the grace of our God into lasciviousness, which is an unlawful desire for what is forbidden. Even the grace of God they pretend to use as a cloak for the gratification of all their wicked desires, saying they de-

mand such gratification, and they are ordained to do such ungodly things as to wantonly gratify their lusts.

In this they deny the only Lord Jesus Christ who condemns all wicked conduct. Jude calls the saints to remember how that after the Lord had brought Israel out of Egypt he afterward destroyed those that believed not.

Look at the examples in olden time of God punishing the ungodly. Such men as defile the flesh instead of keeping it under, and despise dominion, heady, disobedient, reject the authority of God, while even the archangel Michael while contending about the body of Moses dared not bring a railing accusation against satan, but said the Lord rebuke thee. Now seeing such things will come to pass should not the saints earnestly contend for the faith once delivered unto the saints?

The faith means the truth in Jesus who is the truth. It is declared in the scriptures which testify of Jesus Christ. While the scriptures are not Christ, yet they so testify of him that he who denies the scriptures is an enemy of Jesus Christ.

The characters here described pervert the right way of the Lord. They profess to be religious. But they have gone in the way of Cain, offering the fruits of earth—man's works in their service. They have run greedily after the error of Balaam for reward. They love to preach for money. They claim there is no special call to preach but like Core and his company of old who rebelled against Moses and Aaron and claimed they were as fit to serve in the priesthood as any and the earth opened her mouth and swallowed them up. They are spots in your feasts of charity when they feast with you, feeding themselves without fear—having no consciousness of unworthiness. But they are clouds without water. No true preaching—they do not water the flock—controlled by the winds of false doc-

trines. Trees without fruit except withered fruit, twice dead, naturally dead in trespasses in sins having never been quickened. Plucked up by the roots—worse than naturally dead for white professing to be fruitful they are cursed as barren fig trees for whom men would have far more respect if they had made no pretension to religion.

How they boast. Raging waves of the sea foaming out their own shame. There is no light in them. They are wandering stars to whom is reserved the blackness of darkness forever. They have men's persons in admiration because of advantage. They desire gain and will flatter the rich for gain.

Remember how the Lord's apostles spoke before that there should be mockers. These are they that separate themselves.

The Lord has not called them but they have separated themselves, earthly sensual, having not the Spirit of God. They interpret the scriptures to suit their own notions. Hence so many mockers of religion and so little regard for the meaning of scripture.

Observe Judge exhorts the saints of God to build up themselves on their most holy faith, praying in the Holy Ghost. Looking for the mercy of our Lord Jesus Christ unto eternal life. Abiding in Jesus growing up into him in all things is contending earnestly for the faith of Jesus once delivered to the saints.

P. D. G.

### WHY?

Why do people love to dispute about what they do not see declared in the scriptures? Secret things belong to God. He has not revealed them. Then why do we wish to pry into them? Meddling is not wise or safe.

Extremes are such frontiers as it is not safe to venture upon.

Wild beasts infect frontiers and may

devour. Some terms coined to suit our notions become popular with those that are fond of thrusting their views on others. For instance the phrase Absolute predestination of all things" is not in the bible, yet some will stand at the crossing of the stream with drawn sword ready to slay any that will not accept their views of this expression. Few words have caused more wrangling among Baptists than this expression. Those advocating it are careful to state that they do not admit that God has decreed any thing sinful. Whoever thought that the eternal God needed any apology for what he does? His word from beginning to end condemns sinful acts. Our own experience if we have any teaches us he is not the author of confusion, and cannot do wrong, and that man has no excuse for his sins, nor any shelter nor covering for them. But every child of God is led sooner or later to see and feel that he is indebted to the predestination of God for his salvation. Whom the Lord foreknew them he did predestinate to be conformed to the image of His Son. Did he thus foreknow all men? We say he did not. Known unto God are all his works from the beginning.

Instead of contending about things not revealed should we not take good heed to our own conduct giving no offence to Jew nor Gentile, not meddling with things too deep for us?

Pride is one of the most dangerous things that holds rule in the heart of man. A quick way to feed pride is to assert our notions with much confidence, and intimate if others do not hold them they cannot be sound.

What are things we should earnestly contend for? Jude wrote that we should earnestly contend for the faith once delivered to the saints. Paul says **all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God**

may be perfect, thoroughly furnished unto all good works.

Does the scripture reprove the man of God? If we are not careful about how we live or what we do then what difference does it make whether we abhor evil and cleave to that which is good?

The Lord hath shown thee O man what is good, and what doth the Lord require of thee, but to do justly, to love mercy, and to walk humbly with thy God. Any interpretation of scripture that makes no difference between him that serves God and him that serves Him not is necessarily false. How shall we that are dead to sin live any longer therein? Shall we do evil that good may come. God forbid. Christ was manifested to destroy the works of the devil who sins always or from the beginning. If therefore we are not delivered from satan and from his power what proof have we that we are born of God?

Jesus blesses his people in turning every one of them away from their sins. Then if the Lord has not turned me away from my sins, or the love of sin, wherein am I benefitted by predestination?

The devil would as soon Old Baptists would quarrel about predestination as about Arminianism. The devil is not afraid of an Old Baptist that boasts of his strength in predestination. But saith does tremble as he saith, the weakest saint on his knees, or if he prays to God. Prayer is the christian's vital breath, his native air; his watchword at the gate of death. He enters heaven with prayer. There is only one thing a poor helpless sinner may truly glory in, and that is Jesus Christ and Him crucified. It is there all that come to Him see alike, and speak one and the same thing; and it is there all are agreed.

One says, the Lord loved Peter as much when he denied the Lord as he

ever did. But the question the Lord put to Peter three times was, Simon, son of Jonas, lovest thou me more than these? How can I love Jesus if I deny him?

When David sinned in taking a man's wife and causing her husband to be put to death, the question with David was, I am in a great strait. Let me fall into the hand of God, for he has mercy. When Joseph was tempted by Potiphar's wife he said, how can I do this thing, and sin against God?

If there is wrong in us the scripture will search it out. If we love wickedness it will come to the front and slay us. If we are pure in heart our interpretation of scripture will be pure.

Why say some things are predestinated and some are not; or why preach a limited predestination?

Why not preach Jesus, the Word of God. Preach that all things work together for good to them that love God, to them who are the called according to his purpose.

Do not hatch up foreign matter and preach it so that you will have to coin some new word or phrase not used by the Holy Ghost in order to give a name to your new dogma or notion.

If you preach all the counsel of God you will not have to invent new names for it, nor apologize for a single word or view that you preach, nor will those that love the truth be offended thereby.

Nor does the phrase conditional time salvation appear to allay strife, but rather to increase it. It is not a bible expression, and if we have to coin it to express our theory it breeds confusion. If we preach Bible truth then Bible language is already supplied to prove it, and we have a thus saith the Lord for it, nor will the proper use of this ever cause strife in the tents of Israel.

We glory in the perfect dominion of God over all things; but it is a

righteous dominion where sin must hide its face, and all liars have their part in the lake of fire and brimstone. It is a blessed truth that all things work together for good to them that love God, to them who are called according to his purpose, who works all things according to the counsel of His own will, who makes the wrath of man to praise him, and restrains the remainder of wrath.

P. D. G.

#### ENCOURAGING.

Commerce; Ga.

Elder P. D. Gold, much esteemed old brother for the gospel's sake. This day I do remember my faults in not making my remittance for 1910 for the Landmark, which comes to me laden with comforting gospel truth, which none of the worldly religionists can give nor can they receive, because it is not of the world, but of God.

Language fails to tell of the comfort it brings me and my dear wife. We love to read of people that have the same faith and hope that we do. When we are assailed and cast down we praise God for his gift in you to comfort his tried ones, and may he save and preserve you yet many years to preach and proclaim the gospel.

Please give us your view of Psa. 89:15, "Blessed is the people that know the joyful sound; they shall walk, O Lord, in the light of thy countenance."

Remarks:—

1st. This language sets forth a blessing.

2nd. On those that know the joyful sound.

3. They shall walk in the light of the Lord's countenance.

True blessings proceed only from the Lord God. His blessing brings no curse, for if God be for us who can be against us?

The form of blessing in Israel was like the Lord God.

"The Lord bless thee and keep thee. The Lord make his face to shine upon

thee and be gracious unto thee: The Lord lift up his countenance upon thee and give thee peace. And they shall put my name on the children of Israel and I will bless them."

Have you observed the manner of this blessing? It is not as men bless. When something that emanates from the man calls for the blessings then how is it? In this blessing the source and cause of all the blessings comes from the Lord. The Lord bless thee and keep thee, the Lord make his face shine upon thee and be gracious unto thee. The Lord lift up his countenance upon thee and give thee peace. And they (the priests) shall put my name (God's name) upon the children of Israel, and I will bless them. Surely this is all the Lord's blessing for his own sake.

2nd. Do you know the joyful sound of the gospel? Why was I made to hear thy voice, and enter while there is room. While thousands make a wretched choice and rather starve than come. The joyful sound is the gospel sound—good news and glad tidings of great joy. For Jesus is the Saviour born unto us, the son given to us. This sound is not uncertain. It is the silver trump of heaven, the sounding of the year of jubilee or release when all debts are freely forgiven, and the poor debtor is restored to all he had lost by default and mismanagement; and enriched with great increase. It is, he every one that thirsts come ye to the waters. Yea come and buy wine and milk without money and without price.

What a wonderful thing to know, to hear, this joyful sound.

3rd. They shall walk in the light of the Lord's countenance. The smile of the Lord is the feast of the soul. This enable God's people to walk in the light of his countenance, and to rejoice all the day long. In his name they rejoice all the day; and in his righteousness shall they be exalted.

P. D. G.

## BORN.

The word born, born again &c., is used in scripture, yet never spelt out one way.

Often I receive letters from writers using the word BORNED when there is no such word as that in the bible, nor in any other book that uses good English.

Often in revising matter for the printer I have to change this word. I now call their attention to this word born. Whenever you see or hear one say ye must be borned again just remember that person never saw or heard such a word as this.

Good words, acceptable words, such as the holy Spirit supplies are good enough for me.

P. D. G.

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 \* OBITUARIES. \*  
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## MARTHA J. GRAHAM.

Martha J. Graham, wife of deacon Montague Graham was born Oct. 18, 1842 and departed this life May 5, 1909. She was a Miss Baker and was first married to Wm. E. Pries by whom two children were born to them, Dr. James Pries, of Johnson City, Tenn., and Mrs. H. M. Boothe, of Va. Her first husband having died during the civil war. In 1867 she was married again to Brother Graham, with whom she lived faithfully until she was called to enter into the infinite realities of the life beyond.

About 40 years ago she and Brother Graham joined the church at White Oak Grove, Floyd county, Va., and were baptized by the pastor Elder Amos Dickerson. Some years ago they took letters and became constituent members in the constitution of the church at Floyd, Va., where she remained a faithful and beloved member until her membership was removed or

translated to that heaven wherein are written the names of the entire family whether they be such here by faith or there in an infinitely blessed reality.

Sister Graham was a woman of even temperament and quite orderly demeanor. Her manners were simple and unassuming and yet they together with her habits were so evenly and persistently maintained by a strict regularity and orderly decorum of conduct that those who knew her well in any one phase of her life were ready to give her full credit in all other phases. Her outward every day life was well seasoned with the spices of her inward spiritual life, and her profession of faith in God and a hope through the merits of Christ Jesus the Lord were continually being confirmed by her daily conduct in the affairs of this life. Her appearance in both natural and spiritual things was that of a righteous woman. All that was within her both temporal and spiritual were unitedly engaged in making full proof of the honesty of purpose in the confession which she had been given to make unto salvation and the profession which she had made and still desired to make before many witnesses of salvation by grace to the praise of the God of grace. In her relation to the church and her confession and profession she was faithful, and in her relations of this life she was true. She took hold with her hands and served with vigilance. She was fully possessed of such qualities as made her a blessing to the church, to her husband, and to her neighbors, and to finally bring her peacefully and joyously into the rest that remains to the people of God and unto the Paradise of God.

The writer held services at the grave and later on preached in her memory, the gospel she loved in life.

P. G. LESTER.

## LOUIS CLEMONS.

On Jan. 4, 1910 it was the will of our heavenly father to take from us by death a father in Israel, Brother Louis Clemons who was a member and a deacon of Union church, Bradford County, Fla., but as death to a saint is but the separation and removal from earthly ties to a more blissful and glorious union and abode according to the will of our God and as a church sadly misses his presence and cheerfulness, but commends his faithfulness and righteousness and hold in memory his noble deeds and wise counsel. What comfort to know that our brother was in deed and in truth a godly man. He surrendered to the cross of his Master about 33 years ago and was baptized by Elder R. J. Groves and ever since lived an orderly and devoted christian the remainder of his days. He was ever ready to attend his church meetings, ever ready to assist his pastor and the poor and unfortunate of his community and was one that very much enjoyed the company of his brethren and also entertained them at his home—but now he with many of our loved ones has fallen asleep in Christ.

May God bless and heal the hearts of the bereaved family.

W. F. HORNAGE.

Stark, Fla.

## WESLEY GARRARD.

The Pearly Gate was opened, on the morning of July 1st, 1910 and we believe received the spirit of the above afflicted and invalid brother. He had been helpless for many years, except to be able to use his hands sufficiently to convey food to his mouth and roll his wheel chair through the house. His serious illness lasted nine weeks, during which time he suffered intensely, and, notwithstanding all this, sang nearly every day, these beautiful words

"A few more days on earth to spend,  
When all my toils and cares shall end,

And I shall see my God and friend  
And dwell with Him on high."

His patience and cheerfulness were very remarkable through his entire life. Had he have lived fifteen days longer he would have been forty-five years of age, thirty-five of which he spent without walking a step. He joined the church at Mt. Lebanon eight years ago, and loved his brethren dearly. He loved to converse on the scriptures, which he quoted beautifully, and gave many bright manifestations of his passage from death unto life. When we consider his sojourn here, knowing that he never committed any practical sin; our mouths are closed and, in wonder we stand still and know that the great I Am does his will in all the earth and changes not, verifying these words: that it is not in man that walleth to direct his steps, and again I form the light and create the darkness, I create peace and create evil, I the Lord do all these things. God's decrees have gone out, and will be fulfilled completed, and stepped into time. He touched "the button," so to speak, which started his whole work into motion, every turn of which brings in its course its own evens, all to the purpose and glory of the Great Originator. We have every reason to believe that brother Wesley was one of these: "Who have come up through great tribulations." He often remarked that he hoped he felt thankful that God had blessed him to have loved ones to care for him all his days, and he felt to be ten thousand talents in debt with not one cent to pay, but that the Good Samaritan whom he hoped had had compassion on him, when he found him by the way, would, when he came again, pay all. This poor boy had his mission on earth as well as we. The rod of affliction was heavy upon him, yet it was God's will and purpose that he should suffer and pass out as he did, for noth-

ing happens under the sun. God's purposes must ripen and be plucked from the annals of time, each in its turn. We all should be glad for this brother, whose constant prayer was for his departure, but always added: that he desired to be patient and await the Father's time.

We miss him very much for he was always here, greeting us daily with a cheerful smile and pleasant words. I feel glad that I had the opportunity of giving him, even a cup of cold water.

Those who send their helpless and afflicted ones off to dwell in alms houses and hospitals among strangers know nothing of the pleasure of a clear conscience, when their last duty toward them is performed. How mindful we should be of these things, knowing that God possesses the earth and the fulness thereof, impoverishing the rich and enriching the poor.

We are all helpless mortals, having no strength of our own; for in Him do we live, move and have our being; and if we are but the tiniest bone in His great make-up it can never be broken, but will be presented to the Father without spot, wrinkle, or any such thing, to live and reign with Him through all eternity, world without end.

LIZZIE HOLDEN GARRARD.

**Remarks:** Brother Wesley Garrard was a wonderful exemplification of the grace of God in a man who was for years helpless and a great sufferer, yet so cheerful and patient, hopeful and submissive, waiting all his appointed time until his change came. He was enriched in biblical knowledge and Christian experience.

It was good to see his patient manner as he endured as seeing him who is invisible.

P. D. G.

#### EMILY SMITH.

Sister Emily Smith, the daughter of John Tyson and Lanie, his wife, was born near Farmville, Pitt Co., N. C., March 30, 1847. Died at Middlesex, N. C., March 25, 1910.

Her remains were taken to Ayden, N. C., for burial.

Had she lived five days longer she would have been 63 years old. She was taken with Gastritis which developed in a short time, into Pneumonia, after which time she lived only a few days.

She was married to Mr. Thos. Smith Jan. 7, 1869.

Her husband, two sons and three daughters, one sister, two brothers and many relatives and friends mourn her absence, but believe their loss to be her eternal gain.

She united with the Primitive Baptist church at Galaways, Saturday before the first Sunday in June, 1881, and was baptized the next day by Elder W. M. Jones.

She was a faithful member there until the fourth Saturday in June, 1888, when she called for a letter to join the church at Great Swamp.

She was always faithful, attending her meeting when not providentially hindered. Her health was poor the last few years of her life and after moving so far from the church, she was not blessed to hear preaching often. But for all that she still possessed that christian love for the church and made it manifest by sending to the church her letter of love, and always inquiring about the welfare of the church, also desiring the prayers of the brethren. How she did appreciate our dear pastor, Elder S. Hassell.

Though she could not come to hear him, yet she thanked the Lord for the great blessing he is to the church.

She was a loving wife and mother always doing what she could, and always bore her afflictions with so much patience.

I feel sure she had that faith that works by love and purifies the heart and was sustained in a wonderful manner by divine grace.

Now may the sorrowing ones she has left behind be able to look to Jesus, the Author and finisher of our faith, and by the grace of God be reconciled to His will. Knowing that all things work together for good to those who love the Lord.

May the Lord comfort them all in their sorrow.

LENA HARRINGTON

WILLIAM THOMAS SASSER.

Dear Brother Gold, if it is the Lord's will I will try and write of the death of my dear husband. He was so good and kind and it is such a grief to me to have to part from him. He died on March 17, 1909 after a stay on earth of 48 years, two months and 10 days. He died so suddenly by a tree falling on him. How lonely the days are to me now, no one knows except those who have felt the sorrows of losing a kind, loving, tender husband. I can not but feel that he has gone to heaven and if only me and my dear children can meet him there I will be satisfied. I now have no one to talk to but my children and don't know what will become of us unless the good Lord guides and teaches me how to raise them. They miss him so much. Sometimes I think it will drive me crazy. He was not a member of any church but he believed in the Primitive Baptists and loved to hear them preach.

Elder A. G. Morton preached his funeral after which his remains were consigned to the earth in the grave yard at Shuron. All of his children and his poor, heart-broken wife were present to witness the return of his body to its mother earth and oh how loath we were to see it go down.

We hope and believe he will be raised again and made like unto his dear

Lord in whom he trusted for salvation. His loved ones feel that he went hence from our home where we treasure him most when our reason could measure his worth and we know but too well the treasure we have lost.

Wont every one who reads this remember me and my children in their prayers.

May the good Lord prepare us to meet him in that bright world above where there will be no more suffering or sorrow. We deeply feel our loss but God knows best.

God sent an angel down to us who knocked upon the door  
And took away my husband dear, to bring him back no more.

Oh, tell me not that he is dead—  
He has only gone before.

Written by his lonely wife,

L. L. SASSER.

IN MEMORIAM SIDDA A. HEWITT.

It is with much sadness I chronicle the death of my precious sister who died April 26, 1910. Born Feb. 21, 1860, making her sojourn here 50 years 2 months and five days. She was a daughter of Elder John C. Hewitt deceased. She was much afflicted for a few years with asthma and heart failure. She bore her sickness with the greatest fortitude, never murmuring, but always had a happy expression. She joined the church at White Oak, Johnston county, N. C., in Oct. 1891. She was baptized by Elder Job Smith. She was a faithful member and rejoiced to be with the church and was happy when listening to the precious gospel preached.

After we left our old home she lived with our youngest sister at Trenton, N. C. After fourteen years my sister and family moved to High Point in Dec. 1908. She did not feel that she could go then but wanted to visit all her people that she could. She came and spent five months with us, then visited our dear sister Brancy and fam-

ily for a few months. After visits to several other brothers she came to our sister's at High Point, where she only lived about six weeks.

How glad they were to see her again and listen to her sweet voice, and how heart crushing it was to have to part with her so soon.

The remains were brought back to the old family graveyard where she was laid to rest beside our precious mother.

The burial service was conducted by Elder B. F. Eubanks in the presence of a large crowd of sorrowing relatives and friends.

We hope and believe that she is now at rest while we are left to mourn her departure. We hope when our days are ended that we can meet our dear loved ones in that happy land where parting will be no more.

None but those who have had such trouble know the heartache and grief, but we know the Lord's will must be done, and we must be reconciled. He giveth and He taketh away, blessed be His name.

"Dearest sister thou hast left us,  
And our loss we deeply feel,  
But 'tis God that has bereft us,  
He can all our sorrows heal."

Written by a loving sister,  
MARY S. MILLY.

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**APPOINTMENTS.**  
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Elder J. E. Adams desires to be with Elder Shaw at Sandy Grove Wednesday and Fellowship Thursday, thence to the Little River Association. Then with Elder Shaw on his appointments to Memorial on Thursday. Thence to Kehukee Association.

After which he will accompany Elder Lundy to Contentnea Association. Thence to White Oak Association.

**E. E. LUNDY.**

Portsmouth Tuesday night after third Sunday in October.

Hunting Quarter 4th Sunday night.

Davis Shore Wednesday night.

Cedar Island Union Friday, Saturday and 5th Sunday.

Thence to Mill Branch Association.

Wadesboro Saturday and 2nd Sunday in November.

Black Creek Tuesday after.

Feathery Bay Wednesday.

Simpson Creek Thursday.

Pireway Friday.

Mill Branch Saturday.

**CHARLES MEADS.**

Bear Grass Tues. after 1st Sun in Oct.  
Flat Swamp Wednesday.

Cross Roads Thursday.

Little Creek Friday.

Thence to Contentnea Association.

Wilmington Tuesday night.

5th West Thursday.

North East Friday.

Thence to White Oak Association

Will the brethren at South West meet him at Jacksonville Thursday morning

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**ASSOCIATIONS**  
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**Contentnea Association**  
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The Eightieth annual session of the Contentnea Association will be held, the Lord willing, with the church at Old Town Creek, Edgecombe county, N. C., on Saturday, Sunday, and Monday, October 8th, 9th and 10th, 1910.

Visitors by railroad will be met at Pine Tops, N. C., and Macclesfield, N. C., on Friday, October 7th, at 12 m., and 5:30 p. m., (via Tarboro, N. C.) those coming by way of Farmville, N. C., will be met on Friday at 3:45 p. m., and Saturday at 8:30 a. m., and be conveyed to and from the association.

Old Town Creek is about two miles from Pine Tops, N. C., and 7 miles from Macclesfield, N. C. A general invitation is extended to all lovers of the truth, especially ministers.

B. D. ROWE, Clerk.

**The Kehukee Association.**

The next session of the Kehukee Primitive Baptist Association will be held with the church at Briery Swamp, Pitt County, N. C., October 1st to 3rd, Saturday, Sunday and Monday, in one hall or three quarters of a mile of Whichards, on the Washington branch from Parmele. Those coming from Scotland Neck (or north) or from Rocky Mount, (west) will come to Parmele Friday evening, and change cars for Whichards, or Stokes, where they will be met. Those coming from Kinston and Plymouth, can come to Parmele Saturday morning. The railroad company has agreed to operate a train between Parmele and Whichard October 1, 2, and 3, to leave Parmele immediately after the arrival of No. 56 from Plymouth, N. C. A cordial invitation is extended to all lovers of truth.

G. D. ROBERSON.

**Mayo Association.**

The Mayo Primitive Baptist Association will be held with the church at North View, Stokes Co., N. C., commencing on Saturday the 3rd Sun. and Mon. in Oct., 1910 (Oct. 16 and 17. Those coming by rail will be met at Walnut Cove, N. C., on Friday before 14th day of October, and taken care of. Those coming from the East on the Southern will come up on Thursday evening, and they will find good brethren at that place that will take care of them that night. A general invitation to all who wish to come extended. Please write to me about five or six days before you start so I can make arrangements to meet all.

J. WESLEY MOREFIELD.

Sandy Ridge, N. C., R. 1.

**Black Creek Union.**

The Black Creek Union is appointed to meet with the church at Mill Branch meeting house the fifth Saturday and Sunday in October, 1910. Elder G. W. Boswell was chosen to preach the first sermon and Elder J. T. Collier be his alternate. Messengers and visitors will be met at Sharpsburg, N.

C. Friday evening and Saturday morning.  
R. H. BOSWELL, Clerk.

Skewarkey Union will be held, if the Lord will, with the church at Williams, Friday, Saturday and 5th Sunday in October, 1910.

Visitors from the north will be met at Battleboro Thursday. Write to brother R. E. Pittman, Whitakers, N. C.

From South at Tarboro, Thursday. Write to brother C. H. Spivey, Tarboro, R. 4.

A neat pamphlet has been issued, containing a statement of the Articles of Faith and Rules of Decorum of the Primitive Baptist church, proof texts supporting the Articles of Faith being given in connection with each article. To this is added a treatise on the Obligations of Church Members, the whole forming a convenient and useful booklet which all Primitive Baptists should have at hand. Price, single copy, 10 cents; one dozen, \$1.00. Address, Elder Walter Cash, St. Joseph, Mo.

44.L

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## APPOINTMENTS (Continued.)

L. H. HARDY.

Wilson, September 28th at night and 29th; thence to Kehukee Association.

Falls, Tuesday after.

Mill Branch, Wednesday.

Pleasant Hill Thursday.

Upper Town Creek, Friday.

Thence to Contentnea Association.

Richmond, 3rd Sunday in October.

Nashville, Tuesday after.

Stanhope, Wednesday.

Sandy Grove, Thursday.

Thence to the Black Creek Association.

Memorial Monday.

Nahunta, Tuesday.

Mewborns, Wednesday, LaGrange at night.

## ASSOCIATIONS. (Continued)

The Black Creek Association is appointed to meet with the church at Peach Tree, Nash County, N. C., Friday, Saturday and 4th Sunday in Oct. 1910. Visitors by rail will be met at Spring Hope Thursday evening and Friday morning. A general invitation is extended. P. D. GOLD.

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# ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST.

## BAPTISM AND THE ORDINANCES.

If all men understood the nature of the ordinances of Christ there might be fewer denominations of professing Christians in the world.

There is a radical difference between Primitive Baptist doctrine and that of all other denominations. Primitive or Old School Baptists believe in the absolute redemption and salvation of believers through Jesus Christ as the surety of the Covenant. All other systems of doctrine that acknowledge Jesus as the promised Messiah are founded on the belief that all men have a chance to be saved by the performance of some sort of conditions. The love of God necessarily underlies the true religious faith. If God ever loved any one that one will be saved unless He is changeable, or else one will suffer destruction who is an object of everlasting love.

As baptism is by so many believed to be essential to the salvation of a sinner there is probably no question or rather principle of "religion" more necessary to be understood in our day. After making the positive assertion that the ordinances of Christ which are to be observed in the visible church are symbolic or figurative only, I will endeavor to point out a few things concerning them.

The figurative character of the visible elements in baptism and the Lord's Supper is of the same general nature as the parabolic speech of Christ. Jesus spoke to the people in parables that they might see and hear and yet not

perceive nor understand. In our day most people have a general idea of the nature of parables, but it seems that the rite of baptism is generally taken for the essence and not for the figure or visible sign or significance of essential things. If dipping in natural water is the thing God has ordained for the remission of sins, what is the wine for that Jesus said was his blood which was shed for many, for the remission of sins? At the time Jesus said of the wine "This is my blood," his blood had not been shed. Therefore, we know of a certainty that He did not mean that it was His real blood but that it was a chosen visible element representing His blood. In like manner the burial of the body in natural water is not the substance of the Christian's baptism but a visible representation of something or other.

There is more than one thing called baptism. I will first notice the baptism of John. John's own testimony of his baptism was this "I indeed baptize you with water unto repentance, but he that cometh after me is mightier than I and He shall baptize you with the Holy Ghost and with fire."

It is also said that John did baptize in the wilderness and preach the baptism of repentance for the remission of sins.

Now if we will conceive the idea of a sinner being baptized or buried in godly repentance and sorrow for sin we shall have the substance of John's baptism—dipping in water being the visible testimony of it.

Now, let us see what John did preach

for the remission of sins: The baptism of water or the baptism of repentance.

Mark 1:4 says that John baptized in the wilderness and preached the baptism of repentance for the remission of sins. If the dipping in water was to have the effect of taking away sins why did John require fruits that are evidence of repentance and why did he refuse to baptize those who did not bring these evidences.

To my view this is one of the most beautiful things ever presented to my mind. John was sent before the Lord to make ready a people prepared for the Lord. John preached and said "repent ye for the Kingdom of heaven is at hand."

This was the voice of one crying in the wilderness "prepare ye the way of the Lord."

The principle is applicable to individuals. Before any one is "ready" for the appearing of the Lord he is first brought to repentance. This repentance is what John preached and when he had evidence of it he baptized them. His baptism related only to repentance for one was to follow that baptized with another baptism. When Paul was at Ephesus he found certain disciples, and said unto them "have ye received the Holy Ghost, since ye believed." They said they had not so much as heard whether there be any Holy Ghost. When Paul had learned that they knew only the baptism of John he commanded them to be baptized in the name of Jesus. Then the Holy Ghost came upon them. These disciples were believers and had been baptized with John's baptism. From the fact that these were believers we may learn that one may believe and yet not have been the recipient of the personal gift of the Holy Ghost as the Comforter. When Peter, (Acts 2:38) said "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sin" he was speaking to those whom he supposed were

believers. He did not go on and say that they would thereby be saved but that they should receive the gift of the Holy Ghost.

"For the promise is unto you and to your children and to all that are afar off even as many as the Lord our God shall call." Acts 2:39.

There is no ground whatever for the inference that Peter was speaking to unregenerate people and advising them to be plunged in water to wash away sins.

All them that had virtual remission of sins in the shedding of the blood of Christ. But there is an actual sense in which sins are remitted or washed away. They are the sins already atoned for by the shedding of the blood of Christ; and without it there is no remission of sins.

"The blood of Christ cleanseth us from all sin." While external baptism only figuratively takes away sin, it has this much saving efficacy, it awards us the answer of a good conscience toward God. While all the sins of the elect may be said to have been crucified with Christ, yet as we sin daily we need daily remission of sins that Peter told them to be baptized in the name of Jesus for the remission of sins and they should receive the gift of the Holy Ghost. In the same sense we understand what was said to Paul "Arise and be baptized and wash away thy sins calling on the name of the Lord."

Jesus was baptized of John to fulfill all righteousness. As all righteousness that will be imputed to the elect for justification will be the righteousness of Christ, therefore if the application of natural water is essential to salvation at all it was fulfilled in the water baptism or immersion of the body of Jesus.

In the resurrection all the bodies of the elect will be partakers of the actual substance of Christ (They are

members of his body, of his flesh and of his bone. Eph. 5:30.)

Therefore, it may be truly said that when he was immersed they were all immersed with him. Consequently elect infants dying in infancy are all baptized with external water baptism.

I wish to call attention to the fact that there is spiritual water as well as spiritual fire. Spiritually "waters" are taken for applications. Psalms 69:1. "Save me, O God, for the waters are come in unto my soul."

In Matth. 20:22 Jesus asked the disciples "Are ye able to drink of the cup that I shall drink of and be baptized with the baptism that I am baptized with?" They said unto Him "We are able" and he said unto them "ye shall drink indeed of my cup and be baptized with the baptism that I am baptized with," etc.

This baptism plainly relates to applications with which Jesus was immersed and with which according to His words his disciples are at some time baptized. Suffering leads to repentance. The spirit of Elias goes before the face of the Lord and baptizes the sinner with water—that is with afflictions—which leads the sinner to godly repentance.

Dipping in water is the outward testimony of it.

Now I will notice more particularly what Peter says of baptism. But I will first notice the fact that after Jesus was baptized and entered upon His ministry the people were taught to be baptized (immersed) in the name of Jesus. So that the present Christian baptism is inclusive of the baptism of John and not distinct from it. But let us see what Peter says in his first epistle (3, 20:21.)

In referring to Noah's ark "Wherein few—that is eight souls were saved by water" he shows the figurative character of baptism. "The like figure whereunto even baptism doth also now save us, (not the putting away of the filth

of the flesh, but the answer of a good conscience toward God by the resurrection of Christ."

In this text we learn that external baptism is not for the remission of sins (putting away the filth of the flesh) but for the answer of a good conscience. But there is something sublime in that to which it points in a "figure."

Let us center our thoughts on the ark wherein were eight persons, the only ones who escaped the deluvial destruction of the world. It is said that they were saved by water. How? Why the ark stood the test and went upon the face of the water. The fountains of the great deep were broken up and the windows of heaven were opened. The flood was above and beneath and on every side, notwithstanding this the ark continued to rise to the top of the mountains and on the recession of the flood of waters it rested there. The little family were secure in the ark because the Lord had shut them in.

In like manner the elect of God were saved in the Ark of the Covenant.

The rainbow is given us as a testimony that the world is never again to be destroyed by water, but Peter tells us that the world that now is is reserved unto fire against the day of judgment and perdition of ungodly men. How will any mortal escape that destruction? By being brought into the Ark.

Let us embrace the idea of Jesus Christ being the Ark of the Covenant in whom the elect are chosen. "According as He hath chosen us in Him before the foundation of the world that we should be holy and without blame before him in love having predestinated us unto the adoption of Jesus Christ, etc. Eph. 1:4-5. The case of Noah and his family was figurative of the salvation of the elect in Christ this ark.

In the days of His flesh He was literally baptized in afflictions. The foun-

tains of the great deep (powers of darkness) were arrayed against him. The windows of heaven (the visitation of the Almighty upon him for our sins) were opened. He was compassed about with floods of ungodly men. 2nd Sam. 22:5. "When the waves of death compassed me the floods of ungodly men made me afraid. The sorrows of hell compassed me about, the snares of death prevented me."

This is but a faint illusion to the baptism wherewith Jesus the great ark of the Covenant was baptized. The elect were safe in Him because the Lord Jehovah had chosen them and had shut them in.

The ark safely rode upon the face of the flood and rose until it reached the top of the mountain where the inmates remained until the dove brought the olive branch of peace.

Paul tells us that "Great is the mystery of godliness." It dipping in water was what God ordained for the salvation of souls there would be no mystery in it.

To hold that the eternal life and salvation of an individual or his eternal damnation depends on whether he is dipped in natural water or not is so contrary to reason and to our ideas of divine nature that it seems no intelligent person would be willing to accept it without more diligent inquiry.

True religious faith is an inward virtue. External forms and ceremonies are but manifestations of it.

Believers should be gently admonished to put on Christ by public profession and manifest their faith in him.

J. E. BLANTON.

#### THE CHRISTIAN'S WALK.

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on earth. 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." Col. 3:1, 1-4.

Paul's letter on this occasion was written to the Colossian brethren. But his admonitions were just as much enjoined on the members of all the other churches of that day, and the saints of all succeeding generations.

And when the Lord enables his saints to conform to those admonitions they shine as lights in the world, and their light cannot be extinguished by trials or difficulties.

We are living in an age of religious liberty, and it is a great blessing to us all that we are permitted to worship the Lord under our own vine and fig tree without being molested.

And we often think of the persecution and trials that the saints of former days had to contend with, even those of our own country when it was new and the people had so many hardships to endure. And when we think of the trials that the saints had to endure at that time we feel sure that if we had to contend with the same difficulties now we would surely fall by the way. Take for instance Roger Williams who was banished from Massachusetts in mid-winter and became an exile in the forest. Only for promulgating the true principles of religion and free government. But the Lord sustained him through all of his sufferings and privations, and the Indians became the instrument in the Lord's hand to provide for him in his lonely exile. For Massachusetts invited him to his cabin and Bantonius and Miantonomoh received him and loved him as a brother.

All these things proved that those uneducated Indians knew more about the true principles of religion than the religious fanatics who banished him. For they loved him for his noble principles and love of justice. For one of the charges brought against him was because he had written a paper in which he declared that grants of land though

given by the king of England were invalid until the Indians were justly paid. For true christians desire to do justly and pay their debts to the last cent, and not take advantage of any one no matter of what race or color they are. And Roger Williams with all of his persecution and trials prevailed above his enemies and brought to the wilderness of Rhode Island the great doctrine of religious liberty and the equal rights of man, and his great religious zeal in the midst of all of his persecution and difficulties is a marvel to us now.

For we are so cold and lifeless in regard to things pertaining to the kingdom of God that we sometimes think that something wonderful will have to take place before there is any reformation among us. But when the Lord's appointed time comes for Him to revive his saints they will rejoice in the glory of his majesty for there is a set time to favor Zion.

"Surely once thy garden flourished,

Every part looked gay and green:

Then thy word our spirit nourished,

Happy seasons we have seen.

Lord revive us,

All our help must come from Thee."

#### THE QUEEN OF SHEBA'S VISIT TO SOLOMON.

"And when the Queen of Sheba heard of the fame of Solomon concerning the name of the Lord, she came to prove him with hard questions. And she came to Jerusalem with a very great train, with camels that bore spices, and very much gold, and precious stones, and when she was come to Solomon she commended with him of all that was in her heart."

"And Solomon told her all her questions: there was not anything hid from the king, which he told her not." Kings x, 1-3.

It appears quite evident from all that is revealed in this chapter that the Queen of Sheba is a type of the church in its militant state. For her religious

zeal represents the love of the saints of all ages for the things pertaining to the kingdom of God. No matter how they were persecuted in the ancient times, or during the wilderness state of the church, their longing aspirations were the same. For Solomon's reign was typical of the time of the Gentiles, and he was also a type of Christ. For he said in his song of songs, My dove, my undefiled is but one, she is the only one of her mother, she is the choice one of her that bore her. The daughters saw her, and blessed her; yea the queens and the concubines and they praised her. For Solomon's many strange wives and concubines and virgins were typical of the Gentiles coming into the church from the days of Christ till the time of the Gentiles be fulfilled. For the saints of God are scattered over the world in the different nationalities and heathen tribes of the earth.

And after the saints have gone through the fire of experience they are commanded to make a public profession of being followers of the meek and lowly Saviour, who hath saved them, and called them with a holy calling, not according to their works, but according to his own purpose and grace, which was given to them in Christ Jesus before the world began. Tim. 1:9. And their greatest desire is to enter the holy courts of the Lord's house and inquire in his Temple. As the queen of Sheba did who came from the uttermost parts of the earth to hear the wisdom of Solomon. She left her home and all that was dear to her to hear the wisdom of Solomon concerning the name of the Lord. None of the perils of the way could hinder her progress, but she journeyed from a far country through sandy deserts and dangers in fond anticipation of her glorious object in Jerusalem.

And when the Queen of Sheba had seen all of Solomon's wisdom and the house he had built, and the meat of his

table, and the sitting of his servants, and the attendance of his ministers and their apparel, and his cupbearers, and his ascent by which he went up into the house of the Lord, there was no more spirit in her.

And she said to the king, "It was a true report that I heard in mine own land of thy acts and of thy wisdom. Howbeit I believed not the words, until I came, and mine eyes had seen it: and behold the half was not told me: thy wisdom and prosperity exceed the fame which I heard.

Happy are thy men, happy are these thy servants, which stand continually before thee, and that hear thy wisdom. Blessed be the Lord thy God, which delighteth in thee, to set thee on the throne of Israel: because the Lord loved Israel for ever, therefore made he thee king to do judgment and justice." Which is the language of all the saints in regard to the kingdom of God when the Lord enables them to lay aside every earthly weight and seek the holy courts of the Lord's house, and hear his glorious wisdom proclaimed. Which is the water of life to all who desire to partake of the living water which is ever flowing from the throne of God and of the Lamb.

Dear Brother Gilbert: I will try to fill my promise by writing a few lines for the Watchman. I feel my inability to write anything that will edify the household of faith.

"Let brotherly love continue."

The church of God is composed of persons chosen and prepared by Him, and when brought together groweth unto a holy temple. Then where comes strife and contention but from the devil. Some preacher presumes he is smart and then he is in just the mood for the devil to promote him to advance some smart idea which at first seems only a spark but that old serpent gets to work and fans and fans it until it becomes a blaze. "Behold how great a matter a

little fire kindleth." Now the church is the ruler, the preacher is the servant and it becomes the duty of the church to ask the smart preacher to step down and out for most of church troubles commence in the pulpit.

I would say preach brother, use your talent in building up the church, strengthen the poor weak little lambs and be found at the feet of the weakest one. Sound doctrine becomes us. Let theories and commandments of men be kept in these smart preachers' own self. Our churches in this part of the country are in peace and our meetings are well attended and some interest manifested.

A live church makes a live preacher and I rejoice and praise God for the liberty I often enjoy. May it abound to the upbuilding of Zion and that brotherly love may continue.

Yours in gospel bonds,

E. A. HOGARTH.

Crescent City, Fla.

#### "DO THE WORK OF AN EVANGELIST."

Thus the apostle admonishes Timothy, his son in the faith. 2nd Tim. iv, 5. It has been a question in my mind as to what is the work of an Evangelist.

I do not believe that the ordinary, modern way of traveling and preaching to be what the bible calls the work of an evangelist. It is pleasant to have our brethren visit our churches and preach for them, but we really see no scriptural example for it. Or if so I have been so stupid as to read it unnoticed.

Philip was an evangelist. We see him going into the parts of the country where the name of Jesus had not been preached and there preaching Jesus.

Are there any such places now?

According to our way of thinking of what the gospel is there are many such places. We do not have to cross the broad waters to find them. There is hardly a section of our own country

that there is not some neighborhood that the people have not heard what we believe to be the word of God. If one is really called to do the work of an evangelist will he not search out those places and preach the gospel there? We have nothing to do with their believing and receiving it. The result of the preached word is with God alone. If we be his ministers it is our unbounded duty to obey Him and leave the result with Him. The lot is cast into the lap, but the whole disposing thereof is of the Lord. Then what have to do with whether the people will hear or whether they will forbear?

There are many sections of this and other states where the Primitive Baptist doctrine was never heard only in derision. Why do not some of our evangelist go to such places and so preach Jesus as to let the people know just what we do really believe about Him?

I know very well that one can be of no benefit to the church nor to any other people only as the Lord sends them, but I am writing about this special gift which some claim to have and make it their business to visit from church to church for months at a time. Such can well be called visiting preachers, and we may love to see them come, and break unto us the bread of life, but these are not evangelist. That kind of labor is not the work of an evangelist.

We do not read that there was any organized churches in those sections of the country which were visited by Philip. When Timothy was exhorted to do the work of an evangelist, if I have understanding of what he was to do, he was commanded to go out in what we might call the suburbs of the churches that he served and preach to those who might come to be members of those churches. Thus he was not to preach at the meeting house alone but

at any place in those territories that were adjacent to his pastoral labors. It also appears that he was to spend all his time in the ministry for the apostle told him to give himself to the ministry, to reading, to exhortation and to prayer. The apostle does not condemn work, no, he worked with his own hands and administered to his own necessities and the necessities of those who were with him, yet he recognizes the fact that it is necessary for a minister to read the word of God and familiarize himself therewith. To study to show himself approved of God a workman that needeth not to be ashamed, rightly dividing the word of truth. God gives us the matter of the gospel and we are commanded to seek out acceptable words. Therefore it is we that frame our thoughts into words, and they should be right words and in such a manner that our hearers can not only hear but understand just what we are intending to say. The idea that when one gets in the spirit of preaching he does not know what he is saying is all the biggest kind of folly. That is more like the foolish way of those who pretend to speak in an unknown tongue. If I do not know what I am saying how do I expect for others to know? and if they do not know how are they to be edified? and if they are not edified what good have I done? Does God ever call one to get up and consume time in pretending to preach and sing all at the same time and to supplement his words and sentences with some kind of an unintelligible grunt or strangling noise in his throat? I, for one, do not believe it. Nor do I believe that God inspires one to speak so fast that his audience can't keep up with him to understand what he is driving at.

Now, such as do those things are very poor preachers at our own churches and to be sure we cannot expect them to be competent representatives to the church in those places wher

we are so little known. We often hear those who are our enemies make sport of the way some among us speak and we hear some cry out, "Persecution," "Derision," etc., when the man is telling the truth.

What is persecution? is it not to make false evil report on one that is calculated to do him injury in some way? To tell the truth on one however bad that truth may be is not persecution, it is a true evil report of which we should be heartily ashamed if we are the guilty party. Many of our names were given to us by our own people and then delighted in by those who hated us. But can we say that those names are persecution? I think not. Thus we see the necessity of our being careful with our speech both in and out of the pulpit. Then our manner is worth looking after as well and if we have no more respect for the cause in which we are engaged than to employ our time in a laughable way to others we need not expect but that they are going to spend at least a part of their time in laughing at us. Then it is unjust for us to cry out "Persecution" when we have given the occasion.

I do not believe that Philip and Timothy were of that class for their preaching was edifying and of benefit to the church. The people to whom they preached were edified and strengthened in the way of the Lord. They had something more to talk of and to rejoice in than to be talking of "hobbies" or than to be accusing others.

It appears in these days that just as soon as one presents a little different phase of a matter than some one else has seen or thinks he sees he is riding a "hobby" especially if what he says happens to differ just a little from what the other fellow thinks he knows about Predestination.

It appears to me that such things

as these, differing with each other and fighting each other is very poor stuff to go with in strange places and among those who know so little of us. When they hear us fighting one another is there anything to draw them to us? Let us suppose that we are really the children of God what is there lovable in this fleshly fighting? In the spirit God's people are always one. They cannot be otherwise. Therefore if there is war and fighting somebody is wrong. Who is it. I must not say it is the other fellow, that would not be preferring others before myself. The only thing I know is to practice love one to another and to learn to know that we know nothing as we ought to know but that our Lord is the one to decide in all matters. It was to preach Him the way, the truth, the life, that those old brethren went through floods of persecution in their day. Brethren, has it ever run in your minds that the day is not far distant when we shall so love to meet with one another that the name of Jesus will be precious to us?

To preach Jesus Christ and Him crucified should be the aim of every servant of the Lord, and to do so in such a way that those who have come together to hear may hear and rejoice with him that speaketh, that the whole body of the Lord may grow together in Him.

Then are you an evangelist? do the work of an evangelist and let the pastoral matters of the churches be with the pastors and the brethren whom they serve.

Another thing I want to call attention to before I stop: When you go to spend the evening and night with the brethren or friends don't be finding fault with them in their home affairs. If things do not just exactly suit you remember that it is their business and not yours. When you go to their tables eat what it set before you asking

no questions for conscience sake. You can get along for one meal rather than render yourself ridiculous and make people ask you were at your own home instead of theirs.

My own experience with both brethren and friends is that they try to do the best they can to please and entertain their brethren when they are among them and they want to see them pleased, but when they begin to act as if everything is out of the proper way then they wish that they did not have such a guest. Would not this be a bad example for one who claims to be an evangelist? Would he be a fit one to represent the church of the living and self-sacrificing Lord Jesus Christ? When did he ever complain of the treatment that He received at the hands of those with whom it was his lot to lodge? No, my brethren, this is not christian, it is not the way we should do. If God has called us to go and preach His word he has not called us to annoy the brethren with whom we come to dwell. If we are too timid to accept such fare as they can afford let us stay at our own homes where we should practice common sense and not try to rule that of another. A bishop must be blameless.

Hoping that the Lord will bless what I have written to His own praise, I will close.

Yours in the hope of the resurrection of the dead.

L. H. HARDY.

#### ENCOURAGING.

Dear Brother in a Precious Saviour:

I see my subscription to the Landmark has expired and I herewith enclose \$3.00 \$1.50 to be applied to my subscription and \$1.50 to be applied to sending the Landmark to some sister or brother who is unable to pay for it.

I have been much comforted in reading the Landmark especially the last two numbers, December 15 and Janu-

ary 1. I had had the saints who arose when our beloved Lord was crucified in my mind for sometime and was not clear about it. You explained it to my satisfaction. I thought of the eunuch when Philip asked him if he understood what he read, and he said, "How can I except some man should guide me." I am persuaded that you were ordered to guide me in this particular scripture for when I was pondering over the scripture you were on my mind as one who could explain to me what I wished to know. And you have done so for which I thank the Lord for I believe He sent the explanation for my comfort. We read He is even mindful of sparrows, so I take comfort and hope that He can remember me a poor sinner, so devoid of strength that unless Jesus strengthens me I fall entirely. I have read sister McKays communication in January Landmark, and it is comforting to read such writings. She surely wields the pen of a ready writer and gives God all the glory, honor and power.

We have no church here and no preaching except the Lord directs some brother this way, which He did last summer when he sent Elder D. B. Nowels of Lamar, Colo. and Elder Asa Howard of Keller, Texas, and we enjoyed their visits indeed. Brother W. S. Bourland of Verman Texas, a licentiate was with us for a month also, so we felt we were blessed indeed. I am so forgetful of the many benefits and blessing I receive from the hand of the Lord that I get into many doubts and fears lest I am deceived and deceive others. My only hope is in the righteousness of Jesus, for I have none of my own in my hand to offer that I might obtain salvation. I read that salvation is of the Lord; then man has nothing to do, but must stand still and see the salvation of the Lord. The children of Israel were made to sing His praises after seeing His salvation in their deliverance from the army of Pharaoh. Yet how soon they forgot

and began to murmur, even making a god of their own, which was only a calf after they made it and had no life at that.

I see so much in the world today that is called worship that appears to me only blasphemy and I wonder sometimes that the world stands. But the last Lamb must be gathered into the fold and the decrees of God, determined before the foundation of the world, must be fulfilled and then time shall be no more.

I have written more dear brother, than I intended to. I hope the Lord may spare you for many years to wield the sword of the Lord and of Gideon to the comfort of His dear people and to His honor and glory. Pray for me that my faith fail not.

LAVINIA J. DAWSON.

Hayden, Colorado.

#### OUR WILL, THE FLESH, WHICH IS THE CARNAL MIND OF MAN.

Dear Brother Gold :

Our will, the free-will of our nature, is carnal and God tells us that it is enmity against him, and it includes every individual and is carnal because not having been spiritualized by the power of God's Holy Spirit is enmity against God. It is universal in all living flesh, the infant included. It lies in the infant breast. It is not developed but it lies there. People tell me that children learn sin by imitation, but the most pious people have the basest of sons. It is not by imitation but by nature that the child is evil, carnal. You may educate his mind and bring him up under the purest influences and still that heart is unchanged. The mind is worldly, is under the evil influences of the world and is carnal, loving to have its own free will and is in opposition to God. And still if that child is constantly brought to the house of God and hears the doctrine of grace, he will be the same until changed by the power of God. The child, the man, the woman

has to be regenerated, born into the Spiritual mind before it ceases to be at enmity in a degree against God.

This will and to do according to the flesh, to use the form and superfluous religion of the world, putting on a pious outside and a heart and mind unchanged by the Spirit of God, is carnal. The flesh lusteth after the world which is contrary to the Spirit, and therefore is in every one born into the world. But we have to be born of God before we realize we have this carnal mind, this free will about us, then we consider the relation in which we stand to God. And then we see what God is and what God is to us. We see He is the Creator of the heavens and the earth and author of all creation! He made us and not we ourselves. He is our King, our legislator and law-maker. He is the ruler of providence, for He keeps us day by day, night by night, supplies our wants, keeps our breath in us, holds us in life and prevents us from death. He standeth before us our Creator, King, and our benefactor. Then it is a great sin to be at enmity against Him; to hate Him on whom we are dependant for everything.

We ourselves must have change of nature by grace because the carnal mind, this will of our own, cannot work out our salvation by merit, by what we can do, by works of a depraved mind, full of lust of the flesh.

What could we expect by the hand of Him whom we hate? Whose will is not ours. What can we do to deserve anything at his hands when the carnal mind is enmity against God? Nothing. Then salvation is not by merit or works, but by grace and by grace alone. The carnal minded man is the unprofitable servant. He has done no more than he ought to have done, so he has no surplus, no balance, because he is an enemy to holiness and could not hope to be saved by works. For God's word tells us that salvation is not by the works of the law but by grace. So salvation

is by grace alone. So this free-will in the carnal minded man could take wings and fly to heaven just as well as to expect to be saved by his works alone.

There must be an awakening, an entire change of nature before we can cry out "Lord have mercy on me a sinner and feel it, and this change must be wrought or worked by a power beyond our own before we can become a friend or child of God: there must be something done more than we can accomplish. If we could change ourselves and make ourselves a million times better than we are we then would never be good enough for heaven. God's Spirit must lay hold upon the heart and show us the mind of God and show us our carnal mind and that our ways are paths of folly and sin, that we have nothing with which to pay the debt that justice demands of us, that in all our good intentions, prayers, doing good to others and living moral would not leave any balance to pay this debt with. But thanks be to God that Jesus Christ paid the debt with His blood and when the flesh, the carnal mind, is quickened by the Holy Spirit, and the light of God's redeeming love and grace shines into our soul, and the scales of sin and our selfish free-will falls from our eyes, and we see our unrighteous, unholy, loathsome condition and we have no covering for our sins then we are in a condition to call upon the Lord. But while in carnal mindedness we are enemies and cannot have the smiles of God upon us, we cannot boast of a holy nature. We hear David saying, "Behold, I was shapen in iniquity; and in sin did my mother conceive me." Then we can only say, Oh wretched man that I am, who shall deliver me from the body of this death. There is no one good, no one clean, but when we are brought by the power of God to see that our entire life has been one of enmity and hatred against our Maker, King and Sustainer, we can but fall down in fear and

trembling and call upon Jehovah, the Mighty God to have mercy. Then all the gods and idols of the carnal mind are shattered and broken, and hatred turns into love, because God has breathed upon the carnal man the spiritual breath and man becomes a living man clothed in a Spiritual mind, gives God the glory and has his Maker uppermost in his mind. He who was of a carnal mind, an enemy, is now a child of God, a friend of grace, the old man, the flesh the self-will man are all put under and a new creature reigns instead.

May God bless truth and may His Spirit strengthen His children to hold on to the glorious doctrine of salvation by grace.

ALFRED JOYNER.

#### CONSIDER.

Dearly Beloved in Christ:

I have just been reading the Landmark and it is food indeed to my poor and thirsty soul.

How utterly helpless is poor sinful man before an Allwise Being. Oh how I feel my unworthiness this evening. There is nothing good in me. I feel I am so far from what one who professes to know Christ should be. But if I know the desire of my poor heart is to live near Christ. Oh that I could always walk peacefully in the path of a christian, but often, how often I find myself going astray, blindly following the vanities of a poor wicked world. Then I am made to mourn. I have many doubts and fears. Sometimes I think I am deceived and that I have never felt the pardon of my sins as I should. At other times I can claim many precious promises, and can rejoice in my Lord and Saviour. Most of my time though is all dark and gloomy. How sweet it is to have some moments of rejoicing when we can claim Jesus as ours. Oh that these precious moments could come oftener with me. It is a feast for me to visit my church and I receive much consolation from

reading the Landmark. I love so much to read the many articles from the different brethren and sisters I very seldom meet with.

My mother is a believer in the Primitive Baptists but she has never gone into the discharge of what she feels to be her duty.

Brother Gold, I shall bring my remarks to a close by saying, may God bless you with grace for your daily travel and enable you to go far and near to preach the unsearchable riches of Christ. May God bless His children everywhere in the desire of the unworthy writer.

Brother Gold, if you can be blessed with the blessed Spirit from on High pray for me. Your little brother in hope of eternal life.

R. S. SUMMERS.

Reidsville, N. C.

Brother M. P. Smith of Robersonville, N. C., requests my views on Luke 10:27, "And He answering said: thou shalt love the Lord thy God with all thy heart, and with all thy soul and with all thy strength, and with all thy mind and thy neighbor as thyself." Also Matt. 7:12, "Therefore all things whatsoever ye would that men should do to you do ye even so to them, for this is the law and the prophets."

**Remarks:** This is what the law demands. Every man with the Spirit of God in him feels and owns that this is good and right. No man with the Spirit of God in him feels that he is able to do this. The self-righteous man thinks he does this, or comes so near doing it that he is excused in his slight failures. The Arminian seals himself by the letter of the law, and being wise in his own conceits says, all this have I kept from my youth up. What lack I yet? One thing he lacks, even if he has done this, namely to sell all that he has, and give to the poor, and

come and follow Jesus. He must become so poor as to part with all he has, deny the flesh, give to the poor, become as poor as the poorest, and come and follow Jesus.

But there is no man able to love the Lord God with all his soul, mind and strength, and his neighbor as himself, and do to others as he would have others do to him.

Jesus Christ has done all this, and is become or is the end of the law for righteousness to every one that believes. By faith of Jesus that dwells in the subject of grace this is done. They that walk in the Spirit are free from the condemnation of the flesh. The law of the Spirit of life in Christ Jesus makes such free from the law of sin and death: for the righteousness of the law is fulfilled in such as walk after the Spirit, and not after the flesh.

This perfect law of liberty so works in love that it requires no more of his neighbor than it does for him. Love works no ill to his neighbor. For it works righteousness in you so that you covet nothing that is his, but feel it is more blessed to give than it is to receive.

This is honesty and good will—good, righteous living. This is the effect of righteousness in the earth, quietness and peace forever.

P. D. G.

### ASSOCIATION

The Black Creek Association is appointed to meet with the church at Peach Tree, Nash County, N. C., Friday, Saturday and 4th Sunday in Oct. 1910. Visitors by rail will be met at Spring Hope Thursday evening and Friday morning. A general invitation is extended.

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. XLIII      NUMBER 22

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WILSON, N. C.,      OCT. 1, 1910

### THE BAPTIST WATCHMAN DEPARTMENT

Corresponding Editors:

M. L. GILBERT.....Dade City, Fla.  
J. H. FISHER.....Graham, Tex.

### EDITORIAL

#### PATTERN.

See that thou make all things according to the pattern shown thee in the Mount. Heb. 8:5, Ex. 25:40, and other places.

Surely God is a God of order, yet none of his works become old or lifeless or threadbare to such as love the wonderful unity in the infinite variety of his works, whose individuality so deeply impresses on us the infinite wisdom and power of the Creator. What plainer proof or greater of God's creative power than of the millions of objects greeting us almost daily no two are exactly the same, yet there is no difficulty in classifying and arranging them in their proper places. The variety prevents monotony, yet produces no confusion. Order is the wonderful law that is advertized in every part of creation.

For our knowledge of true religion and divine worship we must hear from God's book translated by the Spirit that moved every writer that has spoken, or written in that book. For

holy men of old spoke as they were moved by the Holy Ghost, and none of their writing or speech—no scripture—is of any private interpretation. What was true then is as true today. No changes that men can make, no new desires that are awakened in man can produce or cause any change or necessity for a change in the divine mind. So that the history of man, the events of time are but the unfolding, the working out, the developing of that which was outlined from the very beginning.

As the same seas, rivers, springs that rolled or flowed from of old are still here, yet the water fresh as if just created, so that which was true of old is yet true, and the oldest of new things which were of old—new things that never grow old or useless to any that have their senses exercised to discern things new and old. As the race of men does not become exhausted, though old men wear out from decay and perish; yet the youth that spring up are as fresh as if they will never grow old, or as if there were no old age in the country.

From these introductory remarks I wish to set forth my understanding of the order of God's way.

A pattern furnishes an outfit that perfectly fits and answers all demands and requirements. If a garment is made according to the measure or pattern then it suits the case and gives satisfaction. The pattern shown to Moses was according to the purpose and predestination of God and was perfect. To argue defect in that would be attacking the wisdom and power of God.

In the creation of the heaven and the earth man was the last and greatest of God's work pronounced good and upright, and all God made he pronounced good.

The man Adam was the figure of Him that was to come. Adam did not

abide in uprightness. With no cloak or excuse for his disobedience in hearkening to the creature and not the Creator, he appears and is manifested to be of the earth, earthy. The subtlety of an enemy did not at first appear, but it comes up as a power to deceive and destroy the work of God. An enemy hath done this. Shall it prevail!

The Lord God at once displays power over the serpent, mercy toward the man and his wife that furnishes the key to the interpretations of the Bible.

The seed of the woman shall bruise the serpent's head was the declaration of the Lord God who put enmity between the serpent and the woman. He declared the serpent cursed above all cattle and every beast of the field. The seed of the woman shall bruise thy head. The seed of the woman is Jesus who should bruise the head or power of Satan. In the mystery of the introduction of sin into the world is the more wonderful mystery of the reign of grace. Where sin abounded and reigned unto death, there grace reigned through righteousness unto eternal life by Jesus Christ our Lord. The Lord Himself shall give you a sign, "Behold a virgin shall conceive and bear a son, and shall call his name Immanuel." The conception of all mankind is in sin, and the bringing forth is in iniquity; but there is a conception that is holy, and bearing the son is in purity and holiness, whose name is wonderful and who is the everlasting Father, and his goings forth from of old.

The devil has power over man who is led captive by satan, and who has power over diseases to afflict and the power of death to kill.

Here then is a blessing hid in the woman. In the chosen seed of the Lord's choice the promise crops out. Thus saith the Lord, as the new wine is found

in the cluster, and one saith destroy it not; for a blessing is in it: so will I do for my servants' sakes, that I may not destroy them all. And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains: and mine elect shall dwell there." Isai. 65:8, 9.

This new wine in the cluster answers to this Holy Child—never defiled nor corrupted, though opposed by all the powers of evil and hated by every enemy of truth, and made the bearer of all the transgressions of his people, and tempted in all points as we without sinning. For though he was found in fashion as a man, and made in the likeness of sinful flesh, so that the devil has access to him, yet the devil found nothing in him. Because the children were 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 that is the devil, and deliver them who through fear of death were all their lifetime subject to bondage. For Jesus was manifested to destroy the works of the devil.

He is the inheritor of God's mountains. He is the appointed heir of all things.

According to the pattern all true worship has been in the faith of Jesus from the beginning. The two first born of woman come to worship God each with an offering according to the spirit within him. Cain a tiller of the earth brings fruit of his own labor, or of the earth, coming in his own works. He is rejected and he slays his brother Abel—a sad display of the malice of the heart of man against God, or of the enmity of the carnal mind.

Abel by faith offers a more acceptable sacrifice than Cain, and obtains witness that he is righteous, God testifying of his gifts.

This faith without which it is impossible to please God is the substance of

things hoped for, the evidence of things not seen. This faith is according to the pattern seen in the Mount—for it is holy and always answers to the measure. The blessed line appears in Enoch, Noah, Abraham and others who embraced the promises of God, and overcome the world. These fathers held the truth in a pure conscience seeing and acknowledging that without the shedding of blood is no remission. Their faith was in the seed of the woman that should offer himself without spot to God, and obtain eternal redemption for our sins.

These men built altars to God, and offered lambs and slain beasts, thus confessing their own sinfulness, and worshipping God whose mercy provided beasts of earth in lieu of vile man to be sacrificed, and looking to the pattern in the Mount of God beheld the Lamb of God who stood as he had been slain from the foundation of the world.

The law that Adam disobeyed must be honored and fulfilled. A worship connected with it making nothing perfect because of its weakness through the flesh is proclaimed amid the terrors of Mt. Sinai. A priesthood with the solemn rituals of service in shedding blood on Jewish altars, and a tabernacle of witness consisting of the holy and most holy places of service is maintained in daily sacrifices. All of this embodying the types of the order of worship showing the necessity of sacrifices, yet the inability that the best that earth could furnish to make atonement for sin.

But prophets, priests and Jewish kings instructed in observing and supporting that worship could not allow any other worship to be tolerated. They must make all things according to the pattern shown in the Mount.

A repetition line upon line, precept upon precept, here a little and there a little, is maintained in all that Old

Testament worship and service for the people of God—the children of Israel—and the stranger in their midst, for whom there is always provision made.

There is never anything new introduced in that worship. Everything is according to the pattern shown in the Mount. The man among them who gave not to the God of their fathers, but who worshipped new, strange gods was not allowed to live. He was not a true Israelite. If he was of the stock of Israel that religion was what he loved and could tolerate no other worship. It was unlike any other worship. Nor was any of it borrowed from the heathen, nor was it like their worship, and a true Israelite would at once discern the difference.

The burden or substance of all prophecy was the promise of a day of glorious deliverance, a year of jubilee when the oppressed and ransomed of the Lord should return and come to Zion with songs and everlasting joy upon their heads, and sorrow and sighing should flee away.

Two strange and seemingly contradictory and irreconcilable things in his character were foretold. One his oppressed and afflicted suffering character enduring without a murmur what was placed upon him. The other was the exalted character and rank of power and glory wherein all enemies and opposers lay conquered at his feet.

Why should one so pure as he be so despised and hated, and so great a sufferer? Why should one so victorious be so humble unto death? Must satan bruise his heel? Is that the way enmity to God is slain? It pleased the Father to bruise him, and by his stripes we are healed.

The crucifixion of Jesus the promised seed seals up and finishes the first testament, and makes an end of sin, and that by which is the knowledge

of sin, and brings in everlasting righteousness.

Does a new worship follow? Has any new doctrine been introduced? Have any new gods been set up? Have any new scriptures been brought forward? The same prophets are quoted. The same law of Moses is quoted. The same worship is named. But the new, hidden and glorious meaning wrapt up in the types of the Old Testament is revealed. The wheat is separated from the chaff which is blown away, while the wheat is gathered into the garner. The former things are no more brought into mind by those that behold the new tabernacle which the Lord pitched and not man. But the Spirit, the glory, the power, the God of the worship of the former dispensation and worship is the same God of Abraham, Isaac and Jacob, and we are to contend for the faith that was once delivered unto the Saints; and as the tribes of Israel interlapped and interlocked, yet were distinct, and as the members of the one body have each a distinct office and service, yet all serving the same body; even so there is one Lord, one faith and one baptism, even as ye are called in one body with the same holy calling, and a spiritual Jew—an inward Jew who is taught of God hails with delight the welcome, joyful sound of God's salvation which has been the same in all ages. P. D. G.

#### WHY USE WORDS.

I have heard some preachers say that above does not mean higher—that words do not mean what we think they do. When it says seek those things which are above it does not mean higher.

We should consider the meaning of the writer. The Holy Ghost moved men to write what they did write. It was not left to them to write as they pleased or according to their natural minds. God's thoughts are higher than

ours—not that ours are high and in that sense are right as far as they go, but God's thoughts are still higher than ours which would mean that as far as our thoughts go they are right, but they do not go high enough. It is not that our thoughts are good, but God's are better. If any thing is good it is not bad or wrong.

There is no likeness between God's thoughts and man's thoughts. When God says high as the heavens are above the earth, so far are God's thoughts above our thoughts, it means there is no relation between them.

He is holy, but we are unholy, so that God and men cannot be measured together, nor by any comparison.

High as the heavens are above the earth. There is no measurement by which the difference in height can be ascertained. Higher or above means of a different character—of an altogether nobler quality. Seek those things that are above—above, purer, better than any thing of earth. The things of earth are perishing, are corrupt, the things above the earth are imperishable, are incorruptible, do not fade away. One in heaven is in a different state or condition from any thing mortal or corruptible. So great, so different, so far above any thing we know is this state that it doth not yet appear what we shall be, but we know that when we see him we shall be like him because we shall see him as he is, or we shall be so changed that we shall be like him.

Our interpretations of language must regard the meaning of words, or else there is no use of having words. No word of God can be used falsely or perverted without doing wrong.

P. D. G.

#### ABRAHAM, ISAAC AND REBEKAH.

There is a chapter in the first Book of the Bible exceedingly illustrative of God's dealings with and in his people.

Abraham is greatly led by the love

of God, and his walk of faith is free from blunders and replete with the principles of true knowledge. Therefore whatever he does is walking before God and being perfect as God said to him, "I am thy shield and exceeding great reward; walk before me and be thou perfect." It is in the Lord this perfection is found.

He charges his chief servant to seek a wife for Isaac, but not the people he dwelt among.

She must be of his own kindred—of his father's house. What is there in that to the friend of God. Congeniality, blood kin, near relationship, fellowship, the same people. The wife of the first man was bone of his bone and flesh of his flesh. This is declared by Paul to be the type of Christ and the church of God.

Was Abraham in all this matter just executing what had been fully determined beforehand by the Lord? Abraham was so filled and imbued by the mind of the Lord that all he did was unto the Lord, and hence there was no mistake made, but every thing prospered because it was of the Lord.

His servant was a praying man, for the mind of his master was in him. How carefully therefore he obeyed Abraham. His prayer was that he might be directed to the house of his master's brethren. The entire journey with the results was in his prayer. The bride couched for Isaac, in whom all nations were to be blessed, was before appointed of God, and the servant's prayer was that he might be led to find out who she is, and be guided to her home. It is the prayer of faith that goes before and arranges every thing. And every thing transpired is worked out, fulfilled just as God appointed, and how happy that true servant of Abraham is as he beholds all this accomplished.

Was it not of God that this modest, faithful, fair damsel should leave her father's house and go with a man she

had never seen, and go to the home of a man she had never seen, and become his wife? Was it not also of the Lord that the heir of all the world, or the one in whom all nations should be blessed, should at first sight love this woman as his bride?

Is there a figure of a gospel preacher in Abraham's servant seeking a bride for his master's son, having so many emblems of Isaac's wealth in the earrings and bracelets of his young master as emblems of rich presents for his bride, and showing the amazing wealth of Isaac?

When one is separated by the high and holy calling of God to the preaching of his Son who is revealed in him then that servant, that preacher of good tidings, seeks a bride for the Lord Jesus. In the Spirit and wisdom of that high and holy calling he is directed to the house of his master's brethren. He has the honor of his Lord at heart. He is faithful to declare all the counsel of God. He would not turn aside to any unclean one and seek a bride of such. No: he loves his master and his truth. The spirit and power of the message of truth finds a judgment only in the hearts of those God has touched. The servant does not know who they are only as they are manifested in the preaching. He goes praying. As the message takes root and crops out in the fruit of the Spirit then may the servant feel that he has found the kindred of his master, and present rich tokens of love to the true virgin appointed as a bride, and he knows that such will hearken and forsake all else and go at God's call to become the bride of Christ.

God the Father, the Son and the bride of Jesus together with the service and use of the ministry of the gospel are all embraced in this allegory. For the old testament is a prophecy, a type of the new testament. The new is the unfolding of the old. For the Lord makes all things new. In this

type Isaac has one bride, and she was of his kindred and elect, or appointed of the Lord God. There is only one true church or bride of Jesus Christ, and she is bone of his bone and flesh of his flesh. For as much as the children are partakers of flesh and blood he Jesus also 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 subject to bondage all their life time. Jesus loves his bride as he loved himself, and therefore he laid down his life for her.

P. D. G.

#### THE SAME THINGS.

Is it a genuine proof, a true sign that one is a gospel preacher when he repeats the same things in every sermon? There are many epistles written by Paul, and more than one by Peter, and more than two by John, and these are disciples of greatest note, and yet no two chapters, nor any two paragraphs, nor even any two verses of any one of these writers is a repetition of themselves, but there are no discrepancies, nor contradictions in any of them.

Several of Paul's discourses, and some of Peter's are reported, still no two are alike.

Suppose they were alike word for word, it could be said they spake from memory. But if the Holy Ghost moved them to speak then there is life and substance, freshness and power in their messages. Then they are not stale and dead matter, but as live burning coals from the altar.

When you hear one speak the same thoughts in the same words from this or that text, it not making any difference what the text is, then you soon tire of hearing him, and feel no life in his words. If the Holy Ghost impresses the same text on a preacher the next sabbath even before and to the same people, the two discourses will not be in the same thoughts, nor the

same words; yet there will be no clash or confusion in what he preaches. A scribe instructed in the kingdom of heaven brings out things new and old. The Gentiles desired that Paul should preach the same things next sabbath day; yet if he had done this it would not have been in the identical language used the previous Sabbath. Where is there a book having so many writers as the Bible, yet no two just alike. The individuality of each one is marked, yet the one dominating spirit of the Lord rules in each of them.

In the preacher the Lord sends there will be life to old age. The vigor and power of the Spirit of God will shine and sparkle in him showing that what he preaches is not a borrowed piece, but coming from the great life Giver. Hence such a preacher will still be bearing fruit to old age.

P. D. G.

#### JOSHUA LAWRENCE.

The experience of Joshua Lawrence is the manifestation of the dealings of God with him. Take the case of Israel in Egypt. The Egyptians show the power of the world, the flesh and the devil over them. How could they escape that power, or come out of it?

There was in them a natural cleaving to Egypt. It was a rich country. All that is needful to feed the natural man is found in Egypt. The spirit or desire for deliverance from that country, and seeking a better country must therefore come from the Lord. The judgments that fell on the Egyptians abasing them show how the dealings of God blast, destroy the sins of God's people; but through what straits they must pass, and what hardships they must endure.

This is a type of redemption, and is manifested in the travail or conviction and deliverance of an Israelite, or a child of God from the bondage of sin

and death, all of which is under the power of satan.

\* The deeper the convictions of sin the sorer the strife and plague of sin, the greater the insight into the depths of depravity, the fiercer is the knowledge received of the mystery of the depths of sin, and the power of lust, and also the more wonderful the display of grace, and of the gracious power of the Lord God in salvation.

The mystery of the passover which was eaten with much solemnity and dispatch, as they hastily were helped out of Egypt, unexpectedly, which sets forth Christ our passover which is sacrificed for us, and so endears him that he is the bread and water of life to us, and this is to be observed by us through life.

Elder Lawrence was under the plague of sin and sorely impoverished for years. The lessons taught him of man's depravity and God's sovereignty were much manifested and displayed in his life after this. Great preaching gift was displayed in him, and he was of great service to afflicted Israel in the dark and trying day of the separation or division between the Primitive and Missionary Baptists.

He lived in Edgecombe County, N. C., about 6 or 8 miles north of Tarboro, between Tar River and Fishing Creek, and his land lay in the junction of those two streams. He was a large farmer and called his land Corn Neck. It was very rich and fertile land. A few weeks ago I spent a night with a friend who owns part of this tract, and lives at Corn Neck. I went with him to the grave of Elder Lawrence. He died about 1842. He told of the operations of modern missionism and the corruptions of human nature, the love of money, and the ways of corrupt man as we see them displayed now. The lessons taught him while under conviction for his sins and his deliverance gave him such wonderful

knowledge of corrupt man, and such great knowledge of the riches of the grace of God.

P. D. G.

#### MANY TROUBLES.

This appears to be a day of trouble and distress with many people.

Suicides are frequent; and they are often among a class of people that have moved in fashionable society. But falling into decay, and hence not able to keep up with such living, they become despondent, and being unable to command the money or means necessary to support such style of living and perhaps considering that they do not want to be regarded in a light of a failure, they prefer to end their lives, thus "jumping out of the frying pan into the fire."

Debt is a hard master and very exacting. It is so much easier to live within ones means—to start as you can hold out. Sensible people will think more of you. Your own ease and freedom will be so much greater. You will not be defrauding or disappointing others. Your own mind will be so much better contented. Wishing to be in the fashion is one of the snares or traps that holds out big promises of pleasure and joy followed by great distress and discontent.

Men do not like to come down as they call it. As long as they are climbing up, or appear to be, they get along very well. But when the tide begins to turn, and reverses come then they often have not courage to meet and endure the shock because they have not lived right. Provide things honest in the sight of all men.

Our troubles usually are the fruit and result of our own wrong doing. Nor do we amend them by seeking short cuts out of them. When we do wrong confess our faults and wrongs and repent of them. If we have taken any thing wrongfully from any man

restore unto him what is right, instead of seeking to end your troubles by killing yourself. Bear the consequences of your own wrong doing is certainly better.

When we do the best we can we will have trouble and distress in this world. But if we suffer for righteousness' sake happy are we. If when you are doing well and suffer for that you have the consolation that you have not injured or defrauded any one.

P. D. G.

Also, Psa. 46:4, "There is a river, the streams whereof shall make glad the city of God, the holy places of the tabernacles of the Most High."

Rivers occupy places of much value in the judgment of men in supplying cities with water, aiding commerce and transportation, furnishing wealth, beauty and comfort, and defense in time of need.

The most noted of all rivers is the river of the water of life, clear as crystal proceeding out of the throne of God and the Lamb, and waters the city of the New Jerusalem.

The streams of this river flow into every part of the city of God, into every tabernacle of the dwelling of the Most High.

In well arranged cities water flows into every house for drinking and bathing, cooking, and cleansing. In the Garden of Eden the Lord's planting there was a river that parted in every direction, or the four quarters of the earth, and sent its waters into every place. But here is a river whose streams shall make glad the city of God, the holy place of the tabernacles or dwelling places of the Most High. For God dwells in his people. The Holy Ghost waters every vessel of mercy, and makes them all fruitful and glad. For God has chosen his church the place of his own abode, and enriches and beautified it with all choice blessings. God

shall help his people and that right early. This city of God is beautiful for situation, the joy of the whole earth, or it is higher than any thing of this world, the heavenly Jerusalem.

P. D. G.

Brother Gold, please give your views on the above scriptures and oblige a poor old sinner.

Your brother I hope in Christ,  
JAS. D. WILLIAMS.

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#### OBITUARIES.

##### Sidda A. Hewitt.

Elder P. D. Gold, Dear Brother:

With sadness I try and write an obituary notice of the death of my dear cousin and sister, in spirit, Sidda A. Hewitt, daughter of Elder J. C. Hewitt and Sarah, his wife, who died April 26, 1910.

She was fifty years of age and was a dutiful daughter, her parents living until she was grown. She was never married and after her parents' death she lived among her brothers and sisters who supplied her necessities. She was quite an industrious girl and woman. She was born and raised near me and I knew much about her. None knew her but to love her.

This devoted sister joined the Primitive Baptist church at White Oak in October 1901, was baptized by my father, Elder Job Smith, and was a faithful member until her death though seldom attending preaching on account of her health. She had not been well for several years, afflicted with heart trouble and asthma.

She was living with her sister, Aggie Perry, when the summons bade her leave us all. I was told by Aggie that she quietly passed away.

She was laid beneath the ground in her parents' grave yard on the dear old homestead where she and I have spent many pleasant hours together. But alas she has gone and I must follow. Oh could I be as well prepared as I believe she was.

I did not see her lovely form. She was brought from quite a distance and hurriedly buried and they were filling the grave when I arrived.

She leaves five brothers and three sisters and notwithstanding the distance they were all there to witness the solemn scene except one brother who left his home to come but did not get there.

I would say to you dear brothers and sisters, let's strive to meet her, for we each have a precious thought that her soul is at rest while her body is in the cold, cold ground.

SUSAN HIGGINS.

Maysville, N. C.

**Permelia C. Moore.**

It has become my sad duty to write the death of my dear mother, Permelia C. Moore. She was born May 1, 1837, and departed this life August 2, 1909, making her stay on earth 72 years, 3 months and 1 day. She was the daughter of John Rulledge and was married to John L. Moore July 21, 1867, to which union were born seven children. Her husband was twice married. His first wife was Sarah Harris and unto them were born six children. He died June 16, 1883.

My father and mother lived happily together for sixteen years and they both were members of the Primitive Baptist church at Friendship, near Glover, Ga. My father joined when he was about grown and my mother in 1857. Two of her children died several years ago and one in infancy leaving four who survive her.

She was sick only one week, taken suddenly with a high fever. The doctor did all that could be done, but it was to no avail. She bore her sufferings without a murmur and gently passed away as though she was going to sleep.

She has gone to meet those who have gone before, and we cannot wish her back here in this world. Her sweet voice is stilled in death.

She liked so much to talk of the goodness of God and she always wanted the Landmark read to her. How often have I read it to her and she seemed to enjoy it so much.

Oh how we miss her, but our loss is her eternal gain. We hope to meet her in a better world than this. I lived with her all my life. She wanted me to stay here and take care of her and I felt it my duty to do so.

She had a strong hope in Jesus and attended her meetings as long as she was able to go. I remember I use to go with her and father to Friendship and Haynes Creek to meeting and though I was small at that time I never will forget it as long as memory lasts. It seemed she had a love and a desire to be with God's people.

"O praise the Lord for His goodness. The Lord giveth and the Lord taketh away, blessed be the name of the Lord."

"A precious one from us has gone,  
A voice we loved is still,  
A place is vacant in our home  
Which never can be filled.

She came on earth to smile,  
Then sweetly passed away;  
Like early flowers in summer's bowers  
Just blooming in May.

Dear mother how we miss you  
In this world of grief and pain;  
Oh Lord, I pray Thee to prepare us  
to meet our dear mother again.

"Asleep in Jesus blessed sleep, from which none ever wake to weep."

Written by her son,  
CHARLES L. MOORE.

Grayson, Ga.

**Lillie Gardner.**

By request I will write the obituary of Lillie Gardner, daughter of Wiley and Patience Gardner, who was born Sept. 15, 1899 and departed this life

August 22, 1909, making her stay on this earth ten years, eleven months and seven days. It was so sad to give her up; she was such a bright child.

She always read the obituaries in the Landmark and often spoke of going to preaching. She was the brightest child I most ever saw and so kind to all she met with.

She died with the dreadful disease, Typhoid fever, though she bore her sufferings with as much patience as a grown person. She did not murmur or complain at anything while sick. All was done for her that kind hearts and loving hands could do but none could stay the hand of death.

Written by a friend.

BENJAMIN RENFROW.

Wilson, N. C.

#### Crispen D. Robertson.

Dear Brother Gold:

It becomes my sad duty to write a brief sketch of the life and last illness of my dear father, Crispen D. Robertson.

He was born on the 3rd of September 1837 and died on the evening of the 26th of April 1910, making his stay on this earth 72 years and eight months and 23 days, having lived, with the exception of one year at the old home-stead, all his life.

He was the son of Nathaniel Robertson and Prissilla, his wife, Grandpa Robertson raised a large family of children, there being seven girls and three boys, my father being the eldest son. All except two preceeded him to the grave several years ago.

Father had been in ill health for nineteen years or more, having lost his wife about that long ago. At that time he was afflicted with the 'grippe and never fully recovered. Although so feeble he never gave up his daily duties, toiling on the farm. He did not want to give up or depend on others but felt he must labor or suffer.

He went to the war between the

States and remained about seven months, and while there was compelled to stand severe exposure which brought on disease which remained with him as long as he lived. He returned from the war and married Miss Rebecca A. Dobson. Seven children were born to this union, one dying in infancy, the others all living to be grown. Truly it can be said of him, he earned his living by the sweat of his brow.

He never left a debt unpaid, always striving hard to live honestly and upright with all he had any dealings with.

For nine years he had been afflicted with ulcers which refused to yield to treatment and he suffered untold agony with these terrible sores. Then his blood got in a bad condition and a cancer set in on his right hand about fourteen months before he died. He refused to believe it was cancer until it had gotten several months growth when no salves or blood medicines would check it. Could he have stood the operation he would have been willing to have his hand cut off, but he suffered from a weak heart and was not able to stand it.

His sufferings were so great that he craved to die and at times lost his mind entirely. He proved his christian character by being so humble and submissive to the will of God. For eight months I did not hear one word of complaint. I have never seen any one bear their sufferings with more patience than he did. He loved his bible and read often when not in so much pain.

He was not a member of any church while here on earth but we hope now he has joined the Church Triumphant as he left good evidence of a hope in Christ.

The morning he died he called me and said he had found Jesus. He was perfectly conscious all day and remained so until death came about six o'clock and took him away.

Oh if we could only be reconciled to God's will in all things, but it is so

hard to part from our loved ones.

Written by his youngest daughter,  
VIOLET.

Witt, Va.

**Mrs. Martha Pollard.**

Mrs. Martha Pollard, wife of brother E. F. Pollard was born Feb. 16, 1866, and died June 16, making her stay on earth 44 years and 4 months.

She was afflicted with a cancer and her sufferings were intense although all was done by doctors and a loving husband that could be done. Her husband stayed by her bedside for fifteen months day and night. In her first illness she wanted to get well as much as anyone I ever saw but she became reconciled that God's will should be done.

I don't think I ever saw any one who wanted to be baptized more than she did. She would often dream of being at the water and would often say in her slumbers, "oh that pretty water."

I went to see her often and she seemed glad and would insist that I stay longer. She was as devoted to her husband as anyone I have ever seen.

She leaves three sons and two daughters, three of whom are grown, to mourn their loss together with a host of relatives and friends. But no one will miss her like her poor husband who was as devoted to her as she was to him, and who watched and waited on her as faithfully as any man I ever saw. But the Good Lord has taken her away to rest out of this troublesome world where disappointments, sorrows and temptations are not known.

The good Lord is too wise to err and too good to be unkind and He has promised never to leave nor forsake us, so let's try and cast all of our burden upon Him. He will gladly carry it all.

I know what it is to lose a dear companion as I have lost two and my Heavenly Father is still blessing me with unspeakable blessings, and I am made to feel at times, surely goodness

and mercy shall follow me all the days of my life, and Oh I do desire that He will prepare me, and not only me but all that call upon Him out of a pure heart for every dispensation of His providence and resign us to His blessed will that we may realize as one of old that all things work together for the good of them that love the Lord, and that we may have renewed evidence that we do love Him and are the called according to His purpose. And may He especially bless our dear brother in his sad bereavement together with his dear children. May he bless him with His presence in his lonely hours is my humble prayer for Jesus sake.

C. C. BROWN.

**CHURCH RESOLUTIONS.**

Passed by the Toisnot Primitive Baptist Church on the Life and Death of the Beloved Elder William Woodard.

In conference assembled, September 24th, 1910, the following preamble and resolutions were unanimously adopted:

Whereas, God in His infinite wisdom has seen fit to take from us by death on Sunday, September the eleventh, nineteen hundred and ten, A. D., our highly esteemed and much beloved brother Elder William Woodard, whom He, by His Grace so richly blessed for thirty-eight years to "go in and out before us with a well ordered walk and a Godly conversation," and to follow His command "as ye go preach" so diligently, beautifully and with much meekness and humility and with so much consolation to us:

Therefore, be it resolved,

First: That in the death of Brother Woodard the church has lost an able minister, a wise counselor, a loving comforter, whom we sadly miss from among us.

Second: That his family has lost a patient, kind, tender and loving husband and father to whom we extend our most sincere sympathy.

Third: That we mourn not for him as for those who have no hope, for we feel that our loss is his eternal gain, "that it is far better to depart and be with Jesus" that he has been removed and transplanted into that "House not made with hands, eternal in the Heavens," where he can "see Him as He is and be like Him" and perfectly sing songs of everlasting joy and praise forever more.

Fourth: That we desire to thank God for the example of such a long and useful life among us.

Fifth: That a copy of these resolutions be sent to each member of the family, one each to Zion's Landmark and the Wilson Times, and a copy be spread upon our minutes.

ELDER J. F. FARMER, Mod.  
J. B. FARMER, Church Clerk.

### APPOINTMENTS.

Elder J. A. Shaw will fill appointments of Elder C. A. Cayce who has been called home.

### WESLEY HENDERSON.

Monday after second Sunday in October—Scotland Neck.  
Oak City Tuesday.  
Speed—Wednesday.  
Bryant's Chapel Thursday.  
Leggets Thursday night.  
Tarboro Friday.  
Thence to the Little Kehukee Association.

### UNION MEETINGS.

The Mill Branch Union is to be held with the church at Bethel.

The next session of the Smithfield Union is appointed to be held with the church at Union, Johnston County, N. C., Saturday and 5th Sunday in Oct., 1910.

Elder J. A. T. Jones is appointed to preach the introductory sermon, and Elder J. R. Jones his alternate.

Brethren, sisters and ministers especially are invited to attend.

J. A. BATTEN, Union Clerk.

The next session of the Black River Union will be held, the Lord willing, with the church at Reedy Prong meeting house, in Johnston county, N. C., on Saturday and fifth Sunday in October, 1910.—Elder A. D. Johnson is appointed to preach the introductory sermon, and Elder James H. Johnson his alternate. All lovers of truth are invited, especially ministers.

CORNELIUS HODGES, Union Clerk.

The next Contentnea Union was appointed to be held at Pleasant Hill, Saturday and 5th Sunday in October. Elder A. M. Crisp to preach the introductory sermon, and J. W. Gardner his alternate. Visitors coming by railroad will be met in Rocky Mount on Friday P. M. They should write to J. L. Brake or H. L. Brake. Special invitation to ministers.

H. L. BRAKE.

### ASSOCIATIONS.

The next session of the Mill Branch Primitive Baptist Association will be held with the church at Mt. Pleasant, Lee county, S. C., on Friday, Saturday and first Sunday in November, next. Visitors will be met at Bishopville, S. C., on Thursday evening and be conveyed to and from the Association. Those coming by way of Florence, S. C., will change cars for Darlington, S. C., Elliotts, S. C., thence to Bishopville. A general invitation is extended to all lovers of truth.

C. A. BROWN, Clerk.

The Turner Swamp Association meets with the church at London, near Wilson, 1st Saturday, Sunday and Monday in Nov. Visitors by railroad will be met at Wilson on Friday.

ELDER GEO. ROBBINS, Clerk

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### Union Meetings—Continued.

The next session of the Dutchville Union is appointed to be held with the church at Flat River, Person county, N. C., Saturday and 5th Sunday in October.

A general invitation is extended.  
G. C. FARTHING.

### Associations—Continued.

The next session of the Fisher's River Association is appointed to be held with the church at Stony Creek, six miles south of Mt. Airy, N. C., and three miles north of Arrarat, Friday, Saturday and first Sunday in Nov. The brethren, sisters and friends of sister associations are invited to attend and especially Elders.

Those coming by rail will be met at Arrarat on the Mt. Airy and Greensboro Division of the Southern Railway, on Thursday at 11 a. m., and night.

F. P. STONE, Mod. of Stony Creek Church.

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NOTE—For 25c extra Hon. Thos. E. Watson's Book—"Foreign Missions Exposed"—will be sent with order.

### Please Observe.

We are much in need of money to pay the expenses of the Landmark.

The fire last February has forced us to contract debts to run the paper. Besides our regular expenses are heavy. Our friends will much favor us by sending on their remittances now due.

Look at the date after your name and you can tell how far you have paid to.

P. D. G.

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# ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST.

## Experience and Sketch of the Life of James Ellis Blanton.

(Continued from Last Issue.)

Rebellious thoughts and feelings began to arise and I tried to put them off. Some one seemed to be making suggestions about like this: "You have not been disobedient and have left other honorable professions and yet you are beaten without mercy." In spite of all I could do I felt that the Lord was dealing hardly with me, but I tried to avoid sinning with my lips. I do not know how long this continued, perhaps some weeks, being nearly all the time in darkness. I felt like the Lord had required me to do a work and then shut me up so that I could not do it and then beat me unmercifully because I did not do it. Blasphemous suggestions began to be presented at these thoughts. These suggestions undoubtedly came from Satan, for while there were times I could scarcely keep from opening my mouth to utter blasphemies I abhorred it and felt like it would be my everlasting ruin. To keep down rebellious thoughts and suggestions was impossible and I sometimes had to clench my teeth to keep from speaking words that I would disdain to utter. It is not agreeable to me to relate this part of my experience and if I could not do it with reverence, believing that God had purpose in this trial, I would not relate it at all.

I may not be able from memory to relate every scene in the order of its

occurrence but it was about this time that I passed through the most dismal scene I ever witnessed. I may have been returning from Mt. Olive Church, anyway I was riding in my buggy in the afternoon when there came over me a most disconsolate feeling. The sun seemed to shine dimly and a certain vision appeared before my eyes. Whether the sun was actually dim by reason of natural causes or whether my sense of seeing was changed I cannot tell. In this visionary scene there appeared a dark region as it were a lake of liquid fire. In the center of it there was an image some ten feet high that had the appearance of a man on his knees but without head or arms. This image was solitary and motionless, but on the North and South of it were two living creatures resembling large vultures with their wings partly spread. These creatures were facing the central image and at intervals would spread forth their wings and utter a doleful sound somewhat like the shivering note of the screech owl. This horrid scene continued for hours with all its dreary effects.

I do not know that I ever described it before. I would it were effaced from memory. The thought of it is so disagreeable that I only write it because it is an incident relating to my travel through life. It passed off so softly that it left no other impression than the memory that sad experience and horrid scenes impress upon the mind and spirit. I do not know what it represented unless it was the simili-

tude of Satan, the beast and the false prophet in perdition, certainly it related in some way to the region of darkness and despair.

About this time one of my little children was taken sick. I was forbidden from the beginning that it would die, which it did the 25th of June. During its illness I prayed continually for its recovery but was not permitted to have faith in it. On the 10th of July following, a violent wind and thunder storm came and demolished a new house I had been building but had not completed. This house was torn down within a few feet of where myself, wife and little children were assembled in another house some on their knees and some crying. None of my neighbors offered substantial assistance to rebuild and I was unable to do so by myself and so I decided to move away. But while I was meditating on what course to pursue and on the trials and afflictions I was undergoing there was a temporary dispersion of the gloom that had so long obscured my peace and prospects. I was standing in the yard and was in deep distress. I remember distinctly that I came to the full conclusion that I should never again in this life see a day of peace or consolation. By some impulse or other I went into the house and opened the bible and the first passage that met my sight was the 121st Psalm, "The Lord shall preserve thy going out and thy coming in from this time forth and even forevermore." I could appropriate freely that passage as my very own. These words, "From this time forth," had reference to a particular time. To whom could it apply with so much propriety as to me.

The transition from a state of trouble to that of comparative happiness was no more remarkable than the change from despondency to that of hope and encouragement. Nothing short of Divine power can work or

produce such effect. All the wounds and bruises that the serpent can inflict may be instantly healed by the leaves of the tree of life.

There is no other remedy nor is this remedy available until applied by the Spirit.

After this miraculous deliverance I thought I should never more suffer trouble or anxiety. I misinterpreted the promise, "I will be with thy going out and thy coming in." While I have seen more trouble since that time than I ever saw before I have not seemingly been delivered over to such violent temptations and have had many reasons to believe the hand of the Lord was present not only in my "coming in" but in "my going out."

It would be tedious and perhaps uninteresting to continue further relating in detail the incidents of my life and travel from the year 1881 to 1888. I will pass over this period in a few words.

Leaving the place where I experienced the trials already related, I moved a few miles distant where I remained two years. Thence I moved to a place about ten miles away which proved to be very sickly. Here I suffered "shipwreck" generally from fever. Some of the family were prostrate nearly all the time from May until November and one of the children died. In the meantime there was an attempt to bring me to ordination but this was opposed by some of the older members. This together with the fact that sickness had broken me up caused me to determine to go to South Florida. We went by rail and when we arrived I had scarcely any money and no means of conveyance. I joined Mt. Enon Church and remained in the vicinity of Plant City for nearly a year when I determined to return to Madison. On the way I stopped a month where we all contracted fever. We arrived home on November or De-

ember and it was not long before I was doing reasonably well.

In January 1888 I was ordained and began to serve churches. I recall little that occurred from this time until 1896. In that year I was induced to run for the Legislature and was elected. I served that term, (the biennial session) beginning in April 1897, and also in 1901, 1903, 1905 and 1909. The last term would now be running if I had not resigned in June last. My services as a legislator were not important but as I shall probably relate no other incident of my life pertaining to secular affairs and as I have in the foregoing narrative carefully avoided affectation and rhetorical expressions I may be permitted the vanity of stating that I have every reason to believe I had the confidence and good will of my associates in the House and was sometimes referred to in the secular press as an orator, and once in a Pensacola paper as "an orator of unequalled eloquence."

This however was intentionally an exaggerated compliment.

It was my intention when I began this sketch to make the travel and character of a minister most prominent. I have failed to do so however unless indeed a rough road marks that travel. When I considered the low degree to which I have been brought hundreds of times by a beguiling and tantalizing spirit I am made to feel like what I have related is a palpable misrepresentation of my real travel by reason of the fact that I have not told half or even the tithe of it and because I cannot fitly employ words to describe it.

For upwards of thirty years there has been almost daily a monotonous succession of darkness and light except that the darkness often continues to the exclusion of the light for an undue length of time proportionately. I have reference at present to the milder experiences of life. In addition to this

there are periods of deeper affliction. I have long desired to see the prosperity of the church and there is ever a longing and looking for the time and place, when and where the fierce trials of life shall cease and a more prosperous time begin.

In spite of years experience to the contrary a tantalizing spirit lifts me up in my fleshly mind (as I suppose it is) which is always the forerunner of a downfall. When I make an effort to preach and find myself wanting in spiritual light and particularly if I utter some words that I afterwards feel were mortifying to some one I am often so downcast that I am made to wish that I was forever separated from the church and from the society of all living and was transported to some void space where I might cease to have any being, and even from the Divine presence.

Of course I know there is no such place. In this mortal wounding I lie bleeding for hours to speak figuratively and suffer with groanings that cannot be uttered. I seriously believe that this wounding is the messenger of Satan to buffet me and the actual poison of the serpent is communicated to bruise my spirit. I feel it altogether as palpably as I would feel a deep bruise in my flesh with a rod of iron. For these wounds I have never yet found a remedy, but they are often healed with what appears to be an unseen hand and may be an application of the leaves of the "Tree of life."

It would be pleasant to me to be able to close this short and very imperfect account of my earthly pilgrimage with tidings that a brighter day had dawned or that the western sky had cleared and that the sun had emerged from behind lowering clouds giving promise of a bright setting and that I was not even now dreading receding clouds but was enjoying that beautiful sight (the bow in the cloud) the token of the covenant, giving

promise that I had passed through the flood and should no more be baptized in dark waters and clouds of the sky—that a short period of sunshine would intervene before the long sleep which would be broken in the dawning of a morning without clouds bringing a eternal day. Even in the thought of these things and in the anticipation of them I feel it best to close the scene.

But I would not be satisfied were I not to state that I have been blessed to acquire a house near the spot where I lived when my house was demolished by the storm. It is all I could wish for, a country home, I am out of debt, I draw \$100.00 a year pension for serving in the war and my credit is not impaired.

My wife is a member of the church and I have six children that are members. Save that the first born (a daughter) has fallen asleep, I have three others living that have made no profession of religion. I feel profoundly thankful to the Lord not only that so many of them have become obedient to the faith but that the others have not bowed to the seductive influence of proselytes.

(The End.)

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### TEETH.

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Dear Brother Hall:

Your letter of some days ago came safely to hand, and while I will say that I appreciate the manner of your invoice I never received such a one before, as being required to pay two kinds of currency: \$20.00 in U. S. money and five in preaching, which is the currency of the kingdom of heaven, or the Spirit's dominion, in which the new man dwells.

Now brother Hall, the plate that you made for me was for the Adam man. I hope that the new man has not lost his teeth. Now whether it would be right to take the new man's money to pay the old man's debt is a question.

However, I will send the check for the \$20.00 which I have deposited in a bank here. I know I have not deposited any in the bank of heaven, but I hope that the Lord Jesus has done it for me, and perhaps it will be best not to send you a check on Him without His consent for the other five, notwithstanding you have sent me a blank check to fill out. (a text.) Now I might do that in a way, but without His signature to it you would not be benefitted, for you could not pass it among the spiritually minded.

Now brother Hall, if it should come to pass that the new man should ever lose his teeth so he cannot chew gospel food, I will ask you now if you are well acquainted with the dentist in the new man's city. If so will you please inform me what street he lives on and his number? also his office hours? Specially I would like to know if he keeps his office open at nights (times of darkness,) for I don't know but I have already felt some sensation of grumbling away back among my jaw teeth especially at night. And my front teeth are somewhat in danger, for I have heard of men getting their front teeth shot out (naturally) and Satan comes often with his fiery darts and frequently hits right in the mouth.

Now Moses is a good shot and I have been struck by him a good many times not on the mouth only, but in it, and consequently had my front teeth loosened, and so could not for awhile chew or speak either. But as I trust, having a little of the extract of hope and applying it in due time, my teeth settled down and became solid again.

The jaw teeth you know are a little more hidden and solid, therefore of more service. We bite off with the front teeth and chew with the jaw teeth. After all I don't know but that it is good to have our front teeth a little shaken up and made sore, so as to keep us from biting off too much,

frequently more than we can chew. Brother Gold must have a good set of jaw teeth for others are frequently biting off and having him to chew for them.

The teeth are not only good to masticate with, but there is some danger in swallowing every thing whole, but they are great detectives as well. They generally find the hard bones or grit and such things that are not good that sometimes get into our food. I have heard of children eating dirt sometimes, but it is rather a puzzle to know how any of the Lord's children could eat dirt with a good set of teeth. But that may be done sometimes before they cut their teeth or while cutting them. You know that teething time is a critical time. It is so with the Lord's children. Great care should be taken with them at that time, for it is then that many land in Assyria or Babylon, which is not only a land of darkness but also one in the midst of which is much confidence in the flesh coupled with a great deal of worldly knowledge which is often dangerous for God's children: but heavenly wisdom coupled together with knowledge that is produced by faith is good.

Well, sometimes after the teeth are all cut the children, or some of them, are inclined to eat sour grapes, or something else not fully matured, and such will set their teeth on edge, so that it bothers them from eating the good things of the kingdom of grace. You know it is said of some a long time ago, that in eating sour grapes it set the children's teeth on edge. We might not think so much of it if it had been theirs, but it was their children's. So it is necessary that the older ones should be careful in what they eat lest they damage others. Paul said, if eating meat cause my brother to offend I will eat no more meat while the world stands. So we see that Paul did not want to do that

which would cause another to offend.

Well, brother Hall, perhaps I have said enough about the teeth. Artificial ones will do for Adam the first but not Adam the second. I am glad of the ones you made for me to eat natural food with. May the Lord continue to bless you and yours.

Yours in hope,

G. D. ROBERSON.

Robersonville, N. C.

Dear Brother Gold:

A revival meeting here conducted by Evangelist Tillman, assisted by the Mieses Perry and Jamison closed last night. I attended service a several occasions and at all places tried to profit by the good and reject the bad as I am enabled to see truth and error.

If we will criticize in love and not ill will, judge by the fruit and not the flower, judge by God's rule and not by our own standard, we can learn lessons of value from any sect of people. I believe there is no human being so good but there is some meanness in him and none so mean but there is some goodness in him, and I believe it is our duty to look for the good traits of character in others as well as the bad ones. Certainly there are many good lessons taught in our observation of even the most worldly characters. This idea seems to be taught in Christ's parable of the unjust steward, "For the children of this world are in their generation wiser than the children of light." We see this manifested in many men and women who are not even professors of religion. Hundreds of such perhaps have lost their lives in search of the North Pole, and thousands toil and labor fifteen hours in twenty four laying up treasures on earth while the people of God spend one laying up treasures in heaven.

It is my desire to criticize this meeting and I intend it for good. Now criticism is examination, not necessarily

condemnation or commendation, but may be either or both. Some people seem to judge that a thing is not bad unless wholly so, and that they cannot mingle with any people, save their own sect or clan, without advocating their principles. Does not such action manifest a little selfishness or cowardice? They who shut themselves up, in self, refusing to look around them with an impartial eye are not manifesting the boldness of John the Baptist, the confidence of Peter, the firmness of Paul. These men of God having on the breast plate of righteousness and the helmet of salvation were not afraid of error but mingled with it that they might fight it with the sword of the Spirit. We should always condemn evil but never condemn good because it is mixed up with evil.

These evangelists to a great extent seem to be possessed an humble spirit. They do not seem proud and are not ashamed to work among the lowest classes of society. They go to the poor houses, the prisons, the scums of our cities and any where they can get a hearing or following. This is Christ-like and worthy of commendation. Religious pride is common and as ugly as sin.

These people also seem to manifest faith in God for their temporal support. They claim they are supported by no board or conference, but go forward in their work exacting or demanding no pay but trusting God to open the hearts of the people. During their meeting here I know of but one opportunity being given the people to contribute to them carnal things. This is the apostolic plan of preaching and is in striking contrast to the hireling ministry which has in this century become so popular in almost all Protestant churches—the plan of good pay good preach, no pay no preach.

To a great extent these evangelists are delivered from the fear of man, and court not his opinion. They are

not afraid to expose all manner of evil as they see it, not as the manner of some, who preach to tickle and please the capricious fancy of men, but the big sinner as well as the little one, the preachers as well as the lay members, the gambler, the liar, the thief, the church hypocrite, society devotees, the sluggard, the bar-room, the dispensary, the government—all are at the mercy of their lash.

The honesty and sincerity of the preacher is in striking contrast to the luke-warm, easy going, mechanical sermon one can hear in most any of the popular churches. I love sincerity and consider zealous wide-awake Saul better than a money-loving deceitful Judas.

Now let us notice some of the objections to these people. First as to woman's preaching; the word preacher is mentioned nine times in the bible—not a single time as a woman preacher. The word woman is used three hundred and fifty-two times—not a single time referred to as a preacher. Christ is the head of the church, the people of God is the body. The head knows the need of the body. This is reasonable. Now Christ made eighty-two personal selections for preaching His gospel. Among these eighty-two preachers, twelve apostles and seventy disciples there is not a single woman. Who will say Christ made a mistake? Were there no other evidence these facts alone are enough to forever bar the ministry against women. But Paul comes forward with a plain command, "Let your women keep silent in the churches for it is not permitted unto them to speak for it is a shame for women to speak in the church."

Paul was evidently having some trouble in his churches over this question of women preaching. I suppose those would be preachers in Paul's day felt and contended they were needed in the pulpit and that souls would die and go to hell if they were

not allowed to preach like one hears argued in this day. But Paul thought diff rent and gave them the law and the law is as much in force now as then, and he who says Paul would write differently on this subject were he in this world today gives God the lie and is a perverter of the scriptures. He who claims the bible is not right claims to excell God in wisdom. Who better knows the needs of man kind better than the Lord God who made them? And is not Paul's writings together with all the writings contained in the bible the inspiration of God? That idea that God's word is not broad enough for the age is perfect idolatry of man and foolish beyond degree and will permit any perversion of scripture.

As to holiness, sanctification and synonymous terms as applied to man by these people, it means sinlessness of man. The word sinlessness is not used in the bible. Sin is mentioned four hundred and twenty-four times. Holy is God's name and nature. Holy is never applied to the Adam man, but when there is any reference to man as holy or sanctified it clearly means the Christ-man—that Spirit of God in man—that new life produced by the new birth. The word of God teaches and reason teaches that the true christian—the real child of God possesses two natures for he is the subject of two births. The first birth is from below, the second from above, the first is Adam, the second Christ; the first flesh, the second Spirit. One is a natural man-flesh, the other a spiritual man-Spirit. One is conceived in sin, the other in holiness. One speaks lies from birth, the other speaks truth always. One deceitful and wicked, the other pure and holy. Yet these two dwell together in this world. Read Romans, 7th chapter. The fleshly nature of man is never good, it makes no difference what Godly Spirit is clothed by it. Christ while clothed in

the flesh says, "Why callest thou me good. There is none good save my Father which is in heaven." The prophet says "there is none good, no not one." Paul says, "In me (that is in my flesh) there is no good thing." Now how can one say he is without sin—that he does not sin in the flesh? The truth is the fleshly man is a sinner and always will be, and the Spiritual man within him is Holy and always will be. John says, "If we say we have no sin we deceive ourselves and the truth is not in us."

This same John also says, "Whoever is born of God doth not commit sin, for his seed remaineth in him; and he cannot sin because he is born of God." Now both of these scriptures are as true as God Himself. The first of John's quotations refers to the man born from below and the second to the man born from above. Paul also explains how he is a sinner and without sin. He says: "I find then a law, that when I would do good evil is present with me." and again, "so then with the mind I myself serve the law of God; but with the flesh the law of sin." Can the truth of this matter be made plainer? Now those who misapply the scriptures which refer to the spiritual man and make the people believe they refer to the natural man, and contend that they do and others can live free from sin in word, deed and thought, are as John says deceiving themselves and the truth is not in them.

As to the certainty of personal salvation, these evangelists make light of and ridicule what they are pleased to call "Hope so religion" and claim to know that heaven is their eternal home. Is this not wild presumption? Can man know the future? True, holy men of old prophesied as they were moved by God and told of coming events. But did you ever read in God's word of one who had no doubts about himself? Paul says we are to

live by hope and walk by faith. Can he who is certain of the road he walks of his destination do this?

No. Such an one lives by knowledge and walks by sight. He has no hope. He cannot hope for that which he hath. If heaven is his home to be sure he cannot hope it will be.

Hope is mentioned in the bible one hundred and twenty seven times. All this hope is excluded. Faith is mentioned two hundred and forty-three times. Those who walk by sight need none of this faith. It too is excluded. But says Jesus, "let him who thinketh he stands, take heed lest he fall." This alone is an everlasting rebuke to such presumption. The children may and do have many strong evidences that they will be saved from hell but they will have enough doubts and fears about the matter to keep them humble, free from presumption and in love with hope. One thing they know that God's people will be saved from out of every nation, kindred and tongue, and the doubt is about themselves, am I a child of God, have I ever been born again, do I really love God and the brethren, is my name written in the Lamb's book of life, am I one of those Christ came to seek and to save?

Reader, do you ever ask yourself questions like these? If so you are one of that number who have a "hope so religion" if not you are among those who say, "I know I am a child of God, I know I will be saved, I know my name is written among those of the redeemed, I know I have been born again; Paul may have had doubts about himself and fearful that he would become a cast-away but I have no such fears—I am all right, heaven is surely where I belong and where I am going—I have nothing to hope for." Is this not presumption and speculation instead of religion?

As to the heathen dying and going to hell at the rate of one hundred

thousand a day, this doctrine is not only preached by these evangelists but also by the Methodists, Missionary Baptists, Presbyterians and all advocates of modern missions. But do those who advocate this doctrine really believe it? If so their inconsistency is the most glaring and condemning one can imagine. Surely the advocates of this doctrine give the most forcible proof of their insincerity. Why? Because statistics show that "these christians are giving to save the heathen at the rate of one tenth of a cent a day for each advocate." How they love the heathen! Now these evangelists prove that these same advocates of modern missions spend hundreds and thousands of times more for whiskey, tobacco, snuff, feathers and finger rings than they do for the heathen. More than this, according to their figures they spend a hundred times more for chewing gum than to save the heathen. What a liberal and loving doctrine—actually chewing up a hundred poor heathens in in chewing gum while they save one. Now it is customary for these people to calculate how many souls they have saved. They seem to take pleasure in it. Suppose they calculate in the other direction some, and tell us how many souls they have damned? If they have the means to save souls and use the means for other purposes they, by the misapplication of the means, certainly damn souls.

This is their doctrine and it is logical, and I would like to see their calculation of the number of souls they have sent to hell.

There are many other points I would like to comment upon but for my need of paper.

This is somewhat a personal matter and for briefly mentioning some remarks along this line I hope to be excused, and am sure I will if the reader will take into consideration the fact that it is a rare thing for the Primitive

Baptists to receive a word of commendation. It is most always condemnation. But occasionally those who oppose us in faith endeavoring to encourage some good trait of character in their hearers will relate some incident in which a "Hardshell" figures. Evangelist Tillman related such an incident in his sermon last night. He was showing the almost universal absence of honesty—the almost identity of church and world and the lack of trust and faith between man and man. He said the fact of a man belonging to a church was no recommendation that he would pay his debts or tell the truth. Then he said, "Just after the war a man living near Selma, Alabama, who needed some parts of a steam engine to repair a broken one ordered the material from a dealer in Philadelphia. In his letter he sent no money and gave no reference. He just stated what he wanted and signed his name. The clerk didn't know what to do with the order and referred it to the proprietor. The proprietor telegraphed at Selma asking who the man was and if it would be safe to fill his order. The reporter wired back, 'He is a "Hardshell" Baptist!' The man said to his clerk, stop him anything he wants and tell him to pay for it when he pleases. "Yes, sir," said Mr. Tillman "they will pay their debts and they will turn a member out just as quick for not paying his debts as they will for stealing, and I do love them, God bless them."

Evangelist Leitch while preaching in the Methodist church here June 30, 1895, related the incident. He said, "While I was in Georgia I rode into town one day and going to the store of a merchant who was also agent for College Heights, Front Royal, Va., N fertilizers said to him, "a man on the road asked me to tell you he wanted a half ear-load of acid." The merchant said 'I haven't but one ear and have promised one-half of it to another man

and want the other for myself. 'But,' said the merchant, after some thought, 'who was the man?' I told him his name. The merchant said, 'I don't know anything about the man.' I then remarked that he was an old Hardshell Baptist. The merchant replied; "Well, I don't know him, but if he is a Hardshell Baptist he will pay his debts and he can get as much fertilizer as he wants. Tell him he can get it."

Mr. Ballou, agent for Wrought Iron Range Stove Co., made this statement in Phoenix Hotel here to several listeners: "In all my experience in selling stoves throughout the South I have never lost a cent on a Hardshell or Primitive Baptist. I sell to every one possible and to know he is a Hardshell is enough to satisfy me that he will pay his debts."

A drummer while trying to sell a bill of goods to a merchant in Sumpter, S. C., learned that said merchant was a Hardshell. After gaining this information the drummer said, "I shall ship you the goods anyway and you may pay for them when you please. I don't know you but my house does not want a better recommendation than to know that a merchant is a member of the Hardshell Primitive Baptist church."

An undertaker and a dealer in coffins once said to me, "I wish other members were as good debt payers as the members of your denomination. I am always willing to sell one of them on time for I never lost a cent on one of them in all my business career. They will pay their debts. I cannot say this about the members of my denomination without making exceptions." He is a prominent Methodist.

George A. Loftin, author of "Character Sketches," a book that is being right extensively circulated, especially among Missionary Baptists in a chapter on "Hardshells" has this to say of them. "However erroneous we regard

their theory or their creed, they are among the most honest people in the world. They would come nearer, perhaps, suffer martyrdom for Christ than any other denomination I know. I have known them to walk forty miles to be at one of their associations, and they are much devoted to their churches, and kind and hospitable to one another in brotherly love. I never knew but one of them to take advantage of the bankrupt or homestead law and he was excluded from the church. Formerly a letter of dismission from an Old School Baptist church was a letter of credit to a dry goods or grocery merchant; and the payment of an honest debt, or the dealing out exact justice to his fellow-man, was the pride of a Hardshell."

Now what better words can be spoken of us? What better religion than a truth-telling, debt-paying religion? May the Primitive Baptists ever be charged with this religion. One thing is certain, the people of God by whatever name—in whatever nation, kindred or tongue" will ever carry about with them and manifest such a religion.

Yours in love,  
R. H. PITTMAN.

#### FOOT PRINTS OF THE FLOCK.

Circumstances which have been beyond our control, have made it necessary for us to again suspend the publication of the Footprints of the Flock.

When the Footprints was first consolidated with the Gospel Messenger, some of its most ardent supporters feared, and were slow to show their appreciation of the consolidated papers; but when Elder Hassell's editorial on the "Omniscience, Omnipotence, Omnipresence, and Holiness of God," comes out it satisfied all our readers, and we thought we would have smooth sailing for awhile. But just as we were all getting down to work for the paper,

the Footprints was dropped from the Messenger. This came like a flash of lightning from a clear sky, and astonished all our readers. Many wrote Bro. Hassell to stop their papers. Very few renewed their subscriptions, and our subscribers became as sheep scattered abroad.

At the time the Footprints was dropped, I was in Kentucky, and knew nothing of it till after it was done. I was away two months, and when I got home, it looked like all hope for the Footprints was gone. Probably the majority of our readers had given up the fight and counted all for lost. I wrote to a lot of my old standbys, but small indeed were the encouragements which I received. Even Brother Hardy, my twin brother in the ministry, who has stood by me as no other minister has, wrote me not to undertake the publication of the Footprints again. He counted up the cost, and figured it out that I was neither physically nor financially able for the undertaking—that the paper was hardly self-supporting before I suspended its publication, and that it would be harder than ever to make it so now; and his prophecy has come true.

But while everything seemed against me I was not discouraged. I felt the Lord approved my course, and if he was for us who could be against us? My spirit was stirred within me. The word of the Lord was in my heart as fire shut up in my bones. I became weary with forbearing, went right to work, and got out the little old Footprints again.

When the first issue after its revival reached our subscribers it created great rejoicing. Loyal brethren came to our assistance, and the first month was encouraging. It seemed that the Footprints would soon be self supporting, and our zeal over ran our physical strength. We worked too hard. Since this first response of the brethren and sisters, subscriptions have come in very

slowly. We have been publishing it at a loss this summer, and we reached the point where we could hold up under it no longer. We told some of our best friends the situation and they offered to donate freely, but after due consideration, we did not deem it best. As we feel we have about accomplished the work which we so much desired to do when we revived the paper our conscience is clear now to give it up again.

Brother Gold has consented to send the Landmark to our subscribers, and allow me space in it, so the Landmark will fill your unexpired time. In this you are the gainer; for the Landmark is larger than Footprints, and comes twice a month instead of just once. It is a sound, conservative paper, which earnestly labors for peace, but never sacrifices truth in order to get it. If it should do so, it would fail to get it, for peace and truth must go together.

As I am so very busy, I cannot write more now. Remember, you are receiving the Landmark instead of the Footprints. When your subscription expires, I want you to renew, and work for the Landmark as you have the Footprints. Write me. The Lord bless you all.

J. W. FAIRCHILD.

Green Forest, Ark.

#### BREAKING BREAD.

Dear brother Gold, if I am worthy to call you brother; and how are we to know except by the breaking of bread. This is the way Jesus is made known to His people. Now as often as we eat this bread we show His death and in drinking this cup. This cup is the New Testament and we have communion with Jesus Christ. I feel like Paul did when he wrote the 14, 15, 16 and 17 verses of 1st Corinthians, 10th chapter. Brethren please read those verses.

This scripture is not like your communion. Paul says we are the bread and body.

The Lord is speaking to Israel of its

dead works and showing the works of the living. Those things look to me like the picture that appeared on the wall down South where some dead and living children are pointing towards the East.

This is the condition of the church today. The doctrine of the Primitive Baptist church is from heaven, but the communion, baptism and feet-washing I do not say is. Those three I see to be of man. They should be from heaven also.

Now to all you ministers, you should preach baptism, communion and feet-washing and it should all come from the rock and then it will return to the same.

Brethren how did Phillip open the door for the church? By preaching Jesus to him. If I move the door he made open for the reception of members and then do not preach Jesus I have not opened the door.

Yours,

J. B. SMITH.

Smithfield, N. C.

(Since the above was written brother Smith has died.—P. D. G.)

#### PREDESTINATION.

Elders Gold and Lester, Dear Brethren:

I have had a mind for some time to write a few lines on the subject of predestination although I know I am not able to do the subject justice, but in defence of a cause which is dear to me I will do the best I can. There are I believe a great many people who claim to be Baptists that have been led off into Babylon by false teachers and in time to come I fear that the true church must suffer for some brethren that I am personally acquainted with. Some of them try to argue that such a thing is right when they haven't anything at all to sustain their ideas. A brother said to me a few days ago that God placed Urias in the thickest of the battle that he might be slain so that

☛ Solomon might come forth to the flower and glory of his name. Now the scriptures do not teach this and I will say right here that I will not give the right hand of fellowship to any man or woman who tries to preach anything of that kind.

God places responsibility where it belongs and David was the man who had to suffer for this offence and consequently he was the one guilty of the crime, for God told him because he had done this that the sword should never leave him, and all bible readers know what he had to suffer for his sins.

No, I do not believe any such talk as this and brother Gold I do not believe that you or any other true child of God would try and make him out a murderer, liar and everything else that is bad.

I believe in predestination just as far as the scriptures teach it.

I heard this same man, a brother, say, that he had never seen but one letter in Zion's Landmark that he believed or that suited his belief. I wonder what he believes anyway for I can truthfully say that I endorse every editorial and every letter that I have ever read in it, for our good editor does not allow anything but the truth to be printed in its glorious pages that finds its way into so many christian homes, and is food for so many hungry souls and drink for the thirsty.

Remember me at the Throne of Grace,  
Your unworthy brother,  
Danville, Va. WM. L. PARKER.

Elder P. D. Gold, Dear Sir:

If it is not asking too much of you I would like to have your views on 1st Peter 3:17-20 and 4th chap. and 6th verse. I can't understand this scripture. Who are the dead spoken of here, and the spirits in prison in the days of Noah?

Yours truly, N. P. NEWTON.

Remarks:

All the true preaching that is ever done is by the Holy Ghost, or Spirit operating in men. Prophets spake by this Spirit. Jesus was full of the Holy Ghost. He suffered in the flesh which was without sin, knew no sin, was holy and therefore his obedience was perfect. Christ once suffered for sins the just for the unjust, that he might bring us to God, being put to death in the flesh, and quickened by the Spirit. It was by the spirit that he went and preached to the spirits, in prison which were disobedient, when once the long suffering of God waited in the days of Noah, while the ark was preparing.

These disobedient spirits were shut up to the coming of an impending flood. The labor of Noah in building the ark betokened the flood, for he was a breacher of righteousness. It was during this dark time that Jesus by the Spirit went and preached to these spirits thus shut up or imprisoned in a prison from which there was no escape. Is not all true preaching to the spirit of men? It is not to his flesh that the gospel is preached, but to his spirit quickened from the dead. In this quickening there is benefit communicated to the subject of grace that, they might be judged according to men in the flesh, but live according to God in the spirit. The dead shall hear the voice of the Son of God, and they that hear shall live.

The life they now live in the flesh they live by the faith of the Son of God.

While God's people are in the flesh they are in a prison house of clay shut up to the sentence of death in themselves. Jesus by His spirit preaches to them the comforts of the gospel. Angels or ministering spirits as preachers are sent to preach to them, and feed the flock of God which he has purchased with his own blood. These are judged as men in the flesh, but live according to God in the Spirit.

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."

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### THE BAPTIST WATCHMAN DEPARTMENT

Corresponding Editors:

M. L. GILBERT.....Dade City, Fla.  
J. H. FISHER.....Graham, Tex.

## EDITORIAL

### DEAD—ALIVE.

"Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God," Rom. 7:4.

What is it to be dead? That to which a man is dead he has no power to serve. If one is literally and naturally dead we do not expect any motion at all from or by him. He does not act, think, or speak, eat or drink, labor, or suffer, see, hear, feel, taste, or smell. There is no life at all in him, therefore there can be no motion or any understanding.

If a man is dead in trespasses and sins we look for no spiritual life or motion, knowledge or joy in him, concerning the kingdom of heaven. He has no understanding at all of spiritual things, no desire for them, nor thirst for them, nor does he see any beauty in them. His condition and nature is such that he is in no sense drawn to spiritual

or heavenly things, but his nature is averse to them.

We are dead to the law by the body of Christ. I was alive without the law but the commandment came, and sin revived, and I died.

The figure of a woman that has a husband and is bound to her husband while he lives is employed. She has no liberty or right to marry another while her husband lives, but if he is dead then she is loosed from the law that bound her to her husband. Her husband must be dead before she is loosed from that law.

When we were in the flesh the motions of sins which were by the law did work in our members to bring forth fruit unto death.

The law gave strength to sin to work in our members to bring forth fruit unto death. Where there is no law there is no transgression. When the law says thou shalt not covet sin slays me by the law, for it takes occasion by the law to slay me. By the law is the knowledge of sin, for I had not known but except the law had said thou shalt not covet.

The law is good, but I am carnal sold under sin. The exceeding guilt and power of sin is shown to me by slaying me by the law, which is good and holy.

We are delivered from the law—that being dead wherein we were held, that we should serve in newness of spirit and not in the oldness of the letter. Nor does this cause us to despise the law, but to love it, for it is holy, just and good; but I am carnal sold under sin that sin might be made death in me by the law which is good thus slaying me. How shall I live any longer therein? Oh wretched man that I am.

Can one thus placed love sin, or live any longer therein?

How are we dead to the law? By the body of Christ. He that is dead is freed from sin, for our old man is

crucified with Christ who was made sin for that we might be made the righteousness of God in him.

For thus the body of sin is destroy'd—not the law, for that is holy, just and good, but I am carnal sold under sin.

How wonderful and mysterious to become dead to the law by the body of Christ. That body knew no sin, yet was made sin for me, suffered for me, died for me—not for himself—that I might be made the righteousness of God in him. Then I am a new creature—risen from the dead in Jesus who was delivered unto death for my offenses, and raised from the dead for my justification.

His life, death and resurrection for me is holy, and I am dead to sin, a new creature in Christ Jesus. I am made free from sin because I am dead to the law by the body of Christ, who died for me—that I should be married to another, even to him, who is raised from the dead, that I should bring forth fruit unto God.

This marriage is holy and spiritual, and the fruit of this marriage is holy. Love, joy, peace, long suffering, gentleness, faith, temperance, is the fruit of the Spirit, or is fruit unto God.

How holy the law is, how holy all things are in this resurrection life. The former things are done away. Here is a new creature created in Christ Jesus unto good works, which God has before ordained that we should walk therein.

This is a new heaven and a new earth wherein dwells righteousness in the Holy Ghost. The Spirit and Power of this is felt as we walk by faith and not by sight, and we have the witness that Jesus lives because we live in Him. If ye through the Spirit do mortify the deeds of the body ye shall live, for there is no death in Jesus. He is risen from the dead and dieth no more, and because he lives we shall live also. If we sow to the flesh we shall of the flesh reap corruption. If we through

the Spirit mortify the deeds of the body we shall live, for if we sow to the Spirit we shall of the Spirit reap life everlasting. If ye then be risen with Christ seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, and not on things on the earth; for ye are dead and your life is hid with Christ in God; and when Christ who is our life shall appear, then shall ye also appear with Him. 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. Hence I am crucified with Christ. Paul to the Galatians.

What a mysterious life is this? What manner of persons we ought to be in all holy conversation.

P. D. G.

#### DAYS OF TROUBLE

"And it came to pass after this, that Absalom prepared him chariots and horses, and fifty men to run before him." 2nd Sam. 15:1.

Absalom was one of the sons of David actuated by motives and principles that surely lead to downfall. He was vain of his beauty and ambitions with a murderous tendency, seeking what belonged to others, such as the kingdom of Israel which God had given to his father. Few men have shown greater deceitfulness and corruption. Fitted in his nature and make-up for such deceitful doings, he played adroitly his ambitious schemes.

He appears to have great influence over men too, being able by his cunning deceitful ways to steal the hearts of Israel. He was a demagogue of the most artful type. He employed a company of men to serve him with chariots and horses to aid him. Rising early as one full of industry, and taking his station by the gate as men came to the place of judgment to obtain relief of their burdens, or to have their wrongs

redressed and justice or to settle controversy, he would call such to him with a deep concern seemingly for the welfare of such, saying of what city art thou, and when he told Absalom of his complaints he would say to every one, thy matters are good, you have a just cause but there is no man appointed by the king to adjust such matters. You can get no relief here. Oh that I were made judge of the land that every man who has any suit or cause would come unto me, and I would give him justice; and he would kiss him. Thus Absalom stole the hearts of the men of Israel.

He knew how to reach them. For men are easily reached when appealed to their self-interest; and politicians know this and willingly stoop to methods that will reach them.

Could he deceive his father David, a man after God's own heart. Yes. He comes in the name of religion, or disguised with the pretense of desiring to serve the Lord. For killing Amnon he had fled to Syria, and remained there for years; but David's natural affection for him permitted him to return to Israel, and Absalom went to his father with the statement that while he abode in Geshur of Syria that he had vowed that, "If the Lord shall bring me again indeed to Jerusalem then I will serve the Lord." He desired to go to Hebron. Surely it was an artful way to entice his unsuspecting father who said unto him, go in peace.

What father would not have been pleased at this?

He took two hundred men with him out of Jerusalem who knew nothing of what Absalom plotted. Also he sent for Ahithophel David's counsellor, artful and cunning, treacherous of course, for such subtle fellows are always unreliable. The conspiracy of Absalom was deep, well planned and artfully managed. He sent spies throughout all the tribes of Israel saying, as soon as ye hear the sound of the trumpet then

ye shall say, Absalom reigns in Hebron.

Why was all this? David had been wonderfully prosperous in the kingdom of Israel. At the beginning of the year when kings went forth to battle David sent Joab and all Israel to war but David tarried at home, and walking on the roof of his house at eveningtide, saw Bathsheba, a beautiful woman, the wife of Uriah the Hittite, whom he sent for and had her husband put in the forefront of the battle and slain. It looks like it would have been safer for him to go forth with his armies to the battle, and endure the hardships of war, than to indulge in the effeminacy of a court of luxury. What he did displeased the Lord. David uttered a great truth when he said, "Against thee, thee only, have I sinned, and done this evil in thy sight; that thou mightest be justified when thou speakest, and be clear when thou judgest," Ps. 51:4. This proves that the judgments of God are clean and pure, and that man has no shelter or excuse for his sin.

But if God could be tempted with or tempts any man with evil how could this be? The truth that man was shapen in iniquity and in sin did his mother conceive him furnished him no excuse for his sin. Because the nature of man is to sin offers no apology for it in the soul that feels his guiltiness. Let God be true but every man a liar.

The Lord said to David, "Behold I will raise up evil against thee out of thine own house, and I will take thy wives before thine eyes and give them unto thy neighbor, and he shall lie with thy wives in the sight of this sun. For thou didst it secretly; but I will do this thing before all Israel and before the sun." Also because thou hast given occasion for the enemies of God to reproach him the sword shall not depart from thy house, and from that time David's troubles were sore and great, coming as they did from his own sons as well as from others.

The rebellion of Absalom was deeply schemed; and as soon as David heard of it he knew that it would be grievous. While many followed Absalom in his conspiracy David had true friends that clave to him in this dark hour: for such times sift out and expose flatterers, or such as follow for thrift, but the true friends will not desert one in adversity.

The greatest of all things, the brother born for the greatest adversity, never deserts his afflicted and ruined ones guilty without excuse, but Jesus is born for this adversity, and is come to seek and to save that which was lost.

David's wisdom does not desert him in this ordeal. When told that his wonderful counsellor Ahithophel had gone to Absalom, he prayed God that Ahithophel's counsel might be turned into foolishness. He also instructed one of his true and valiant men Hushai to go to Absalom and tender his services to him as he had done to David, and find out Absalom's plans, and keep him informed, also to defeat the counsel of the cunning Ahithophel. This he did and succeeded wonderfully. For when Absalom, flattered with Hushai's tender of his services, proposed to Ahithophel to give counsel concerning what should be done. Ahithophel's counsel was masterly. Go into his concubines publically, and all will know that you are despised by David, and that will unite the people to defend you. Also let me now choose out twelve thousand men, and I will pursue him this night while he is faint, and will kill him only, and bring all Israel unto you, and the trouble will be over. But while this counsel pleased Absalom well and the elders, he said let us call Hushai to also give counsel, and when Absalom told Hushai what counsel Ahithophel had given he said this counsel is not good now. He artfully dwelt on some facts and points that all knew were true. One was you all know

David and his men are now chafed as a bear robbed of her whelps, and ready to fight. Besides David is a man of war, and will not lodge with the people. Behold now he is hid in some pit or other place. And if we pursue Ahithophel's advice and some of Absalom's men be slain whosoever heareth it will publish a slaughter among Absalom's men and the hearts of all the people will melt, for all Israel knows that thy father is a mighty man, and those with him are valiant men.

Therefore his counsel was to gather all Israel together and that thou go to battle in thine own person with this great army. So we shall come and fight upon him as the dew falls upon the ground every where, so that not one shall escape. Or if he flee into a city then shall all Israel bring ropes to that city, and draw it into the river until there shall not be one stone left upon another.

Such details as this skilfully mingled with things that the learners know are true make a very convincing impression on hearers. This counsel of Hushai was accepted, for God had appointed that the counsel of Ahithophel should be defeated.

Following the counsel of Hushai gave David and his men an opportunity to flee away and escape danger. For Absalom was weakening all the time, while David was strengthening. The method of David, who was a great ruler and prudent in matters, did not desert him. The man who is led by the Lord always acts according to the wisdom of truth.

David was sorely humbled. He walked barefoot with dirt on his head. He showed that he was humble. That is the time when enemies show themselves. Shimei of the house of Saul hated David, but perhaps was afraid to show it, while David was in prosperity. But now thinking that David was fallen and no more to be dreaded, he comes out and boldly curses him as a

bloody man, a man of Belial. He threw stones at David and his mighty men. Then said Abishai, one of his captains, why should this dead dog curse my lord and king?

Let me go over, I pray thee, and I will take off his head. But David said, Let him alone for the Lord hath said, curse David. If my own son that came out of my bowels seeks my life, how much more now may this Benjamite do so? It may be that the Lord will look on mine affliction and requite me good for his cursing this day.

David remembered the case of Uriah the Hittite no doubt that he had caused to be slain. He was humbled.

As the battle approached David showed his love for his poor, wicked son, and enjoined on his men to deal gently with the young man Absalom for his sake. He is young and thoughtless.

But David's commander-in-chief, a mighty warrior, was a bloody man of much self-will. The battle went against Absalom who was caught in the boughs of a tree and left hanging there. One tells Joab who strikes him through with a dart and he perishes. Joab could send a bold messenger to tell David Absalom was dead. There was in David's realm a great variety of gifts fitted for all demands. If Absalom is to be slain Joab can have this done. If David must be cautioned of his weakness for Absalom, and reminded of the need of his own courage and thought for his subjects who had fought for him, Joab could face David and remind him of his duty to his people.

The Lord delivers David, but in the maintenance of every principle of righteousness and the slaying of the wicked.

His kingdom was typical of the reign of grace that brings out all wicked things and slays them, and exalts righteousness in the earth.

David's affection for his son Absalom was deeper than his rebellion could eradicate. Love is stronger than death. Forever will such as this stand out as a model of paths.

But what was his love for his erring child compared with the love of God for his banished ones?

P. D. G.

#### SPEAK EVIL OF NO MAN.

What is it to speak evil of a man? Is it to tell the truth concerning him? Suppose I say the devil is a liar? That would not be evil speaking of him. For he is a liar and the father of it. Suppose I say of a certain man he is a liar, and he is a liar, and speak the truth when I state that fact, am I speaking evil of him? Not if I am speaking in the right spirit, or not in malice, revenge or envy, nor with a desire to put him in a false light. If I speak of a man it should be the truth, and with a desire to approve what is good, and abhor that which is evil.

Revenge does not belong to me. I should not say or do anything to punish any man. If I speak to approve that which is true, and condemn that which is false, then my words are proper. To speak evil of no man, but to speak that which is truth, and with no desire to wrong any, is good, sound speech. Our speech should not be influenced by the evil manner in which another speaks of us.

We should treat him right regardless of his treatment to us. If he is an evil man, or has done wickedly, it would be wrong not to condemn him. If he has done well it would be wrong to condemn him.

To put a man in a false light is wrong. We are to judge righteously, and to speak correctly. We should regret the wrong doing of others. We should approve of their well doing. So that we must have good will, not an evil mind, toward others in order to

act or speak properly concerning them  
P. D. G.

### TEETH.

Elder G. D. Robinson's letter addressed to brother Hall needs some explanation perhaps.

Brother Hall is a dentist and made a set of teeth for him charging him part of the pay in money and part in preaching. Brother Hall's letter should have appeared too, but I did not have it.

Brother Hall of Goldsboro, is a skillful dentist, and Elder Roberson is a cunning preacher—not in the corrupt sense of that word, but in the sense of his being endowed with the gift of bringing out things new and old and ingeniously framing and bracing them together so that it is curiously, cunningly wrought.

P. D. G.

### OUR PASSOVER.

"For even Christ our passover is sacrificed for us," 1st. Cor 5:7.

There never has been, nor ever can be, another sacrifice so great and wonderful as this one—even Christ—the holy anointed one of God.

Consider the wonderful type, Israel the Lord's portion is in Egypt in great affliction. The task masters were burdening them with grievous tasks, and they were enslaved in a foreign land, and were powerless to deliver themselves. But the judgments of God were poured out on Egypt wasting their crops, blasting their fair country, and finally slaying their first born.

On the memorable night that the first born in every house in Egypt was to be slain Israelites were commanded to take a male lamb or goat of the first year without blemish, for a family or other families, according to their number, and slay it and sprinkle the blood on the door posts of their houses, and

every Israelite should remain in house that night. They should roast the lamb with fire and eat it, leaving none of it till morning. When the Lord on that night slew the first born in every house in Egypt he would pass over every house in Israel where he saw that blood, and there should be no death in any tent or house in Israel.

Every Israelite observed this command. No one among them was harmed. But in every house in Egypt there was death.

This feast of the Passover, when the Lord passed over every house of Israel, and perfect protection was given to every one in Israel it was one of their most notable feasts. How great must have been this feast to them as they ate the passover lamb, and its blood sheltered them from death. The Jew who understood by faith what this celebrated and what it portended, must have eaten with the mingled feelings of his own unworthiness, and the sweetest gratitude to the Father of all our mercies for such favor.

When Jesus was manifest in the flesh he was circumcised the eight day, and became debtor to do the whole law. This he did perfectly. He was crucified. The Jews pretending to observe the passover, yet assembled with wicked intent and with wicked hands to slay the holy Son of God, straining at gnats and swallowing camels. This was their hour and the power of darkness. The Son of man goeth as it is written of him, but woe unto him by whom he was betrayed. It had been good for that man if he had never been born.

Jesus had a desire to eat that passover. There was perfect holiness in all his suffering. It was obedience unto death.

Sacrifices offered under the law could not take away sin, though offered according to the law, and commanded. But a body was prepared for Jesus in which he came having the law written in his heart. This was an of-

fering, a sacrifice without blemish. Men with wicked hands killed the prince of life; yet he freely laid down his life, gave himself, offered himself without spot, a sacrifice to God, and obtained eternal redemption, and perfected forever them that are sanctified by the one offering of himself once, or even Christ our passover is sacrificed for us.

If the type failed not to do what it was intended to do, shall the substance even the Holy Son of God, fail to do what he came to do?

If lambs and goats offered in Egypt as commanded sheltered every Israelite from temporal death, shall the eternal Son of God who offered Himself without spot to God fail to perfect any for whom he is sacrificed: when He is the life and substance of all sacrifices? He that spared not His own Son, but freely delivered him for us all, how shall He not with Him freely give us all things?

How this should purge us from the old leaven of fleshly works, and purify us unto God a peculiar people zealous of good works.

When we observe the Lord's supper eating and drinking in remembrance of Him, what mingled feelings of self-abhorrence, and what gratitude to the Lord God, who gave himself for our sins should guide our service. We can never too much trust and honor him for redeeming us from the power of sin and death, and liberating us from the bitter bondage unto sin, and that he slew death which is the first born of sin, and delivered them who all their lifetime were subject to bondage through fear of death.

Those Egyptians which were drowned in the Red Sea Israel saw no more. Our sins and iniquities God remembers no more, because they are made an end of.

Jesus leads forth his people by the right way that they might go to a city of habitation. For if Jesus makes

us free we are free indeed to love and serve the Lord, and to eat and drink in his kingdom, and set down with Abraham, Isaac and Jacob in the Kingdom of God, and go out no more forever.

There is no limit nor boundary to the glory of the redemption that is in Christ Jesus. Surely blessed are all they that put their trust in Him and obey and follow Him.

P. D. G.

#### DAVID—SAUL.

While there was a blur in David's conduct that should cause the most anxious and circumspect to be very careful, and no man to feel that he is safe except as the Lord keeps him, still David's conduct was very prudent and lovely, showing it is the outgrowth and fruit of a gracious character. Why is there such difference in men? Are any two men just alike? Who made thee to differ? What hast thou that thou hast not received?

David and Saul stand out in marked contrast. The same prophet Samuel, ordered by the Lord, anointed both these men to be kings over Israel, both living at the same time. Saul was the request of Israel who wanted to be like other nations having a king, but at the fearful expense and peril of rejecting God as their king. God gave him the answer to their hurtful desire. Nor could such prove a blessing. But it was according to God's own heart to give them David as a king, and he was the greatest that ever ruled as a mere man. Surely the blessing that God gives you of His own good will and pleasure will always be a blessing.

Saul was anointed out of a vial, David out of a horn. Was that a chance? How brittle and uncertain was Saul's kingdom? How stable and durable was David's reign? The traits of Saul were fleshly, hasty, rash, self-willed, ambitious, oppressive and

eruel. David was just and righteous, gracious, wise, prudent, merciful, and humble. Saul seemed never to wait on God. David waited patiently for the Lord and he inclined his ear unto David's cry, and the Lord heard him, and delivered him out of all his troubles.

David's humility was a wonderful and lovely trait. Saul's ambition was his great snare. He sought persistently and cruelly to kill David.

There was murder in his heart. David honored Saul as king, the Lord's anointed, and sincerely lamented his death. His great love for God's appointments and order always saved him. When his armor bearer said God has delivered your enemy in your hand, and I can kill him for you at one stroke, David would not allow that. He felt that vengeance belongs to God. He will do right. How blest is the man that has the mind and spirit of the Lord so dwelling in him that he is always led by that spirit that perfectly guides and delivers.

Saul represents the fleshly kingdom that makes nothing perfect. He made a fair show in the flesh, was from the shoulders up higher than any other man. His wisdom was heady. David represents the new covenant in which there is no failure nor imperfection.

The mercies shown to David were sure mercies. He was a marvelous type of the Lord Jesus, and was guided by the wisdom of heaven.

It was remarkable to see how Saul acted with such opportunities as he had. Another spirit was given him. It was said, Is Saul also among the prophets? And Samuel told to him when certain things came to pass to act as occasion served, for the Lord was with him. It was strange to see how rashly he acted when so much was shown him. How signal and dreadful were his errors ending in a gloomy and bloody death.

The strange thing about David is

that with the wisdom he had, and the grace of God, that he should have taken Uriah's wife, and had him slain in the battle thinking his conduct would not be exposed.

The wonderful care God showed to David, and the many ways in which he delivered him from all his enemies, and prospered his course unto the very end of his wonderful and peaceful life, and the happy end of David who sang such a song as the sweet singer of Israel is so different from the bloody death of Saul as he and his sons fell on Mount Gilboa under the sword of the uncrenseised Philistines.

P. D. G.

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#### END OF VOLUME.

This closes another volume of Zion's Landmark. Mercies still prevail because God is merciful. While many have lost dear ones and much sorrow has fallen upon many, yet the tender mercies of God have been uppermost and upheld us thus far. Thus far his mercies have prolonged our days. To the giver of all good and also the withholder of evil we should ascribe all.

P. D. G.

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#### OBITUARIES.

##### Allie Lambert Jordan.

Elder P. D. Gold, Dear Brother:

I send you a few lines in loving remembrance of dear little Annie Lambert Jordan, son of Thomas L and Maggie Jordan, who was born June 15th, 1908 and died August 16th, 1909, making his stay on earth one year and two months and one day.

The dear babe is much missed by its dear mother as it was a bright and lovely boy. But when the affliction came that took it out of its mother's arms and away from her it was very sad, but knowing that God knows best

we feel that it was His will to take it home to rest with Him.

Dear mother you have a hope that you will meet your babe in a meeting place where you will no more part; where you will shed no more tears for loved ones, but join with them in forever singing God's praise and in a world without end.

Your brother in hope of a better world,

W. C. JONES.

Burlington, N. C.

**Susie E. Spivey.**

It is with a sad and heavy heart that I attempt to write the death of my dear sister, although I do not feel competent of writing it as it should be. She was next to the oldest daughter of C. H. and V. E. Spivey.

She was born April 6, 1883 and departed this life June 22, 1910, making her stay on earth twenty-seven years two months and seventeen days.

She loved the cause and doctrine of the Primitive Baptist church but never united with them.

Oh there are so many things that we want to tell her, so many times we want to call her name, but alas she will speak to us no more.

"In the grave dear sister lies,

Deep buried in the ground:  
No light comes to her darling eyes  
And she can hear no sound.

She was taken with typhoid fever on the eighth of June and all was done for her that kind and loving hands could do, but could not remove that dreadful pain of fever, and Wednesday morning about six o'clock her spirit took its flight from this world of sorrow to rest in the land everlasting.

On Thursday morning her body was laid to at rest in Williams cemetery attended by a host of heart broken relatives and friends. The funeral servi-

ces were conducted by Elder Ben Strickland.

She leaves a father, mother and five sisters and a number of relatives and friends to mourn her absence.

She took her flight one lonely night

To moulder in the clay,  
But Christ had only loaned her  
For a little while to stay.

Her precious tongue is silent

Her darling feet are still,  
But Christ called her home to glory  
According to his will.

Written by her sister,

LEIGH SPIVEY.

**Mr. T. B. Coley.**

Mr. Thomas Bertie Coley, was born on May 29th, 1872, and died February 25th., 1910. He was the son of our well known and precious brother, S. D. Coley, of Raleigh, N. C., R. 5.

His disease was pneumonia. He seemed to contract it while waiting on two of his sweet little boys, who suffered for about three weeks with the same, but recovered. Brother Coley lived about two weeks after he was taken, and passed quietly over the river, without a struggle. Two of the best physicians, two nurses, his lovely companion, and many friends did all they could for him, but, they could not stay the hand of death, the time had come for him to enter into rest. The writer was present when he died, and with him some during his sickness. I never witnessed a case where more patience and faith was manifested.

He was survived by his father and mother, four brothers, four sisters, a precious wife, and four children.

He was one of the best of men to his family, to his friends and to his church. I have known him for a number of years, and in the later part of his life, I was associated with him in business. He was prompt at all times, strictly sober, industrious, honest and

in fact, was everything that goes to make up a man of the highest type. He united with the church at Neuse on the third Sunday in November, 1895, together with his wife. He was baptized on Monday afterwards.

Some years after this, this meeting house was burned down and the entire membership moved to Raleigh church. Soon afterwards this precious brother was chosen deacon of Raleigh church, and faithfully filled the office until the time of his death, which occurred at the above mentioned date.

Much could be said of him, and his noble traits of character, but it has never been my purpose to eulogize people so much after they are dead. I have enjoyed saying good things to him while he was living, for which I am sure he was worthy, and which I am sure he appreciated.

He was possessed of a humble, meek and quiet spirit, which we are told in the word of God, and is in his sight, of great price. As I have said before he possessed every noble trait that makes up a good man.

He will be greatly missed by his people, and by his church, as pastor of the church I certainly miss him myself. I tried to speak at the time of his death to a large concourse of friends, after which his body was interred in Oakwood Cemetery, where it will await the resurrection morn, at which time I believe it will be raised, in the glorious likeness of his precious Redeemer, where he will join the blood-washed throng praising Him who did such great things for him, delivering his soul from death, his eyes from tears, and his feet from falling, and put a new song in his mouth, yielding praises to His name.

By his pastor,

W. A. SIMPKINS.

#### **Mrs. Sarah Turlington.**

Mrs. Turlington was the second daughter of James G. and Sarah Wood-

all, and was born near the present town of Benson, Johnston county, N. C., on August 23, 1837, and departed this life August 5th, 1910, aged nearly 73 years.

She had been in declining health several years, and for many months was helpless and blind and while it is so sad to part with mother, we are assured that death was a happy release from sickness, pain, darkness, and daily dying, and that she was ushered into the full sight and joys forever more.

At the early age of seventeen years she was married to Eli Turlington, Dec. 22nd, 1854, with whom she lived most happily at the old Willis Turlington homestead, for thirty-three years, until his death, March 28, 1887. The greater part of her life since that time, was spent in the home of her youngest daughter, Mrs. Jessie D. Morgan, at which place she died.

Perhaps there are but few such well-rounded lives as was hers, few filled with so many good works, and tender loving ministrations. Many a heart has been encouraged, and made happier by her smile, and kind words and helping hand. In her father's large family of twelve children, she grew up gentle, thoughtful, and unselfish; always willing to bear her own part and help others bear their burdens and sorrows and cares.

She rejoiced with those that did rejoice, and wept with those that wept, and these beautiful traits marked her life's journey to its end.

During the early part of her married life, her home was the home of her husband's father and his motherless boys. There were also several families of slaves, whose welfare she looked after well. Her women servants were not idled for their good training. Although she was never strong, she was industrious, painstaking and thrifty, and in those days she spun, and wove and sewed and looked after their health

and honor too, and her works do follow her, as can be seen in the lives of all who came under her training. It seems that her sweet influence was felt throughout the community. She was a good neighbor, good and kind to the poor and afflicted, and a faithful nurse to the sick as long as she was able. There are few of whom it might truthfully be said: "None knew her but to love her," but I think it is true of her.

It was my sweet privilege to room with her during the fall and winter of '99 and 1900, while I was boarding at brother and sister Morgan's, and in memory I can see her dear face and hear her voice as we sat by the fire-side, sometimes long after the family were asleep. How precious she seemed to me, and how motherly.

I think she was endowed with more than ordinary patience, courage, and devotion in rearing her own large family. I am told that she was ever ready to help and encourage her husband in his work for education in his family and the community, and after his death she would admonish her small boys to do as well as their older brothers had done.

She was the mother of ten children, eight sons and two daughters. Two sons preceded her to the grave, Dr. Willis E. Turlington in Sept. 1899, and Mr. Jefferson D. Turlington, in May, 1900. Those surviving are brother James G. of Benson, Prof. Ira T. of Smithfield, Dr. Wm. T. of Fremont, Mr. Eli S. of Benson, Mr. Randall A. a druggist of Wilson, and Atty. Zeb. V. Turlington, of Mooresville, N. C., and Mrs. Ellen Denning, and Mrs. Tabitha Morgan, of Benson, N. C.,

Truly a good, noble set of children. It was with sincere gratitude and pleasure she would say, "I have raised eight sons to manhood and not a black sheep in the flock." She was justly proud of her boys and girls, and loved them more devotedly, and in their turn

they were lovingly devoted to her.

Though helpless and blind, she was still the center of the family, and with chords of love drew her children, those from their distant homes and busy lives together around the arm-chair where she sat and bound her children's children, into a circle of tenderest affection. Her two devoted daughters and their daughters were as tender and careful and patient with her as if she had been an infant.

It seemed they tried to anticipate every want, and her life was made as comfortable as it was possible for them to do.

All her children were present in her last hours of this life. She also, leaves two sisters living, Mrs. Ellfinor Woodard, of Wilson, and Mrs. Martha Lassiter, of near Smithfield, N. C.

Although she had had a good hope in Christ for more than thirty years, and had always lived a most exemplary life, she never united with the militant church until three weeks before she died. She desired to hear preaching, and several members together with Elder J. T. Coats met at brother Morgan's and after the preaching, she offered to the church, and was received, her membership to be placed with the Primitive Baptist church at Hannah's Creek, where she had long desired to be, we believe. Elder James Johnson preached her funeral sermon, and a very comforting, appropriate sermon indeed. It was words "fitly spoken." After the sermon her six sons, feeling that "mother would like them to do it," bore the casket that contained the body of their sainted mother, to the hearse, in a short while her body was resting beside her husband's in the Turlington family grave-yard. Sweet be their rest. "When the dream of life is fled; When its wasted lamps are dead, When in cold oblivion's shade Beauty, fame, and wealth are laid; Where immortal spirits reign, There may we all meet again."

Written by request of her daughters,  
In loving remembrance,

EMMA GILBERT.

Benson, N. C.

**Notice:** There are several primitive Baptists living in Selma, Johnston county, and we request our brethren in the ministry to stop by with us and preach for us as they are passing our way. We have secured the use of a hall for holding meetings and shall be glad to have our brethren occupy it. Night appointments preferred because the most of the people here work in the day and some of them in public works and cannot stop at will.

Address R. E. ADAMS, Box 17, Selma, N. C.

They will need conveyance when off railroad.

H. M. Williams.

Clark's Grove, November 12 and 13.

Liberty Hill, 4th.

Running Creek, 15th.

Bear Creek, 16th.

Freedom, 17th.

Albermarle at night.

Mountain Creek, 18th.

Flat Creek, 19th and 20th.

Toms Creek, 21st.

Workman's School House 22nd.

Abbotts Creek, 23rd.

High Point 24th and at night.

Salisbury 25th.

Elder W. R. Helmes will be with him part of the way.

T. W. Walker.

McRays, Tuesday after 1st Sunday in November.

Burlington at night.

Harmony Wednesday.

Prospect Hill Thursday.

Whealers, Friday.

Flat River Saturday.

Roxboro, Sunday and at night.

Surl, Monday.

Camp Creek, Tuesday.

Dutchville, Wednesday.

Durham Thursday and at night.

Raleigh, Saturday and 3rd Sunday.

Clayton, Monday.

Smithfield, Tuesday night.

Bethany, Wednesday.

Goldsboro, Wednesday night.

Wilmington, Thursday night.

Elder I. Jones please arrange for him to Morehead City and thence to Wilson.

Conveyance needed.

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Price: \$6.00 per dozen.

FOR LLOYD'S HYMN BOOK

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#### APPOINTMENTS.

E. E. Lundy.

Norfolk, Va., Tuesday night after 3rd Sunday in December.

Pungo, Wednesday after 4th Sunday in December.

Gaylord's at Night.

White Plains, Thursday. Will Mr. W. S. Bodwell please meet me at N. & S. depot in Norfolk on Monday evening after 3rd Sunday in December and brother J. W. Paul at Pike Road on Tuesday evening after 4th Sunday.

Elders A. L. Moore and Z. T. Turner.

Danville Monday night after 3rd Sunday in November.

Cane Creek Tuesday.

Roxboro at night.

Stories Creek Wednesday.

Whealers Thursday.

Ebenezer Friday.

Flat River Saturday and 4th Sunday.

Surl Monday.

Helena, Tuesday.

Durham Wednesday night.

Greensboro Thursday night.

Wolf Island, Friday.

**Elders J. W. Wyatt and Jesse.**

Durham October 31 at night.

Raleigh November 1st, at night.

Willow Spring 2.

Middle Creek, 3.

Fellowship 4.

Rehoboth 5.

Little Creek, 6.

Smithfield, 7.

Clement, 8.

Old Union, 9.

Bethany, 10.

Beulah 11.

Cross Roads, 12.

Chapel, 13.

Goldsboro at night.

Wilmington 14th.

Then Elder Isaac Jones will arrange  
back towards Raleigh for us.

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